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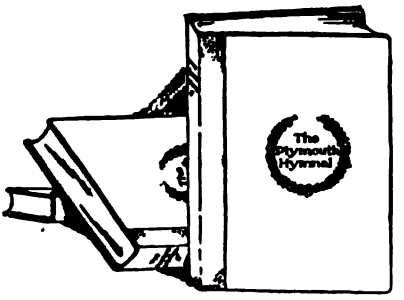
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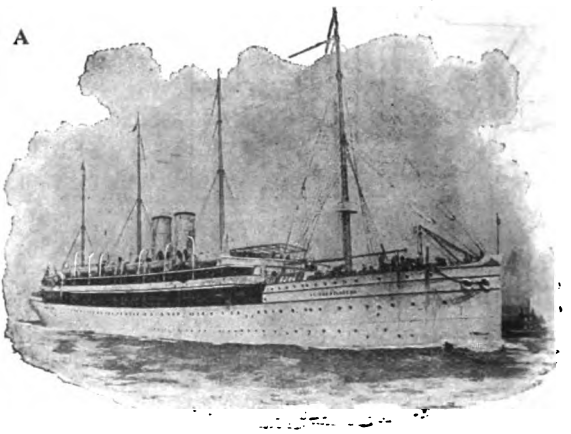
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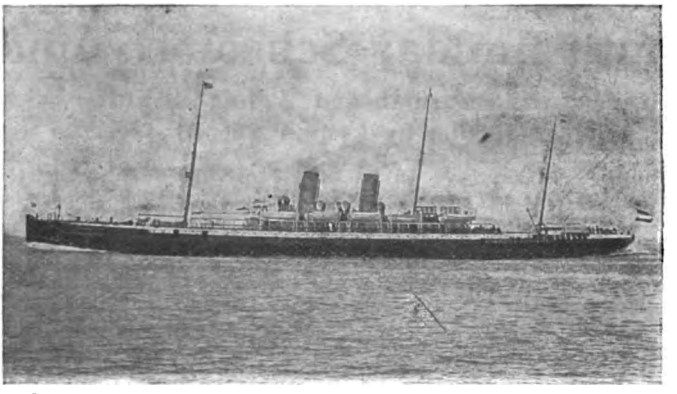
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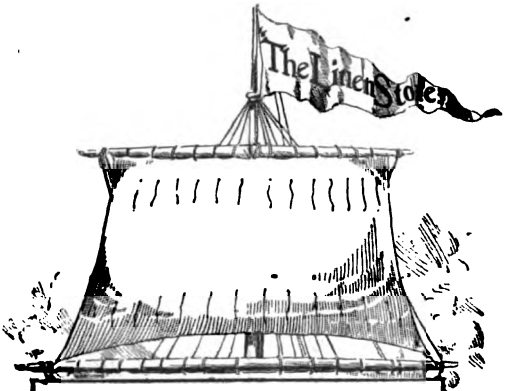
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CONTENTS FOR 2 JANUARY, 1896

THE WEEK:

The New York Senatorship ... 16
The Greater New York Charter ... 17
Free Libraries ... 18
Coercion over Voters ... 19
Georgia Legislation ... 20
Bank Failures ... 20
The Boston Strike ... 21
Municipal Gas Works ... 21
Turkey and the Powers ... 22
American Citizens Abroad ... 23
English Legislation ... 23
China and Russia ... 26
Georg von Bunsen ... 24
The Sugar Market ... 25

EDITORIALS:

For 1897 ... 25
The Pastor ... 26
The Lives of the Saints ... 27
A Notable Biography ... 27
The Theology of an Evolutionist ... 28
The Life of the Spirit ... 29

CONTRIBUTED ARTICLES:

The New Governors ... 35
The Theology of an Evolutionist ... 46
By Lyman Abbott
Literary Worthies: Lucian ... 48
By E. W. Mabie
Famous American War Horses ... 51
By General James Grant Wilson
The Story of Gladstone's Life—Chapters I.-IV. 61
By Justin McCarthy
Art Education for Women ... 81
By Candace Wheeler
Two Priests (Poem) ... 87
By Mary G. Slocum
Divine Providence and Miss Vitty ... 88
A Story by Anna Eichberg King

THE RELIGIOUS WORLD:

Missionary Progress ... 101
In Madagascar ... 101
A Modern Apostle ... 101
A London Anniversary ... 102
A Bishop on Socialism ... 102
Syria ... 102
The Question of the Gown ... 102
Home Biblical Study ... 103

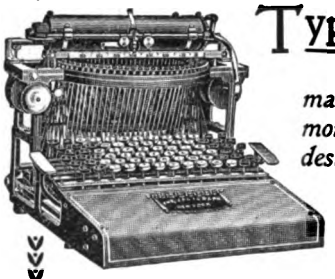
BOOKS AND AUTHORS:

Recent Poetry ... 95
The Books of the Week ... 96

ABOUT PEOPLE ... 94
CORRESPONDENCE ... 104
NOTES AND QUERIES ... 108
LITTLE PEOPLE ... 111
HOME CLUB ... 113

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The Outlook

Published Every Saturday

Vol. 55 January 2, 1897 No. 1

THE OUTLOOK appears to-day in unfamiliar guise. Beginning this week, each of its fifty-two issues will bear the form of the standard magazines, and each issue will be protected by a cover. The first issue in each month will be the Illustrated Magazine Number, and will contain from one hundred and twenty-eight to one hundred and sixty pages, with generous illustration. The remaining issues of each month will contain not less than sixty-eight pages.

This change in the form of The Outlook does not indicate any change in its spirit, character, or purpose. It is characteristic of The Outlook that it believes in the immortality of the spirit and in change of forms:—in the old religion and in a new theology, in the old patriotism and in new politics, in the old philanthropy and in new institutions, in the old brotherhood and in a new social order. This change in the form of The Outlook, therefore, is quite consistent with its essential principle, that change of form is always desirable when it promotes life.

In assuming the form of the current literary magazines, The Outlook does not become a magazine of literature. It will be more than ever a weekly newspaper. It will devote more thought, more money, and more space than ever before to the interpretation of current events. It adopts the smaller page because it is—

More convenient to hold in reading;

More convenient to carry in the pocket;

More convenient for the library table;

More convenient to put on the book-shelf for future reference.

In its new form The Outlook will of course seem unfamiliar, to ourselves as well as to our readers, for a little time. But it is a change that has been under consideration for at least five years, and we believe that it will rapidly win approval, and add greatly to the attractiveness, the convenience, and the value of the paper for all who use its pages.

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THE Senatorial contest in New York has brought out once more the oft-repeated charges of legislative corruption through a fund contributed "under pressure" by corporations and business men, placed in the hands of the head worker of the Republican party—in plain words, in Mr. Platt's hands—and used nominally as a general political fund, actually to reward legislators faithful to the machine, to help pay their election expenses, and in the end to control legislation. Mr. E. C. Benedict is reported in the New York "Evening Post" as saying: "The government in this State is in the hands of three houses, and the third house does business on the principle of 'stand and deliver.' That's the way the Legislature treats corporations. I am mentioning no names, but I will say that the present ruler is as much more expensive than the former one of a different political stripe as an educated, skillful, high-priced man is than an ignorant and low-priced one." At the Choate meeting last week Mr. William D. Guthrie used the following language:

"The individual legislator is now seldom directly bribed. Corporations or individuals seeking protection or valuable charter rights at the hands of the Legislature retain a recognized political boss and pay him for the service to be rendered. This secures the desired favor. They pretend that these payments are contributions to the party, but as a matter of fact they are tributes to the fund of the boss, who turns over to the National, State, or County Committee as much of the spoil as he sees fit, distributing most of it for the purpose of electing to the Legislature his own nominees. In form it is a contribution to the party; in substance and truth it is bribery and blackmail. Most of these contributions are made by corporations. The items are entered on their books under fictitious sundry accounts and hidden from public investigation."

It is not too much to say that there is a widespread belief that Mr. Benedict and Mr. Guthrie spoke with knowledge; and former utterances of Mr. Choate have given the same intimation. Neither Mr. Platt, nor the New York Legislature, nor our business men ought to remain silent under such charges. Sooner or later, to use the forcible slang of the day, "the cover must be taken off" and the whole matter laid before the public conscience.

Meanwhile the question whether New York State shall send to represent it in the United States Senate Mr. Choate or Mr. Platt is one which concerns all the people of the State, though unfortunately they have no direct voice in deciding that question; and the principle involved concerns the whole Nation. So far as we have seen, it is not pretended by Mr. Platt's warmest friends that he is either a statesman able to formulate a policy for the Nation, or an orator able to commend to the Senate and the country policies formulated by others with whom he is co-operating. The ground on which his candidature is based is stated with commendable frankness in the following typical letter from a Kings County Assemblyman:

"An honest man always acknowledges his obligations and pays his debts. An honest party also acknowledges its obligations and pays its debts, and the Republican party of New York is more heavily in debt to the Hon. Thomas C. Platt than it has ever been to any one man in the forty years of its history. As I am a Republican, I feel myself bound by the obligations of the party, and so I shall vote for Mr. Platt, and I shall do it with all my heart."

According to this candid spoilsman, an office created for the purpose of serving the people of the State is to be converted into a currency for the payment of a political debt. No one talks of any debt due to Mr. Choate. His acceptance of the office would involve a considerable sacrifice on his part, and if he is selected by the State it will be on the precise principle on which he is selected by his clients—because he is the best man to serve the interests of the people in the councils of the Nation. Of course the machine means to elect Mr. Platt. But if the public were not apathetic, it would not be impossible to compel the machine to change its mind. It meant to re-elect Mr. Platt when he resigned from the Senate; but the voice of the people was too decisive to be disregarded, and he was not re-elected.

The first draft of the major part of the charter of Greater New York, made public last week, is full of features of National interest. The new commonwealth created—a commonwealth of three million people—has not, indeed, a tithe of the powers conferred upon new States in the West, but has much greater powers than are now given to the municipalities consolidated by the charter. The municipal legislature is given comprehensive, though not exclusive, powers over the police system, the school system, the

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protection of the public health, the regulation of streets and buildings—including the height of buildings—the establishment of markets, the laying out of parks and parkways, and the management, under certain admirable limitations, of municipal property and municipal franchises. The legislature in which these powers are vested is nearly as large as that of most States outside of New England, and, like most State legislatures, is to consist of two chambers. This last feature is becoming somewhat exceptional in municipal assemblies, and was revived, of course, in the fear that a single chamber might take important action without due deliberation or due notice to the public. The Commission, however, recognized the necessity of other methods of securing such deliberation and such public notice, by providing that no important ordinance can be acted upon until several days after publication in the "City Record." In the case of ordinances for the expenditure of money or the granting of franchises, a three-fourths majority is always required, and a five-sixths majority in case of a veto from the Mayor. No new public work involving an expenditure of more than $1,000,000 can be undertaken without first being referred to the voters of the city. The Council or upper house of the legislature is to consist of 37 members, whose president shall be elected at large, and the remaining members by groups from ten Council districts; the lower house, or Board of Aldermen, is to consist of 104 members, to be elected by groups from twenty-two Senate districts. The avowed object of electing members by groups from large districts is to provide for the introduction of minority representation when the State Constitution shall be changed so as to permit it.

The Mayor, as was anticipated, is granted extensive powers. His term, like that of the municipal legislators, is limited to two years, but during this term there is hardly any limitation upon his authority. Nearly all executive responsibility is concentrated in his hands. The heads of all but one of the thirteen city departments—Law, Police, Public Improvement, Parks, Buildings, Public Charities, Correction, Fire, Docks, Taxes and Assessments, Education, and Health—are originally appointed by him, and may be removed by him at his discretion during the first six months of his term. The head of the Finance Department alone is elected by the people and is independent of the Mayor. For the regulation of subordinate appointments, some excellent civil service regulations are incorporated in the charter, including a provision that no salaries shall be paid to men not appointed in conformity with the civil service rules. The Department of Police is to have the supervision of elections. For this reason it is to be directed by a Commission of four members, not more than two of whom shall be of the same political party. In the matter of education the proposed charter provides for a central board for the whole city, and a local board for each of the five "boroughs" into which the city is to be divided. Other features of the charter will be discussed when they come before the Legislature for final disposition. Space only remains to print in full the clause providing that in the future public franchises shall periodically revert to the control of the public. It reads as follows:

"Hereafter no franchise or right to use the streets, avenues, parkways, or highways of the city shall be granted by the municipal assembly to any person or corporation for a longer period than twenty-five years, but such grant may give to the grantee the right on a fair revaluation to not more than one renewal for a further period of not exceeding twenty-five years. Upon the termination of the franchise or right granted by the municipal assembly, the plant or property of the grantee in the streets, avenues, parkways, or highways, with its appurtenances, shall become the property of the city without further or other compensation to the grantee, and the city may by ordinance provide for the operation thereof by itself or by lessees."

The thanks of the community are due to the gentlemen who have prepared this report. It has been done under great difficulties, and in an incredibly short time; it must be remembered, too, that the Commissioners could not work as mere idealists, that they must recognize past traditions and present popular prepossessions, and prepare a charter not so radical and revolutionary that it would be certain not to be acceptable to the people, and therefore certain not to be adopted, nor even to work well if it were adopted. It seems ungracious to criticise the product of so painstaking and patriotic a service, and yet the community must constitute itself a committee of the whole for the consideration of its provisions. In sharply discriminating between executive and legislative functions, and in concentrating the former in a Mayor, with large

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power of appointment and removal, and commensurate responsibility for the administration of all departments, the Commission has done wisely. The departure from this principle has been one chief cause of the corruption in our municipal governments. The Commission has done wisely, too, in providing that municipal franchises shall not be sold for a longer term than twenty-five years. This leaves the way open to the future to adopt municipal ownership of municipal industries, if it desires to do so, and gives to the community, in any event, the advantage, which belongs to the community, of growth in the value of the franchise. Still more important is its qualified adoption of the referendum, in the provision that appropriations exceeding a million dollars shall be referred to a popular vote. The incidental expense of a special election would be insignificant as compared with the advantages to public welfare accruing from this provision.

But in two respects the proposed charter appears to us seriously at fault. The perpetuation of the bi-partisan idea in the Police Board is not justified by the fact that the Police Board now controls the Bureau of Elections, since it would be easy to separate the two absolutely. More serious is the constitution of the proposed municipal legislature. Elections are idle forms unless the electors know, or can easily ascertain, something of the personal character of the candidates for whom they are voting. It is because in so many cases this is impossible that they vote the regular ticket which unscrupulous managers have prepared for them. In providing a Board of Aldermen of 104 members, to be elected in groups of five from districts averaging 150,000 people, the Commission has perpetuated the vice of our American system. Under the plan proposed it would be impossible for the elector to know the men whom he imagined he was selecting to represent him. There are two methods, either one of which would make such knowledge possible. One would be to delegate the legislative power to a small body of nine, twelve, or fifteen men, to be elected by the whole city on one ticket. This would appeal to the ambition of the best men in the city, and make it possible to secure a body of representative citizens in the permanent legislative Board, as it has been to secure such citizens in the Charter Commission and the Rapid Transit Commission. The other would be to divide the city into a hundred voting districts, and provide that each district should elect one, and only one, representative. This would make it possible for each elector to know the one man who would represent him in the city government. But a Board of Aldermen of 105, elected by five districts, will leave, in most cases, the electors to vote for unknown men, and will practically relegate the choice of the Board to the "bosses" who make up the party tickets.

Last week the Board of Estimate and Apportionment of New York City acted in a manner worthy of imitation by the boards of other cities, in granting increased appropriations to the free circulating libraries of the metropolis. For the year ending July 1st, 1896, the circulation of the New York Free Library consisted of 680,000 volumes, an increase over the previous year of 80,000. The full amount authorized under the statute for apportionment is at the rate of ten cents a volume circulated. This would amount to $68,000. While the Mayor and other members of the Board appreciated the work of the Library, they were not prepared to allow the full amount permitted by the law. They granted to this Library $50,000, an increase of $15,000 over last year's appropriation; to the Aguilar (Hebrew) Library an increase of $6,000. Here again the library circulation had increased so rapidly that it might have received an increase of $12,000 under the law. The Mechanics and Tradesmen's Library received $15,000, and the smaller libraries received increased appropriations in proportion. Next to public schools, public libraries are of the greatest efficiency in education. The late election has been of peculiar benefit in awakening the people to their need of instruction as well as of entertainment in reading, and may have had something to do with the increased circulation. The advent of the great new library in New York City—the consolidation of the Lenox and Astor Libraries with the Tilden Fund—ought to be followed by as splendid results as have attended the Philadelphia Free Library, which was started four years ago with a large appropriation and an annual grant from the city of $90,000. During the past year this institution circulated 1,300,000

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volumes, surpassing all other libraries in the country.

In response to our call for information about any properly authenticated evidence of coercion by employers in the recent election, two correspondents send us clippings from the Omaha "World-Herald." These extracts contain the report of an election contest in an Omaha court, from which it appears that one P. E. Iler, a distiller, testified under oath that he had one hundred and seventy men in his employ previous to election; that he told his employees how he wanted them to vote, and that if Mr. Bryan was elected the works would have to close down; that he "saw to it" that they marched in the McKinley parade; that he was now satisfied that the greater portion of them voted for Bryan, and that as soon as he could find out which of his employees had done so they would be discharged. While it does not appear that an actual threat of discharge in case of voting in opposition to the employer's wishes was made before election, his own evidence shows that he used every other means to unduly influence his men, and no doubt they all understood that refusal to obey his wishes might mean the loss of work. Another instance of nearly equal flagrancy was brought to our attention by a correspondent and commented on in The Outlook of November 28. With these two exceptions no one has been willing to make a definite charge, with dates and names, over his own signature and of his own knowledge. That there were other individual cases is quite probable; but it is not probable that there was anything like wide-extended political coercion of workingmen. That so very few cases have been brought forward tends to disprove the general charge, which, as we have heretofore said, involves employer and employed in a common condemnation, the former as corruptionists, the latter as cowards. If such an attempt takes place, it is the duty of those threatened to make the facts known. The resulting indignation of the community would be so great that few employers would dare further to interfere with the political independence of their men.

The result of the Senatorial contest in Utah, which opens with the new year, will be very interesting to those who have watched Mormon politics. The right of the Mormon Church leaders to interfere in State affairs will practically be settled by the Democratic majority in the Legislature. Moses Thatcher, one of the candidates, until recently was an apostle in the Church. He had always been known as one of the liberal leaders who were opposed to the attempt of the Church to defy the people of the United States, and he had been one of those who finally forced the First Presidency to agree that the Mormon people should give up their old Church political party, and should divide honestly on party lines. The facts, we are informed on good authority, are as follows: In 1891, when this division took place, the Mormon leaders expressly declared that, so far as politics were concerned, they released their people from the obligation to take counsel with them. Mr. Thatcher refrained from taking an active part in politics until this promise was broken by the leaders, who endeavored to break down the great Democratic majority that had been given in 1891, and who counseled in secret priesthood meetings that the people should be evenly divided, so that the leaders might hold the balance in power. Then Mr. Thatcher openly took the field against such practices, and became a Democratic leader. He fought the idea of equal division in his own county, and convinced the people there that they should be honest. The liberal Democratic element, which had been resisting the designs of the Church leaders, rewarded him for his efforts by nominating him in 1895, at the first State election, for United States Senator. During the campaign the members of the Mormon First Presidency criticised him for taking the nomination without first consulting them, and thereupon the Democratic State Convention, composed almost three-fourths of Mormons, was reconvened in the last two weeks of the campaign, and an address was adopted in which the First Presidency and their chief supporters were severely criticised, and a strong declaration against the interference of the Church in State affairs was adopted. At the April Conference this year, as a reply to the Convention's address, the Mormon leaders issued a manifesto in which they declared that every officer of the Church must take counsel with his ecclesiastical superiors before entering into any political engagements. Mr. Thatcher refused to give his sanction to this doctrine, saying that it was a practical

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declaration of the Church's right to control politics, as almost every Mormon is a Church officer of some kind. For this he was recently deprived of his apostolic office, and pronounced "contumacious." It is an indication of the changed conditions in Utah that he did not take this action as a virtual sentence of banishment, but defied the Church, by announcing himself as a candidate for the Senatorship.

The Georgia Legislature, despite the hardness of the times among its pre-eminently agricultural constituency, has largely increased the State appropriation for school purposes. There was a contest over the increased appropriation for the State university, and the House at one time voted to reduce the amount, but finally, by a majority of nearly two-thirds, gave the $22,500 asked for. The sum is not large, but it is equivalent to the interest on an endowment of $400,000, and the debate showed that the Legislature had accepted two principles of far-reaching importance: (1) that the universities and the common schools are mutually essential parts of the educational system; and (2) that opportunities for the higher education as well as the lower should be accessible to all the children of the State. The Legislature seemed also about prepared to adopt a uniform system of textbooks in the elementary schools, and to furnish these books to the pupils at cost, but this proposal was finally referred to a committee to be reported on at the next session. The appropriation for the common schools is to be raised from $600,000 to $1,000,000. Apart from these educational matters, the Legislature has considered several important measures relating to the improvement of the penitentiary system, the further restriction of the liquor business, and the curbing of monopolies. The Anti-Trust Bill, which passed both houses, seems to possess enough vitality to call forth considerable opposition from the friends of the trusts. It prohibits trusts from selling goods within the State of Georgia, and it is expected at least to give independent producers a substantial advantage in securing Georgia trade. Inconsistently with their National platform, the Democrats in the Legislature voted down a bill prohibiting future contracts stipulating for payment in gold. They took the ground that while such contracts, if they became general, threatened serious evils, and might wisely be prohibited by National legislation, no State could prohibit them without lessening the supply of money its citizens could borrow from other commonwealths. It is scarcely necessary to repeat our conviction that such interference with the right of private contract would be injurious and unjust if not unconstitutional.

The failure last week of the Nationa Bank of Illinois, followed by the failures o other banks in Chicago, St. Paul, ar West Superior, has called general attenti to the lack of enforcement of our banki laws. While the failure of one of the abo banks was because of "dry rot," some the others were carried down by reason the disaster which properly overtook National Bank of Illinois. We say p erly because Comptroller Eckels has g out the following statement:

"The failure of the bank is due to injudi reckless, and imprudent methods followed b officers and not checked by the directors, th their attention had been individually called t same and over their individual signatures th promised to remedy the weak points in the condition. The largest source of failure bank's holdings of the Calumet Electric F stock, the full amount of which cannot r stated, for it is discovered that a part of suc ings was not made to appear on the books, b cealed in another account. This and oth and doubtful loans had been called by speci to the attention of the officers and direct specific improvement promised a year sinc

This very statement of the Comptroll ever, will lead to many pertinent i as to the enforcement of our Nation ing Law. We have just learned conduct of the bank was reckless prudent, but Mr. Eckels knew th such conduct characterized it a It now appears that the Calumet Company had received more than capital and surplus of the bank the directors must have known total liability of any banking a "for money borrowed, includir liabilities of a company or firm ties of the several members th at no time exceed one-tenth p amount of the capital stock of s ation actually paid in." So National Banking Act. What would like to know about this wi is, whether we cannot have such ment of the law as to protect l against reckless and criminal v law.

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The day before Christmas, when everybody was shopping, the street-car system of Boston was "tied up." The cause of the strike was a peremptory demand of the conductors and motormen for the recognition of their Union. The West End Railroad Company, in which the interests of all the shareholders of all the original railroad corporations are now consolidated, has refused to treat with its laborers except as individuals, and the men allege that they are unable to secure proper attention to their grievances. The men voted to strike on the morning of December 23, unless their demand for the recognition of their Union should be granted by 3 o'clock of that day. The officers of the Union who waited upon the President of the West End Company were told by that official that only the Board of Directors could take the action demanded, and that a majority of the Board could not be brought together for several days. He asked a week's time, and the officers of the Union consented to hold the strike order in abeyance for that period. When the men heard of this agreement, they repudiated the action of their officials. The latter, they said, had exceeded their authority, and had been tricked by the street railway president, who wished delay to collect a force of non-union men. The strike ordered by a majority of the employees over the heads of the officials was naturally obeyed with hesitation by many of the workmen, and in one district was not obeyed at all. As a further element of embarrassment, unemployed men presented themselves at the offices of the company in numbers that dismayed the strikers. In a day the strike was completely broken, and the company has been taking back what men it would on its own terms. The men most active in the unions—to the number of eight hundred, the men report—have been permanently laid off. The cause of the men was lost chiefly by their want of confidence in their officials.

The Pennsylvania Senate Investigating Committee, which is examining municipal conditions in Philadelphia, last week turned its attention to the administration of the city gas-works. Professor Bemis, of Chicago, who was one of the principal witnesses, brought out sharply the fact that it was costing the city of Philadelphia nearly twice as much to manufacture coal-gas as it would cost if the public business were conducted upon business principles—nearly twice as much, in fact, as it now costs the city of Wheeling, W. Va. The reason for the wasteful methods employed in Philadelphia, he said, was in part the refusal of the City Council to appropriate the sum necessary to construct a modern plant. This, however, was the less important reason. The more important was the absence of Civil Service Reform in the administration of the works. The labor bill was far higher than it should be even with the present antiquated plant, because the gas-works were used to furnish needless or overpaid places for political workers. He believed in public ownership, he said, but he believed in it as a means to secure the efficient service of the public. The citizens of Philadelphia ought not to be satisfied because they get their gas 20 per cent. cheaper than the citizens of New York. If they wish to secure the full benefit of public ownership, they must give their attention to the public business, and see to it that it is conducted upon business principles. Professor Bemis's testimony was a striking statement of the necessity of Civil Service Reform where technical work of any sort is performed by the public. Other witnesses brought out several vivid illustrations of evils which Professor Bemis attacked. Employees testified to the payment of "voluntary" political assessments, and to a regular channel through which these passed. It was also testified that the private corporation which supplies the city with water-gas—at 37 cents per thousand cubic feet—was in the habit of taking on men at the dictation of the politicians, keeping them, as a rule, for only a few days, and then making room for other friends of the politicians. By means of this movable force the corporation "kept in" with the politicians, and the politicians "kept in" with large numbers of constituents. The spoils system is not confined to works controlled by the public.

The statistical table of the public schools in the largest ten cities of the United States has just been reported in the last issue of the report of the Commissioner of Education. Boston ranks first in the enrollment, attendance, and value of school property. Sixty per cent. of the children between the ages of five and twenty-one years are registered in the schools of Bos-

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ton. Baltimore reports an average of forty-eight; Brooklyn, forty-nine. New York City has the largest enrollment in the public day schools, but the average of attendance does not give her ranking with the three cities mentioned. Boston has the lowest attendance of private and parochial schools. It is plainly stated that the public schools of the city of Boston rank so high that they are the favorite schools of its citizens. The public school buildings of Boston are the most costly in the United States. The value of her school property per capita is $81; that of New York, $42; Brooklyn, $26; St. Louis, $21. The overcrowded condition of the schools in New York is clearly shown when it is stated that the number in the average daily attendance at each building in the city is 1,172. The average attendance in Brooklyn is 778; in Boston, 354. As Boston ranks the highest in average daily attendance and in per capita property value of school population, she also ranks highest in the average salaries received by her teachers. The average salary paid in Boston is $1,000 per year; in New York, $677; in Brooklyn, $762. For the whole country it is estimated that the pupils in the common schools of the country—that is, in the public elementary, secondary, and high schools—is 425,000 more than attended these schools in the previous year. That this increase is enormous is shown when we remember that the average annual rate of increase for ten years ending with 1892 and 1893 was about 286,000. The report calls attention to the fact that this increase of school attendance occurred during a period of business depression that affected the whole country, and the deduction is drawn that the business depression which threw out of employment the children of school age was utilized by the parents by giving these children school opportunities.

One of the most painful aspects of the recent flurry about Cuban affairs caused by the agitation of the matter in the Senate has been the evidence in so many quarters of the diminished respect paid to that body in foreign countries. There was a time, as Bishop Potter reminded the readers of The Outlook in his admirable sermon published two weeks ago, when the United States Senate was synonymous with ability, distinction, and leadership. The men who gave it pre-eminence as a legislative body were no more free from faults than their successors to-day, but they had a largeness of view which brought with it a certain steadiness, and which gave the Senate, what it ought never to lose, the authority which flows from dispassionate and thoroughly intelligent dealing with public questions. In recent years the personnel of the Senate has not only suffered a great decline, but it has ceased to be a deliberative and conservative body. By a strange transformation, the House of Representatives has become more deliberative and conservative than the Senate. The foreign journals are saying in many different ways that very little attention ought to be attached to the vaporings of the United States Senate, and unfortunately the people of the country are saying the same thing. They expect from the Senate a strong, dignified, judicial dealing with foreign matters; instead of that they have had a nervous, agitated, fussy, and often needlessly offensive dealing with these matters. Messrs. Morgan and Chandler give evidence in ability and manners of the immense decline in the authority of the Senate from the days of Webster and Calhoun. What the Senate needs is the presence of two or three strong, vigorous leaders who are afraid neither of their constituencies nor of their associates.

The rumors of action on the part of the Ambassadors of the Great Powers at Constantinople looking to an enforcement of the proposed reforms in Turkish administration have continued during the past week, and have grown more definite. It is now said that, in an audience between the representatives of England, France, Italy, Germany, Austria, and the Sultan, the latter was distinctly warned that if the revenues ceded for the payment of the Turkish debt were in any way encroached upon, European control of the finances of the Empire would become inevitable. The Sultan is reported to have obstinately refused to concede any measure of control to the Powers, whereupon the Russian Ambassador declared that the throne of the Sultan might be placed in imminent peril. If the reports of this interview are to be trusted, they indicate a decided advance on the vacillating policy of the past. They also indicate an obstinacy on the part of the Sultan which is anything but promising for a peaceful settlement of

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present difficulties. The Ambassadors are holding frequent meetings, and there are many evidences of the approach of that crisis in the affairs of the Turkish Empire which has already been too long delayed.

A protest has been addressed to the President, signed by a committee of American citizens in Jerusalem, against an extraordinary order issued by our Secretary of State, Mr. Olney, directing "diplomatic officers to withhold Government protection from all Americans whom the Consuls may reasonably suspect of having no intention of ever returning to the United States." This order has the appearance of having been framed for the specific purpose of withdrawing Government protection from all our missionaries in the Turkish Empire, and officially notifying the Turkish Government that it may massacre them as well as the Armenians, since most of these missionaries have enlisted for life and intend to live and die in the land to whose redemption from barbarism, cruelty, and lust they have consecrated their lives. The fact that such an order can be issued by the Secretary of State and come to the knowledge of Americans only through the protest of those whose lives are endangered by this act of disloyalty to America and her citizens, emphasizes the demand which has heretofore been made for giving Cabinet officers a seat in our House of Representatives and subjecting them to public questions by members of Congress, after the example of the British House of Commons. We agree with the protestants that this order transcends the power of the Secretary of State, that it is in contravention of existing treaties, that it expatriates loyal citizens, that it is warranted neither by law nor reason, and we may add that it dishonors the American flag and the American name. We hope that some one in Congress will take the matter up and call for official information on which Congressional action may be based.

Last winter the English Ministry made the mistake of overloading its programme, and accomplished very little in the way of specific legislation, meeting, in fact, with a signal defeat, as readers of The Outlook will remember, on its educational measures. This year that subject will be the foremost matter before Parliament, and a number of bills dealing with the question will be introduced. The principal bill will be in the hands of Mr. Balfour instead of Sir John Gorst, who last winter displayed great incapacity for handling a delicate and uncertain discussion. A new bill has been drawn which, it is said, meets with the approval of English Catholics, and which will probably be so framed as to avoid some of the objections which were urged against the bill of the last session; but it is very doubtful whether the Ministry, unless it has entirely changed its position, can deal with this matter in a way which will command the assent of the nation. The Government will also attempt to deal with the much-abused procedure by which private legislation is carried through Parliament. Under the present arrangement all private bills are settled by party committees in the House of Commons and pass through successive stages with heavy charges at every turn. Indeed, the expense attending private legislation and the fortunes made by what is known as the Parliamentary Bar and by various officials are among the old abuses which have too long been protected by inertia or indifference or the interests of powerful persons. Mr. Balfour, it is said, proposes to introduce a measure which will do away with these abuses and facilitate legislation for local ends without heavy expense. An Irish Local Government Bill is also to be introduced, with a Masters' and Workman's Bill, an Employers' Limited Liability Bill, and other subordinate measures. There has been a decided flurry in Irish politics caused by the discovery that Ireland has been overtaxed, and an urgent demand is made by the Irish members that a large sum of money thus taken from Ireland shall be refunded. It is charged that the country is overtaxed annually about twelve millions of dollars, and as this has been going on for a number of years the Irish are naturally inclined to press their claim for rebate.

The publication of the text of the treaty between China and Russia, which now only awaits the signatures of the Emperors of the two countries, makes still more definite the fact that Russia has acquired a controlling interest in the great Eastern Empire. By the terms of this treaty Russia secures the right to run her great Siberian railroad to Kirin, about two-thirds of the way through Manchuria, and Vladivostok will be connected with Port Arthur. The

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Russians are also authorized to keep as many troops as Russia thinks necessary to protect her stations; which means, practically, to send as many men into Manchuria as she pleases. Port Arthur is to be fortified by the Russians as a matter of protection to China, and in time of war Russia may use it as a basis for operations or concentrate her forces there as she chooses; this means that Russian military control is to include not only Manchuria, but the Liao Tung Peninsula. More than this, Russian army officers are to be selected to reorganize the Chinese army—a privilege which may carry with it the most momentous results, for there are many European military critics who believe that admirable fighting material exists in China if it can only be intelligently disciplined. Gordon believed this, and Lord Wolseley, who ought to know what he is talking about, agrees with him. All this means an immense advance of Russian influence and authority in the Far East. In possession of Port Arthur, with as many men as she chooses to put there, and as extensive fortifications as she chooses to build, with railroad connections through Siberia to Russia, with a practical control of China for purposes of drawing supplies behind her, and with a paramount influence at Pekin in the determination of Chinese policy, Russian power in the East will be immensely augmented and consolidated. Thus in the East as well as in the West, Russia is rapidly becoming most conspicuously active.

The tragic interest of the situation in Armenia has diverted attention from Greece; but in any settlement of the Eastern question the Greeks have a great interest, and are likely to have some share of the spoils. In Crete the Turks have been following their usual policy of procrastination, delay, and evasion of promises, and the Cretans have formally declared that the reforms promised them have not been effected; but the Greek Government has wisely taken a conservative position, and has held the country back from active participation in the agitation. Meanwhile, however, the Government is apparently not indifferent to popular sentiment, nor to the possible complications of the near future; nor is it likely to entirely escape the strong influence of the army, the officers of which are intensely dissatisfied with the inaction imposed upon them. While holding the country back, the Government is evidently getting ready for emergencies. The active force of the Greek army has been very largely increased, improved rifles have been introduced, organization is being studied, and many steps are being taken to secure higher efficiency. Financial difficulties, of which Greece has more than her share, do not appear to impose economy on any country when military preparations are in question. Greece is practically bankrupt, but it is spending money on its army as if it had a surplus, and there is some talk of providing the sinews of war by means of a popular loan.

Georg von Bunsen, who died last week, was one of the most interesting personalities of our time. He was the fourth son of the famous diplomatist and scholar, Baron von Bunsen, and was born in Rome when his father was Prussian Minister there. Georg von Bunsen had his university education at Berlin and Bonn, but his broader education was in England (where his father was then Ambassador) in studying the practical application of philosophy to politics. These years of close companionship only emphasized Georg von Bunsen's peculiar resemblance to the gentle, refined, spiritual, and thoroughly sane spirit of his father. Few instances show such a direct inheritance. In 1862 the younger Bunsen was elected to the Prussian House of Representatives, to which he belonged uninterruptedly until 1879. From 1867 to 1884 he was also a member of the North German and of the German Reichstags. In spite of natural oratorical gifts, his parliamentary labors were not so much those of a speaker as of a hard-working member of many committees, especially those on the Budget and on Education. These labors were brought to an abrupt termination by Prince Bismark's rude suppression of the Liberals, and the German Reichstag saw no more significant scene than on the day when Georg von Bunsen and Theodor Mommsen walked out of the House for the last time. Despite this, Bunsen always recognized the great ability of the not over-scrupulous Chancellor, and in the crisis of 1890 was the first to declare that only one man could now lead Germany with satisfaction to all parties—the then almost unknown General von Caprivi. Of late years Bunsen devoted his time to the

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direction of many helpful undertakings in the domain of economics and charity. No such endeavor, however, could have had a more far-reaching influence than that which came from his own home, a home which knit together many hearts from many lands. The beautiful living about which we have read in "Memorials of a Quiet Life" and in the memoirs of Bunsen's father and mother has been as characteristic of those who have continued the English home in Germany.

The hard times in the West Indies owing to the increasing loss of the European sugar market are becoming daily more evident. Germany, France, Austria, and other European Governments have been fostering the industry of beet-sugar raising by paying a bounty upon every hundredweight of sugar exported. Our readers will remember that six months since the German Agrarians won a legislative battle on this issue. Five years ago the Imperial Diet had reduced the sugar bounty by one-half, and had declared that, under certain conditions, the bounty should entirely cease by the middle of 1897. This so angered the Agrarians that they repealed the law and restored the bounty to its old place, an action of course depressing the general market. The areas given to beet culture in Europe became greater. We hardly realize the vast preponderance of the sugar industry in the West Indies. For instance, in Barbadoes nine-tenths of the total product is cane-sugar. An English Commission has now been appointed to report on the condition of the islands. The coming debate in Parliament will directly attack the bounty system. In 1886 Mr. Gladstone said:

"My desire is that the British consumer should have sugar at the lowest price at which it can be produced, without arbitrary favor to any one engaged in the competition; but I cannot regard with favor any cheapness produced by means of subsidies of foreign States, designed to cripple capitalists and workmen engaged in a lawful branch of British trade."

The British West Indian sugar-planters favor the placing of countervailing duties on Continental sugar, or the calling of an international conference to arrange for abolishing the bounties on beet-sugar. It is to be hoped that the latter plan will prevail; it would be for the interest of fair competition.

For 1897

The following are some of the reforms to be worked for in 1897:

A permanent tribunal for the settlement of all controversies between Great Britain and the United States.

Adequate support of the American flag and adequate protection to American life and property on foreign soil.

A financial system which will provide a currency increasing with the increase of population and of business, and so substantial in its foundation as to inspire confidence and credit at home and abroad.

Taxation adjusted according to the possessions and incomes, not according to the expenditures, of the persons taxed; and levied on corporations at the same valuations of property as on individuals.

Municipal ownership of all "natural monopolies;" in lieu of such ownership, no franchises granted for more than one generation.

Reform of the primaries: so that the people shall nominate the candidates as well as elect them.

A direct practical recognition and adoption of the referendum and the initiative in State and municipal politics.

In manufacturing centers and great cities, adequate homes for wage-workers, with free access to pure water and bright sunshine; no dark bedrooms, no unventilated halls, no basement living-rooms, no rear tenements.

Co-operation of all denominations in Home Missionary and Foreign Missionary work. No fighting of Christians among themselves; all Christian forces joined to fight the world, the flesh, and the devil.

Absolute freedom of discussion of all ethical, Biblical, and theological topics within the Church of Christ. No turning reverent souls out to carry on their discussions outside the Church.

Such are a few of the reforms which The Outlook asks its readers to help forward toward accomplishment in 1897.

The New Governors

The special attention of our readers is directed to the article elsewhere in this issue of The Outlook on the twenty-five State Governors who were elected last autumn, the majority of whom are just now beginning their new administrations.

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On the whole, we think that our readers will agree with us that this survey of the Governors-elect, the material for which has been obtained by extensive correspondence, and our object in which has been exact though kindly portraiture, gives a reasonable ground for a tempered optimism respecting the future of America. They show clearly that excellence in character is not confined to any party or any locality. The Republican Wolcott, the Democratic Adams, the Populist Rogers, and the free-silver Johnston, may serve as illustrations of the truth of both statements. It is equally clear that the Governors-elect generally represent the better, if not the best, sentiment and character of their respective parties, and this in spite of machines. Whenever the people get control of the primaries and determine the nominations, as they now determine the elections, the better sentiment, of the victorious party will be embodied in its chosen representatives.

The Basis of Government

Three correspondents on page 33 write in reply to a recent editorial on this subject. The first cites Herbert Spencer as an authority for the doctrine that government rests on the consent of the governed; the second questions whether the will of the majority is not the same as the will of God, since all men are God's children; the third considers all human law coercive and despotic in its nature, and that only the individual, not the community, has a conscience.

To the first we reply that we decline to accept Herbert Spencer as an authority in the sphere of either morals or religion. One who is an agnostic in religion and a utilitarian if not a hedonist in ethics, cannot consistently recognize any higher standard of political duty than the greatest happiness of the greatest number, ascertained by their vote. To the second we reply that, as an individual may be governed, not by his conscience, but by his passions, his prejudices, or his sensual self-interest, so may a community. History affords awful evidence of the truth of this proposition. And when it is so governed, the wreck is as much more terrible than the wreck of a community as the number involved is greater.

Our third correspondent, who proposes as a basis of government the proposition that "corporations have no souls," and implies that the State is a corporation and cannot have a soul, answers, so far as our readers are concerned, his closing statement that it is not for us to say our forefathers were wrong in putting slavery into the organic law.

Our position is, in a sentence: that neither king, oligarchy, aristocracy, nor democracy can make a law: society, however it is organized, can only discover and apply law, the authority of which rests neither in the power of a king, the will of a majority, nor the consent of the governed, but in God Himself.

The Pastor

The true pastor is both born and made. He is a man of catholic and quick sympathies. He instinctively weeps with those that weep, and rejoices with those that rejoice. Whoever stumbles he is apprehensive, whoever falls he is hurt, whoever triumphs he is victorious. Created to be a personal friend, he is trained by the school of experience in the art of spiritual friendship. He has wrestled with doubts, been assailed by temptation, known the travail of grief, and in all has been conqueror and more than conqueror. He loves the little children, and shares their frolics; his heart beats high with the exuberant hopes of youth; he is eager to share in the struggles of middle life, and, endowed with a prophetic imagination, he shares the calm of old age.

For his sympathy is a bestowing, not a demanding, sympathy. The secret of his life is in hidden springs, which are never dry. Like his Master, he might say, "I have meat to eat that ye know not of." This life he is eager to share with others. Pastoral work is never a toil to him; if it is a sacrifice, it is always a joyful sacrifice: for it is always a joy to give one's life in service to others. What is burdensome and also useless is the effort to impart a life one does not possess. As the born artist cannot see a beautiful picture in nature without trying to reproduce it with brush or pencil; as the born musician, when he sees a cathedral organ, is possessed with a great desire to sit at the keyboard and make it speak for him to others; as the born orator, seeing a great audience listlessly inattentive while some unhappy wight without ideas or without power to express them meanders helplessly along,

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is filled with a passionate eagerness to wake that sleepy audience up and make it alive with thought and feeling—so the born pastor, seeing an individual soul in any experience which companionship may succor or enrich, is eager to bring his own life into play that he may aid the feeble, lift up the fallen, or add to the heavenly exaltation of the divinely victorious.

Yet though this service is not a toil, it costs him much; for nothing is of any spiritual value to the recipient which has not cost the giver something. Of the pastor as of the Christ it may be said, He takes our infirmities and bears our diseases. "With the true pastor," says Dr. John Watson, "visitation is a spiritual labor, intense and arduous, beside which reading and study are light and easy. When he has been with ten families and done his best by each, he comes home trembling in his very limbs and worn out in soul." He has given more than eloquence or sound doctrine; he has given life, and it has cost him something of his own life.

The best pastor is rarely a best preacher: his sympathies are too individual; he cannot generalize experiences nor deal with souls in masses. The home is his sanctuary, the bedside his pulpit, the affection of his befriended flock his recompense. Others may have the admiration of their great congregations as their fee; he is the father of his people, and has the love of his spiritual household as his reward. And when life's changes or the last great change separates him from his charge, his name is cherished with an undying reverence, like that which the devout Roman Catholic pays to his tutelar saint.

In our admiring reverence for the prophet-preacher let us not forget to render a reverential love to the pastor-friend.

The Lives of the Saints

It is, at the first glance, surprising to find Dr. James Martineau saying, "We lost the true notion of human culture when we threw away the 'Lives of the Saints;'" surprising, that is, to find such an expression coming from such a radically Protestant source; but it is easy to divine Dr. Martineau's meaning and to accept his statement. In the same essay he says that the fault of a purely secular education is that it is limited to the knowledge of things, and brings the student's mind rarely into any admiring contact with pre-eminent persons. "We teach him the grammar and the forms of speech, but few of the things most worthy to be spoken. We teach him the seas and lands, the rivers and mountains of a dead or empty world, but of the histories they have passed through, the proud passages of his country's life, the good men that should be as the beacon to his path, we too often leave him in ignorance." This sentence lets us into the secret of Dr. Martineau's meaning with regard to the loss which the English-speaking world sustained when it threw away the "Lives of the Saints;" and he makes that meaning still clearer when he adds: "The soul grows godlike, not by its downward gaze at inferior nature, but by its uplifted look at thought and goodness greater than its own." These words remind one of Dr. Jowett's statement that in the future ethical education will be taught largely through biography—that is to say, not by abstract statement, but by familiarizing the student with the careers and characters of those whose lives have illustrated the moral quality in a high degree. Every one who has any knowledge of children knows how much easier it is to not only teach them a truth, but inspire enthusiasm for that truth, by using the example of some great life or some noble character. Hero-worship is, as Carlyle saw, a divine instinct. We sometimes make mistakes about our heroes, and set up those who are unworthy of our homage, but the instinct which compels us to admire superiority is one of the noblest things we possess. Some day the Lives of the Saints will be rewritten, not from the ecclesiastical, but from the spiritual, point of view; and when they are so presented, they will be the richest material possible for the education of the young, the inspiration of the mature, and the consolation of the old.

A Notable Biography

"The Story of Gladstone's Life," by Justin McCarthy, the first installment of which appears in the current number of The Outlook, will probably be the most widely read and acceptable biography of the great English statesman which has yet appeared. It is not wise, as a rule, to publish the biography of a man still living; but Mr. Gladstone's political career has been so completely rounded out, and he has lived to such a great age, that it is pos-

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sible to tell the story of his life as if it were already finished. That story is of the very first interest to all English-speaking peoples, because it is the biography of one of the foremost men of his time. He not only has been a great political leader and constructive statesman, but is a great personality, notable for distinction of character, intelligence, and influence. The story is to be told by the man best qualified to tell it. Mr. McCarthy is a trained historian and writer, with a special knowledge of the history of the last half-century. He has known Mr. Gladstone familiarly, if not intimately; there have been times when he has been in constant association with him. He was a leader in the agitation for Home Rule in Ireland. He combines in a rare degree intimate knowledge of his subject, and a style which is at once popular and admirable. In the preparation of this biography he has had the cordial cooperation of Mr. Gladstone, who has also cordially lent his aid to The Outlook in its endeavor to secure for the work illustration which should be at once interesting, typical, and significant. As the biography progresses it will be enriched with portraits of Mr. Gladstone, his friends, and the great men of his time, which will be of very unusual value. There will also be a great number of other illustrations, all interpretative of the text and illustrative of the man and his life. No romance could have a greater human interest than this story, which will be presented to the readers of The Outlook in the successive Magazine Numbers of the coming year.

The Theology of an Evolutionist

The objection which religious people have felt, and which many still feel, to the doctrine of evolution is not wholly as explained by the New York "Tribune:" "It overthrew the popular anthropomorphic conception of God, and the popular belief in the literal truthfulness of the Bible." These objections existed, but there were others deeper and more serious.

The Christian creed, not merely embodied in ecclesiastical formularies, but expressed in continuous preaching, and entertained in the common thought of the laity, was to this effect: God made man perfect; he fell; as a consequence of that fall sin entered into the world, and death through sin; to recover man from this fall and to redeem him from its consequences Jesus Christ lived, died, and rose again from the dead. A philosophy which denied the fall of Adam seemed to the Christian believer to destroy the foundation of this belief, and bring the whole superstructure down in ruins. The intellectual process of the ordinary religious thinker was very simple: If there was no fall, there is no sin; if there is no sin, there is no redemption. The devout Christian can reconstruct his anthropomorphic conception of God, and substitute therefor faith in the Divine Immanence. He can reconstruct his belief in a dictated revelation, and substitute therefor faith in a spiritual and progressive revelation. But he cannot be persuaded that there is no sin in the world—he is too conscious of it; nor that there is no divine forgiveness of sin, for he has come to the Physician and has been healed.

To many, evolution appears inconsistent with the doctrines of fall, sin, pardon, and redemption. It has sometimes seemed so even to its defenders; it has often seemed so as interpreted by its defenders. The devout soul can reconcile evolution with a theistic theory of creation and with a spiritual theory of revelation, but he knows not how to reconcile it with his Christian faith in the reality of sin and salvation. It appears to him that if evolution is true there is no fall, that sin is only an imperfection, that pardon is only pity for the unfortunate, and that the only redemption is growth.

The object of the series of articles on The Theology of an Evolutionist, by the senior editor of The Outlook, commenced in this issue, is to afford some answer to this difficulty. He has himself experienced the difficulty; for a considerable time it prevented him from accepting evolution. In these articles he traces the process by which he has overcome the difficulty, retained his belief in fall, sin, forgiveness, and redemption, and yet become an evolutionist. These articles are an attempt to relate the facts of Christian experience—penitence for sin, peace in pardon, joy in deliverance—in terms consistent with evolutionary philosophy; consistent, let us say, with Christ's own evolutionary definition of the Kingdom of God:

"So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he

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knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

It may be quite impossible to reconcile evolutionary philosophy with sixteenth-century theological formularies; but it may be quite possible that both Christ's teaching and the experience which has grown out of it are consistent with evolutionary philosophy—more consistent with it than they are with sixteenth-century theological formularies. Whether that be so or not it will be for the reader to consider after reading and pondering "The Theology of an Evolutionist."

The Life of the Spirit

The Man Christ Jesus

The clear recognition of the normal human life of Christ is one of the great gains of modern religious thought. To his disciples, who felt the touch of his hand and heard the tones of his voice; to the little group of twelve, who often lived with him in the intimacy of the most familiar intercourse; to the throngs who waited to see him pass, or to hear those simple, beautiful, and searching talks—to all these Christ was never less than man, however greater than man. There was no confusion of two personalities in the thought of his contemporaries; no blurring of the clear outlines of a warm, vital, real human career; no substitution of a strange, unhuman, incomprehensible personality in place of the son of Mary, who was born at Bethlehem, had gone up to the Temple while yet a child and talked with the doctors of the law, had spoken in many places in Judea and Galilee, had died at Jerusalem as other men die, and been buried as other men were buried. All this the men and women who had become his followers knew about Christ; and to them he was as real, natural, and normal a man as John or Matthew or Peter. There was nothing abnormal about him, although there was much that was exceptional and unique; there was nothing phantasmal about him, although there were things which were incomprehensible.

Those who saw sight restored to the blind and life given back to the dead saw nothing strange or unnatural in the bearing of the healer, or incomprehensible and mysterious in his methods. Nothing could be in more striking and significant contrast than the simplicity with which Christ did the wonderful works which are called miracles, and the air of cheap mystery with which modern attempts to use what are called supernatural powers or to produce what are called supernatural effects are surrounded. The sane spiritual mind, after witnessing one of these attempts, longs to get into the open air; nothing could be more unwholesome and spiritually repulsive than that mockery of spiritual intercourse miscalled the spiritual *séance*. From all that was abnormal, morbid, or spiritually unnatural Christ was as free as a great artist is from tricks of manner or a great nature from pretension. In his divinest moments Christ was unaffectedly and simply human in his aspect, expression, and experience; in those mysterious hours at the threshold of which thought stands reverent and abashed, all that a man may feel Christ must have felt, however much may have been added of experience beyond the ken of human kind. It was no unnatural and abnormal power which flowed from the touch and in the command of this quiet, sympathetic, tender-hearted teacher; it was rather the exaltation and sublimation of his natural force; it was the overflow of that spiritual vitality within him upon which the whole world was to draw. The healing, the feeding of the multitude, the raising of the dead, were marvelous and incomprehensible manifestations of authority over material conditions; but to the men who saw them these works must have seemed perfectly natural. One who really saw what was in Christ might have predicted them; they carried no element of surprise with them; for, from such an one as he, they might have been expected. They were as natural to him as walking was to Peter, or speaking to Paul. When one looks at these marvelous works in the immediate presence of the man who wrought them, they cease to be strange and difficult to believe.

When speculation began, however, to play about this wonderful personality, to separate it into faculties, to divide it into a dual nature, to mark the line between the human and the divine, then straightway the clear and beautiful figure of Christ began to loom strange and mysterious in the thought of Christendom. In losing the sense of the reality of his human nature

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and life, men lost closeness of touch, intimacy of feeling, frankness and simplicity of fellowship with him; he receded from their view, the outlines of his face became shadowy, the tones of his voice seemed remote and alien; the memory of his works was suffered to surround the worker like a magical veil through which mortal eyes must not strive to look. He who had lived, so to speak, in the open; who loved highways, the seashore, and the places where men gather, no less than mountain solitudes and desert places; who ate at family tables, used homely speech, cared for little children, and spoke intimately to fallen women, gradually withdrew from the near gaze of men into the infinite distance where God was exiled from the world he had made, and became himself a kind of second divinity; more tender than the Father—had he not human memories and associations?—but still far above the touch of human hands and the sound of human voices.

But man must needs have the love of man and the sympathy of man, and so it came to pass that, as Christ slowly climbed the steps of the white throne and took on the ineffable majesty of the Godhead, the tender, sorrowful face of the virgin mother grow more and more distinct and beautiful in the thoughts of men. There must be some one nearer God than themselves, and yet like themselves in need and memory and hope, to whom they could speak; some one who understood their experiences and spoke their language. And so it came to pass, out of the deep necessities of the human soul and the human life, that Mary became our intercessor between her own son and his human brothers; and the Christ who died for his brothers, and who, in dying, pardoned those who smote him, vanished, in a way, out of the life he lived and the world he had redeemed. In the history of human thought few things have been more strange or pathetic than the loss of the sense of the reality of the humanity of Christ; for no revelation was ever more complete than that which set the figure of the man Christ Jesus in the crowded highways of the world.

The difficulty of believing in the interpretation of life which the great spiritual teachers have always given lies not in the interpretation but in ourselves. There are moments in which we know that life has all the glory with which it has been clothed by prophet and poet. We need no demonstration in these hours of exaltation; we see with our own eyes. On the mountain summit no one doubts the great sweep of landscape, beautiful and benignant to the curve of the blue horizon; but when we descend, and the view fades, and skies are low, and mists hang close about us, we begin to forget, to question, and to reject. Noble men, unspoiled by misuse of a good world, know that life is noble; evil men know that life is evil: have they not made it so? In our uncertainty of thought about God, our uncertainty of moral action, our manifold and oft-repeated failures to do what we want to do and live as we ought to live, it seems incredible that Christ really was and is one of us—one, that is, in complete knowledge of our experience, needs, and sin, in complete sympathy and in immortal fellowship. We do not believe it because we are not good enough to believe it; we doubt it because we feel unworthy of it. And so, forgetting that it was this very condition in ourselves which brought Christ to us, we suffer him to recede into the distance, and lose the divinest experience which can come to us. Sharing that divine nature which lays the burdens of the weak upon the strong, the sin of the impure upon the pure, the need of man upon God, Christ must come to us; being bone of our bone and flesh of our flesh, he must likewise know us, suffer and die for us, and live immortally with us.

The Spectator

The world was in a dream on a certain morning in October, not many weeks ago, when the Spectator found himself climbing the hill which rises between Mr. Burroughs's celery farm and the Hudson. The yellow leaves were falling silently, there was a haze veiling the Catskills, and a soft mist on the river, in which the distant sailing craft seemed slowly to dissolve. There was an air of meditation and reminiscence over the wide landscape; a stillness in the woods, broken only by the rustle of leaves or by voices so distant that they gave one a new sense of detachment. The Spectator, who was not indifferent to these brooding autumnal influences, rejoiced in his heart that he was getting out of the world, and that he was going to see John Burroughs. For every man has his atmosphere, and they are not so many whose talk and presence would have fitted that mellow, golden day. The path climbed the hill with abrupt directness, and one had no

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sooner taken it than he was out of the sight of houses and roads. Every step was a step away from man and towards Nature. At the top of the hill there was a bit of level from which one saw a wide stretch of country bounded by veiled, mysterious hills; and then the path led down to the bowl, full of black earth caught in a hollow, which Mr. Burroughs has planted with the freshest of things that grow to be eaten.

Here, on the edge of a kind of friendly wilderness, the author of "Fresh Fields" has not only made a little plantation, but has builded a house for himself of the sort that neither casts reproach on its surroundings for their roughness, nor is repulsed by the woods as an impertinent intruder; a shelter for a man who loves what is natural and simple, but who does not confuse simplicity with ugliness. A good deal of the work was done by the architect; his hands laid the stone chimney which is one of the features of the house. He is now sitting at his writing-table; a few books are scattered about, and a few photographs or other portraits are on the rafters; among them a notably striking head of Whitman. Mr. Burroughs has just finished the proofs of his book on Whitman, and is in that happy frame which comes to a writer when the mechanical part of his book is finally and forever off his hands. Those who read books do not appreciate the work and worry which set in when the writing is done and all the "copy" safely lodged in the hands of the printer. Then the author is compelled, with a sinking heart, to read in cold blood, and with a tragic sense of failure, that which he may have written with the tide of feeling running like a mill-race and the imagination in a glow. Mr. Burroughs is always hospitable, but it is easy to see that he is glad of a holiday and a friend to help him waste his time. First there are the contents of the bowl to be examined. The Spectator, whose ignorance of such matters has an artistic completeness, asks questions and learns how the soil became so black, how it is drained, and how the succulent crop is nurtured and harvested. There are men at work getting out stubborn stumps and digging draining ditches; everything is in its shirt-sleeves, and it is clear that, although the owner of the property is a writer of books, he is not a "fancy" farmer.

As they climb a steep ascent of rocky hillside which rises on one side the plantation the Spectator is reminded again that Mr. Burroughs is a farmer by birth, instinct, early training, and choice; his point of view is that of the farmer; the point of view of a man who not only enters into the elemental life of Nature, but who knows also what can be done in practical ways with the material and help she offers; one who holds spiritual relations with Nature, but who also knows how to get on with her from day to day. Right here one finds a point of contrast between the writer of to-day and his greatest predecessor. Thoreau was an untamed man, who loved Nature with a kind of jealous, exclusive affection, and was eager to get away from the smoke of even the most distant chimney and shut himself in with the primitive, uncivilized world. Hence a tang in his style which excites and stimulates and sometimes bites; he is quite willing to instruct us, but he is not of us. He is quite civilized, after all, however, when we come to his egotism. Mr. Burroughs, on the other hand, is on easy terms with Nature and with us. He is wedded to natural things, simple ways, wholesome aims; he hates pretension, ostentation, luxury of every sort; but he believes in civilization, society, culture; he does not try to turn back the finger on the dial of history and revert to the primitive type; he tries to harmonize individual with social life without any sacrifice of simplicity, independence, and savor of natural qualities. He does not assume any personal ownership of Nature, nor any esoteric communications with her; he knows her intimately, he lives with her on easy terms, and he is glad of an opportunity of giving all who show any aptitude the opportunities of a similar acquaintance.

The climb is short but sharp, and the Spectator soon finds himself on a bowlder from whence there is a great outlook on the country. There are few houses in view, and there is a deep sense of quiet and solitude. The stillness is so deep that the voices of the men working in the little black bowl are caught by the hill and sent up to the summit without a change of tone. The dog who has followed us up thrusts his nose over Mr. Burroughs's shoulder and gets the expression of affection for which he asks as plainly as if he had speech. The talk runs along many lines, as talk ought to when the day is golden and the doors of the world stand open on every side. Mr. Burroughs knows the literature of the day, and is interested in writing people, old and new. He sees things from his own point of view, and a shrewd criticism runs through his comment; but his tone is hearty and generous, his recognition of good work instant, his condemnation impersonal and devoid of all acerbity.

He is evidently looking everywhere for the native note, the individual tone, the freshness and force of strong personality. He admires scholarship in its place, but he is not at all imposed upon when it attempts to do the work of original impulse; he can appreciate and enjoy refinement, skill, delicacy; but he looks upon freedom, force, virility, as the primary qualities. In his latest book, a very sympa-

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thetic study of Whitman, his literary aims and tastes are frankly disclosed. He is not polemical in spirit, but he stands resolutely for the natural, native, inevitable in art; for the frankest, simplest, straightest word which a man can speak out of his deepest conviction. He indulges in no idle, self-conscious talk about American literature; but he believes that this literature must have a note much more distinctive than that which sounds in much of our verse and prose. He does not think that the democratic idea has gone deep enough in the consciousness of many writers to give its full inspirational force. He rejoices in all that has been well done in our literature, but it is clear that he thinks that so far our life is bigger than our books; an opinion in which he does not stand alone. He is especially eager to recognize good out-of-door work, and it is a pleasure to note his delight in the recent excursions of Dr. Henry van Dyke in this great field; touching for a moment on his poems about birds, he says nothing truer to life has been written on these themes in this country, and he repeats with infinite relish Van Dyke's beguiling fishing song, "An Angler's Wish in Town."

The day is at its zenith when we climb down the rocks and make preparations for dinner. The Spectator must respect the privacy of that hour of masculine domesticity, but he will always be ready to indorse Mr. Burroughs's skill in coming to close quarters with Nature and dealing with such matters of pure detail as the baking of potatoes in the ashes. Beside that lunch, the elaboration of formal dinners, of which the Spectator partakes not without pleasure, seems a reversion to barbarism, a descent from those heights on which an out-of-door appetite is matched with an out-of-door feast.

And in breaking bread at that simple table the Spectator feels again the charm of Mr. Burroughs's brotherliness His simplicity, sincerity, and directness are all involved in this deep fraternal spirit; he is a comrade in the sense in which Whitman used the word. This is often called the woman's age, and it is well that it is so; for the world sorely needs some of the qualities which women are giving it in ways new and numberless. But such an age brings its perils, and one of them comes from the fact that the writing man finds his constituency so largely made up of women that he is psychologically modified in sentiment and expression by that fact. Now, the more feminine a woman is, the more distinctive becomes her type and her note; but when a man takes the woman's view or catches her tone, he sacrifices a certain part of his force. There are many such writers to-day. Mr. Burroughs is one of the men who are not influenced by the sex of his readers; he is, in a fine sense, a man's man. He looks at the world from a man's point of view; he speaks with a man's frankness and directness. He even escapes the blandishments of Nature, and speaks of her as frankly as if she were not beautiful and baffling and elusive. He rejoices in Whitman's freedom of speech even while he refuses to follow his example. He craves the open air, the freedom of the road, the frankness of men with men, the rugged simplicity of people who live in the field and by their hands. He is a democrat through and through. He has also refinement, reserve, delicacy; because, besides being a man, he is also an artist.

The days are few which take us to the doors of hearts so hospitable and minds so alive and catholic; and when the Spectator walked back to the river with Mr. Burroughs in the afternoon, he had the feeling that the day had somehow had a kind of rhythmic completeness, the inward experience matching and interpreting the outward stillness of yellow woods and brooding sky. It is as irrational to ignore the wise as to crown the fools, as we sometimes do in the haste of our admiration, and are ashamed at our leisure. Let us discriminate carefully; but when we recognize character, insight, talent, we shall do well to honor them in the flesh instead of placing unavailing wreaths on unresponsive graves. It eases the Spectator's heart to say that he honors and loves Mr. Burroughs; and it cannot harm Mr. Burroughs.

The Outlook Vacation Fund

The trained nurse service which the generosity of our readers has made possible for the working-girls of New York has been employed at once. This service means far more than words can express.

The girls at the Loomis Sanitarium write most cheerfully, and the community life makes entertainments possible. The Casino, with its cheerful outlook, its opportunities for amusement, lightens the months of isolation that, at the best, are hard to bear.

A manufacturer of knitted underwear has made a most generous donation of underwear; several cloaks have been sent for the use of the girls at the Sanitarium. The request is made that all garments intended for the use of the girls at the Sanitarium be put in order before being sent; that the senders notify us of their intention to send the garments, that we may notify the Vacation Society, and give directions for the parcel. This saves expressage.

THE VACATION FUND

Previously acknowledged	$1,081 78
A Subscriber	1 00
K	50 00
H. K., Buffalo, N. Y.	20 00
E. G. B.	1 00
A Friend, Philadelphia, Pa.	5 00
D. J. M., Brooklyn, N. Y.	15 00
From A Friend, R., New Haven	5 00
Total	$1,178 78

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The Basis of Government

An editorial with the title given above which appeared in The Outlook for December 12 has called out several letters. Three of these we print below. Comment will be found in our editorial pages.

I.—A Vigorous Dissent

The statement that the theory that government rests upon the consent of the governed is an exploded theory must inevitably awaken vigorous dissent in many minds. One of the latest writers on the subject of "The Relation of Religion to Civil Government in the United States," Isaac A. Cornelison, asserts that "every government, even the most despotic, rests ultimately upon the consent of the governed. A very complex aggregation of influences may move them to give their consent, but without it no government could stand" (page 195). He quotes Herbert Spencer to the same effect; foot-note, same page. He also quotes Thomas M. Cooley, referred to as probably the most eminent living jurist in the land. "The theory of our political system is that the ultimate sovereignty is in the people, from whom springs all legitimate authority" (page 191, foot-note). It does not seem to me that the conclusion is at all warranted that, "if government derives its just powers from the consent of the governed, then the Southern States were right and the Northern States were wrong in the Civil War." Let us suppose that several persons agree to build a house and live in it. After the house has been built and the company domiciled in it, some of the members repent of their original agreement. What can be done about it? It is plain that the malcontents can either leave the house peaceably, or they may undertake to destroy the house. If they do the former, the house still stands; it covers the same territory; it is as strong and beautiful as ever; it merely shelters fewer people. If they adopt the latter course, and succeed, they have demonstrated their power, but not their right, to destroy the house built by mutual agreement. The Southern people had a perfect right to betake themselves to a government which they liked better, but not to destroy the government to which they had sworn allegiance. They could betake themselves to another country, but their territory had become a part of the Union and could not be wrested from the rest except by violence. Or, take the illustration of a company agreeing to take a voyage together; in mid-ocean some become dissatisfied and forthwith proceed to scuttle the ship! Or, a man and woman consent to live together as husband and wife; children are born to them; their agreement has led to momentous consequences. How can the fruits of this union be destroyed by a mere regret or repentance on the part of one of the parents—unless, indeed, the revolting parent falls to and, like Saturn, devours its own offspring? In the case of human governments, the consent of the governed, when formally obtained, as in our own, carries with it not only an obligation to support that government, but also the impossibility of withdrawing from it except by violence. For the original agreement has given birth to a vital organism which can be destroyed only by revolution.

It is true that the consent of the governed should be based always upon the recognition of divine law. Only as this is done will governments endure. But bad and unstable governments must learn, as an individual learns, the folly of disobeying divine law, by experience. Conscience is the best guide for an individual even though it is not infallible, and the consent of the governed is the only true basis for government, even though it fails to recognize divine law. But it is right, it is imperative, to emphasize the need of the recognition of divine law to secure perpetuity of government, monarchical or democratic.

(Rev.) WILLIAM F. FURMAN.

Providence, R. I.

II.—Can Democracy Become Unrighteous?

The remarks of the Rev. Lyman Abbott, quoted in The Outlook, December 12, on the Basis of Government, raise in my mind a question. Granted that the true basis of government is the laws of God, independent of human legislation (I think every reasonable person will be ready to agree to that proposition). But how are we to find out what those laws are? Those who believe in democracy believe that it is safer to trust the people to find out what the laws of God are. Not all the people will reach the same conclusion; but the majority may agree as to some item of government. For if the fundamental assumption of democracy be true, the majority is more likely to be right than the minority. Hence when the majority decides upon any question, that decision is, for the time being, God's law. Else democracy is a failure. If I stand back and look on, and decide that the majority is as apt to be wrong as the minority, and imagine that I know what God's law is, independent of either majority or minority, am I not thereby deciding that democracy is a failure? If some one man knows better what God's law is than all the rest, then it would be better to make him monarch, and leave the whole question to him. It would only be a question of getting the right monarch. It would not be a question as to whether monarchy is the best form of government any longer.

Or, if some few men know better than the

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multitude what God's laws are, then an aristocracy would be the best form of government; if only we could select the ones who were best fitted to constitute that aristocracy, leaving the multitude to look to the few for guidance. But the assumption underlying democracy is that neither one man, nor yet a few men, can be trusted to discover what God's laws really are; that it is only the multitude who can be trusted to receive the word of God. It is the multitude that come in contact with the facts of existence. It is the multitude that feels and suffers and discovers every detail of the manifold relations of men. It is the every-day experience of the multitude that makes up the vast experiment of human government. Whatever their decision is, as to any item, is passed over to their executives in the form of statute laws; and for the time being these statute laws are the word of God to them. They correspond exactly to the phase of development from which they originated. As civilization goes on, it may be necessary to amend these laws. But each law in its day, that really does represent the wish of the majority of the people, is the law of God, or else democracy is false in principle. Who shall decide when the multitude of the people has found the truth? If any one is competent to make such a decision, would it not have been better to have made such a one king? If there is any appeal from, or criticism upon, the will of the majority, then it certainly follows that some other one or ones is more competent than the majority is.

If the above be true, is not the statement, then, that a democracy can become Godless, or unrighteous, by relying upon the wish of the majority—is not such a statement a practical denial of the fundamental principles of democracy? C. S. CARR.

III.—Democracy a Compromise

The glittering generality that "governments derive their just powers from the consent of the governed" has dazed the multitude of democracy-worshipers among us for a century, until the unthinking get hot with patriotic wrath at any denial of the truth of that proposition in our great preamble.

Rousseau was a dreamer, with a dreamer's fancies. Paine and Jefferson uttered the Rousseau sentiment, and then set themselves to organize a State that was of necessity a direct denial of the truth of that sentiment. They should have said in words, as they did in action, that popular governments derive their just powers from the consent of the majority of the governed. That is popular government as far as it has ever gone or ever can go.

All human law, whether it be the will of a king, of an oligarchy, or of a majority, is coercive and despotic in its nature; somebody gives the order, and the rest obey. And the hideous tyranny of the "bigger half" was known and felt long before De Tocqueville called attention to it.

There is, no doubt, a truth hidden in that Jeffersonian proposition. Every potentate on the face of the earth keeps his place and his power by popular consent. The masses of all lands allow themselves to be ruled and robbed, each by his legitimate tyrant. But our preamblers attempted to give a new meaning to the proposition—viz., that the law of the land in a republic should be the expressed will of all the people. A fine abstraction, and nothing more.

The true basis of government, as you state it, is, no doubt, "very simple and easily understood," but it is as utterly impracticable as Rousseau's dream. A republic based upon it would fall in pieces like a child's house of cards, because the cement of such a fabric is the consent of all the governed, and that is not always to be had. The Ten Commandments are an admirable code of morals, and, as you well say, right because they are right, and not by reason of the authority that gave them; but the strict enforcement of those edicts in any organized State under the sun would disintegrate and scatter it, leaving it a mass of sovereign atoms, each a law unto itself.

If fifty-one men constitutionally make a law, and the remaining forty-nine say it is unjust, and that they will not obey it, the majority must kill them to the last man rather than let the constituted authority come to naught. And that is human government, whether of czar, king, or majority. To say "Thou shalt not kill" to a commonwealth is to deny it the right to exist.

You speak of law as a thing to be sought for and found, not made. You no doubt mean moral law—that, and the personal human conscience to which it is addressed, and from which it issues in human actions. These are divine creations, perfect and safe; neither of them, when allowed free play, ever leads man astray.

But we cannot create a public conscience. We cannot organize a constitutional moral sense. Corporations have no souls. They are the work of human hands. Only God can make a conscience, and he stops at the individual.

Human compacts are, always have been, and always must be compromises; they are more or less moral as circumstances will allow, but they are always hampered with a proviso found necessary to union. Our forbears put slavery into our organic law. They thought they must for the sake of peace, whatever the consequence. And it is not for us to say that they were wrong. D. F. ROGERS.

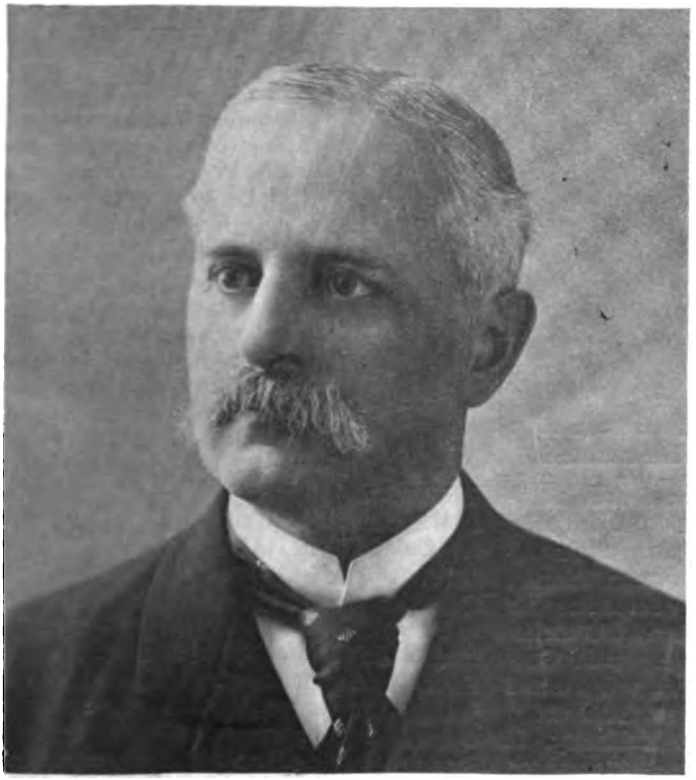
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The New Governors

A General Survey of their Personal and Political Characteristics[1]

THE National election so absorbs public attention that the election of the Governors of the various States passes with little consideration outside the respective States, and often with too little consideration even within their boundaries. But, under our Federal system, if the greater interests are affected by Congress and the President, a greater variety of interests, and many which come closer home to the citizen, are affected by the State Legislature and the Governor. If the moral complexion of the people of the whole country is indicated by the character of its Presidential candidates, it is still more accurately indicated by the character of its gubernatorial candidates. For the quality and character of the men who are elected in the various States to represent the interests of the people, and who are personally known to the voters who have elected them, is quite as significant of the present condition and future prospects of the country as is the character of the man whom the Nation elects to be its President. In this belief The Outlook has secured from private correspondents of a trustworthy character information respecting the twenty-five Governors who were elected last fall, and presents here a general survey of their personal and political characteristics. Our quotations are from the letters of correspondents, who necessarily remain unknown to our readers; but of the honesty and intelligence of their judgments The Outlook can give positive assurance. We have obtained the views of political supporters and political opponents, and shall endeavor to give a discriminating and appreciative pen-picture of each representative Governor.



HON. ROGER WOLCOTT (REPUBLICAN)
Governor-elect of Massachusetts

THREE MACHINE-MADE GOVERNORS

With three exceptions, the Governors-elect are men whose past history gives promise of honest and honorable administration of their office, and whose characters are represented as varying in the scale from good to excellent. The three exceptions are the Governors of Maine, Minnesota, and Illinois. Unless we are wholly misinformed, each of these men has been

[1] The illustrations accompanying this article are for the most part from original photographs. Portraits are given of all the Governors elected last autumn except Governors Holcomb, of Nebraska, and Culberson, of Texas, who were elected for second terms.

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nominated and elected, not only by a machine, but by a corrupt machine, to which, in times past, each has been politically subservient. Probably the best defense which can be made for them is that attributed to Governor Clough, of Minnesota: "My machine ain't any worse than anybody else's machine." The encouraging fact in the situation is that these candidates were carried into office, not by their own popularity, but by that of the party whose nomination they had secured. The Governor of Maine



HON. HAZEN S. PINGREE (REPUBLICAN)
Governor-elect of Michigan

was elected in September, so that an accurate estimate of the relation of his majority to the normal vote of his party is impossible. But in Illinois Governor Tanner, in spite of the fact that his competitor was Governor Altgeld, ran behind his ticket nearly twenty thousand votes; while Governor Clough, of Minnesota, was elected by a very narrow majority in a State which gave over fifty thousand for McKinley. It is doubtful whether either of these men would have been elected but for the overwhelming interest in the Federal issues. They were carried into State office by the popularity of Mr. McKinley and the overshadowing importance of the financial question. It is not legitimate to judge beforehand the administration of these men. It must suffice to say here that the citizens of Maine, Minnesota, and Illinois will have need to be watchful; while it may perhaps be hoped that the greater responsibilities which the office of Governor brings with it will secure a better administration than the past political history of the Governor-elect of these three States would give reason to expect.

THE FAR WEST

It is an interesting fact that no States have elected Governors of higher moral character than the Far Western States whose moral judgments the people of the East have been somewhat sedulously taught to depreciate. Whatever may be thought of the political wisdom of the Populist principles, the character of the men who have been elected by Populist votes indicates unmistakably that, morally, Populism is a revival of Puritanism in politics, though with new political applications. Of the Governors-elect in the Far West the most interesting figures are those of Governor Adams, of Colorado, and Governor Rogers, of Washington.

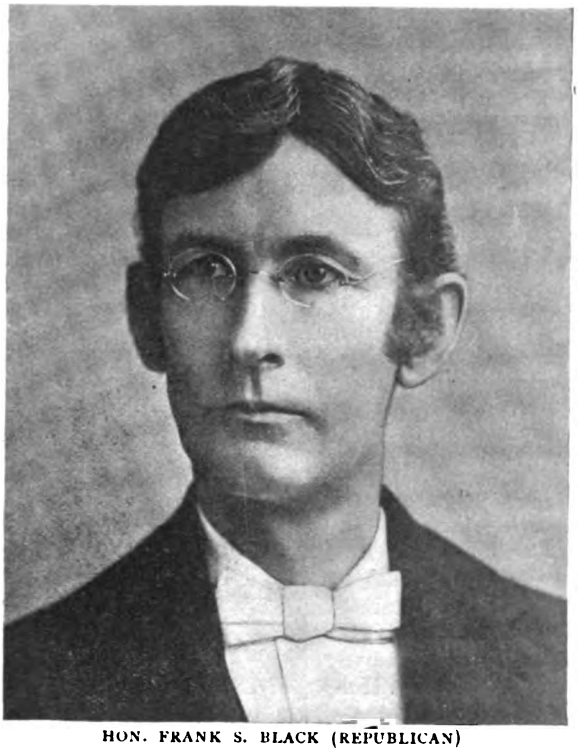
Alva Adams was born in Wisconsin in 1850. He modestly describes his education as a "log school-house education." He came to Colorado in 1871, and in January, 1872, started a hardware business in Colorado Springs, soon after transferred to Pueblo. From this center he has organized branch houses in various parts of the State, putting them under the charge of young men whom he has selected and trained for the purpose. He has the reputation of having done in this way more than any other man in the State to promote its welfare. "When he finds a capable, trust-

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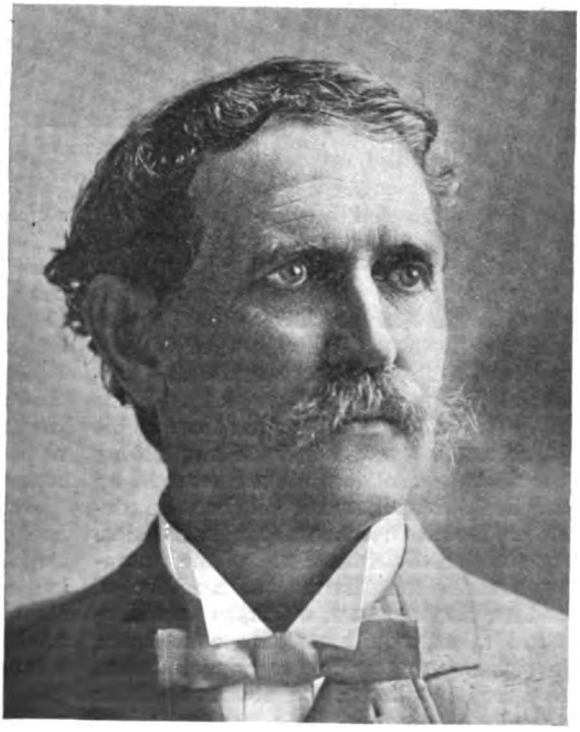
worthy young man, he gives him such a good chance in the concern that he speedily becomes independent. Governor Adams has not become rich by the process, but he has made many others rich." His intellectual growth has kept pace with his prosperity. "He has one of the best private libraries in the State. It is a working library, especially rich in books on practical questions, such as economics and sociology." He has always been a Democrat, but was elected Governor, though in a Republican State, in 1887, by a union of the best elements in the State regardless of party lines; and the simple, straightforward business administration which he gave in 1887–89 is a guarantee that his administration in 1897–99 will be that of an intelligent and conservative progress.

John R. Rogers, the Governor-elect of Washington, an avowed Populist, and a vigorous propagandist of Populism, is of Puritan stock. He descends from the Connecticut Rogers family, was born in Maine and migrated to Washington, where he has written much for the press, and represented his district, including the city of Tacoma, in the State Legislature. His battle there against public corruption, and especially his endeavors to improve the public schools, and to compel ventilation and inspection of the coal-mines, made him at once unpopular with the machine and popular with the people. "As a private citizen he has exemplified the best sturdy New England type—self-reliant, industrious, temperate, and indefatigable in his work for humanity." Since his election he has declared in the following words his purpose to administer the laws of the State so as to protect all just interests of person and property:

> No person or corporation need fear any discrimination. There shall not, with my sanction, be any harsher application of the law to one than to another. I am not entering upon a crusade. I am firmly convinced that this State will be benefited by the measures my party proposes. They



HON. FRANK S. BLACK (REPUBLICAN)
Governor-elect of New York



HON. JOHN R. TANNER (REPUBLICAN)
Governor-elect of Illinois

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will be, however, administered cautiously, so that no hardship shall be inflicted. I know that unless I am backed up by public opinion my administration cannot be a success. I want it to be a success, first, for the sake of the State; second, for my own reputation; third, that my party may command the confidence of the people. In my book I was a propagandist. I said in my preface that I purposely used very plain and emphatic language. I did it to arouse the people. I believe I succeeded. But as Governor of the State I have other duties to perform, and I know that the danger to be apprehended from those who have labored earnestly in a cause is not their lack of honesty, but their lack of judgment. We shall be sincere, but we shall, I hope, be prudent.



HON. LON V. STEPHENS (DEM.–FUSION)
Governor-elect of Missouri

Another interesting representative of the Populist movement is Silas A. Holcomb, the Governor-elect of Nebraska, originally elected two years ago by a combination of Populists, Democrats, and independent Republicans, and this year re-elected with an increased plurality by the same elements. He is characterized by a political opponent as "one of the most broad-minded and intelligent of the Populist leaders." In the controversies under his previous administration with other State officials politically hostile to him, he so carried himself as to win the popular approval, as evidenced by his increased majority. Since his election he has declared that, in his judgment, no radical legislation attacking the rights of creditors will be attempted by the State Legislature. But he also declares himself in favor of the investment, for the benefit of the State, of the permanent school fund, of over half a million of dollars, the interest of which, as we understand it, has not hitherto gone to the State; increased economy in the administration of State institutions; the abolition of the contract system in State penitentiaries; and we judge also, though this is not so explicitly stated, a fair and equitable taxation of the railroads.

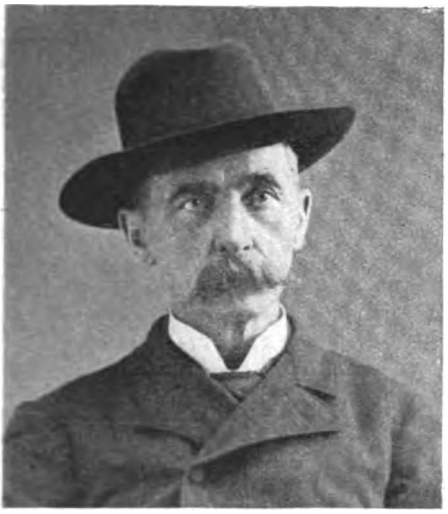
The Governors of the other Far Western States must be introduced to our readers in a few words. Frank A. Briggs, Governor-elect of North Dakota, was born in Minneapolis in 1858. He is a stanch Republican in politics, and strenuously opposed both to Democracy and Populism. But he is pledged to equalize railroad taxes so that the railroads will pay on their property assessed at its actual and true value. Answering a request of The Outlook for a statement of the policy of his administration, he replies: "I expect to be conservative and liberal toward all persons and classes. Investors will not be antagonized by either vicious legislation or an oppressive policy; we shall treat non-residents just as we do our citizens; and corporations shall have equal and fair treatment, but will not, as far as I can prevent, be allowed any privileges not accorded to all citizens or individuals."

In South Dakota both the candidates were Scandinavians, both men of excellent character and successful in the administration of private business. Andrew Lee, the Governor-elect, was born in Norway in 1847, received his sole education in the American public school, and is without experience in public life, but is "a man of considerable force of character and common sense."

Frank Steunenberg, elected Governor of Idaho by a combination of Democrats, Populists, and free-silver Republicans, belongs by his political affiliations to the Populistic-Democratic party. He is described to us as a representative rather than a leader of the people, but as one whose influence will be in favor of the conservative rather than the radical wing of his party.

Robert B. Smith, elected Governor of

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HON. JOHN R. ROGERS (FUSION)
Governor-elect of Washington



HON. W. D. BLOXHAM (DEMOCRAT)
Governor-elect of Florida

Montana by the united Democratic and Populistic parties, was born in Kentucky in 1854, began the practice of law in that State in 1877, removed to Montana in 1882, and has been a member of the Constitutional Convention and United States District Attorney. In 1894 he joined the People's party, and, partly owing to his personal canvass, the vote of that party was doubled. Says a political opponent in a personal letter to us: "Governor Smith is a substantial, conservative citizen, an attorney of large attainments and reputation. While he represents the most radical class of Populists and silver men of all parties, I have yet to hear the most ultra gold advocate express any misgivings as to his executive efficiency or prophesy disaster as



HON. ALVA ADAMS (DEM. AND FREE SILVER REP.)
Governor-elect of Colorado



HON. JAMES A. MOUNT (REPUBLICAN)
Governor-elect of Indiana

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Hon. G. W. Atkinson (Republican)
Governor-elect of West Virginia



Hon. Robert L. Taylor (Democrat)
Governor-elect of Tennessee



Hon. Edward Scofield (Republican)
Governor-elect of Wisconsin

the result of his election. He is a man of clean life, public and private."

The election of John W. Leedy by the Populists in Kansas appears, from the best information we are able to secure, to have been due to a popular revolt against State Republican leaders and policy. The political history of Kansas is in this respect like that of many another State in which parties have become corrupt by the very reason of their long possession of power and their practical security, in overwhelming majorities, against being called to an account for their misuse of it. Mr. Leedy is a farmer in the prime of life, and his election is due to the agricultural vote. He has made no publication of his political plans since his election. So far as they can be judged from his previous utterances, it may be expected that the dominant party under his leadership will take measures looking toward a greater legislative control over the railroads; such equalization of taxation as to assess their property fairly; the enforcement of the prohibitory law, until the question of its continuance can be submitted to a popular vote; and some measure for the relief of the agricultural classes by limiting the power of the creditors, and preventing such enforcement of their claims as might drive the farmers generally into bankruptcy. A conservative correspondent writes us on this subject as follows: "Many believe that the greatest Kansas calamity has been the facility with which people here could run in debt. The present obligations will be paid off as soon as the industry of the citizens can raise the means, and any future contracts will be made under conditions clear to all parties. It will not be a State disaster to see the business of the money-loaner steadily declining. These sentiments, I think, are indorsed by our best citizens, and I hope they will be entertained by Governor Leedy." The country generally, we think, must do what our correspondent says the Kansas people are inclined to do, "give the Populist a show and not form judgments in advance."

THE MIDDLE WEST

The most dramatic figure in the State elections of 1896 is unquestionably Mayor Pingree, of Detroit; we call him by the title by which he is best known. Hazen S. Pingree was born in Maine in 1842; received his education in the public schools; entered a shoe-factory at Hopkinton, Mass.; enlisted when the Civil War broke out; rendered honorable service in the war, and spent five months a prisoner at Andersonville; at the close of the war went to Detroit, where he started a shoe business, which has prospered in his hands. He was first elected Mayor of Detroit in 1889, and has been elected three times since, each time with increased majorities. He is a born fighter, and has cultivated the gift that is in him; but he has consecrated his combativeness to the public. He has conducted a vigorous and effective campaign on behalf of the municipality against especially the street-car corporations, with the result of making railroad fares in Detroit lower than in any other city in the Union. He has had at times all the "vested interests" combined against him, but he has had the people, with increasing majority, in his favor. He was nominated Governor in spite of the machine, and with characteristic courage announced at

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Hon. W. H. Ellerbee (Democrat)
Governor-elect of South Carolina



Hon. Frank A. Briggs (Republican)
Governor-elect of North Dakota



Hon. Frank Steunenberg (Dem.)
Governor-elect of Idaho

once the political programme which he would endeavor to carry out if elected Governor. This programme we quote from the Chicago "Advance:"

1. Doing away, as far as possible, with conventions for local officers, and giving the people themselves a direct vote in primary elections for the nomination of candidates.
2. Two-cent fares on all the railroads of the lower peninsula.
3. Taxation of railroad property the same as other property.
4. The application of the principles of the Inter-State Commerce Law to commerce with the State, to secure to farmers and shippers the advantages of the competition in places not having several lines of railroad.
5. Submit to popular vote the granting of street railroad and other quasi-public franchises, as a check upon the corruption of aldermen and other city officials.
6. The suppression of trusts and monopolies as far as the State can go in that direction.
7. Laws against over-capitalization of corporations, and swindles committed by promoters.
8. Laws against the coercion of voters, and particularly to prevent corporations of a public character, like railroads and banks, exerting undue influence in elections.

Of that popular uprising against plutocratic control of which the Bryan movement was one manifestation, of which Populism in the Far West is another, and the end of which is not yet, Mayor (now Governor) Pingree is the most famous and the most vigorous if not the ablest representative. Of course such a man is subjected to many charges. The methods of war are never agreeable to the defeated party, and not always defensible, tried by the highest ethical standards. But we believe that Governor Pingree is a thoroughly honest man, whose strong personal ambition, coupled with native combativeness, and combined with a genuine interest in the well-being of the common people, have made him the power he has been in the State of Michigan, and will be likely to make him a still greater power in that State in the immediate future.

Next to Governor Pingree the most pic-



Hon. Andrew E. Lee (Fusion)
Governor-elect of South Dakota



Hon. J. W. Leedy (Populist and Democrat)
Governor-elect of Kansas



Hon. David M. Clough (Republican)
Governor-elect of Minnesota

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HON. LORRIN A. COOKE (REPUBLICAN)
Governor-elect of Connecticut



HON. GEORGE A. RAMSDELL (REPUBLICAN)
Governor-elect of New Hampshire

turesque figure in the Middle Western States is James A. Mount, the new Govenor of Indiana. He was born in that State in 1843, and was brought up on a farm. At the breaking out of the war he entered the Seventy-second Indiana Regiment, which was included in the famous "Wilder's Brigade;" won honorable mention from General Wilder; at the close of the war pursued his studies for two years at Lebanon Academy, since which time he has been engaged in farming. He owns and maintains a "model farm" of five hundred acres, and is an aggressive advocate of scientific farming. His administration may be expected to represent the agricultural interests of the State. He is a strong advocate of improved highways, a great believer in education, an enthusiastic Sunday-school worker, naturally a friend of the workingman, and advocates arbitration as a means of amicably adjusting differences between employer and employed.

THE SOUTH

Turning from the Middle West to the Southern States, the most entertaining, if not the most dignified, figure in that section is that of the Governor-elect of Tennessee, whom the people of his State delight to call "Bob" Taylor. Some years ago the two brothers, Robert and Alfred Taylor, conducted a canvass of the State, one as the Democratic, the other as the Republican, candidate for Governor. Robert Taylor, the Democrat, was elected, and came out of office, so the well-authenticated story runs, $15,000 poorer than when he went in. By a successful lecturing tour he paid off his debts, then persuaded his brother to join him. The two traveled through the South together, once at least coming North, giving a joint lecture. Robert's theme was "Dixie;" Alfred's was "Yankee Doodle." One gave stories of Southern life, the other the history of the American Nation from the point of view of a free democratic civilization. It is this "Bob" Taylor who has now been re elected Governor of the State of Tennessee. He is a warm-hearted, affable "good fellow," whom everybody likes, and a man of irreproachable honesty, whose character every one respects, but many Tennesseans will wish that he might bring to his office a more distinctive element of personal dignity.

Major Edward Scofield, Governor-elect of Wisconsin, is fifty-five years of age. He worked first on a farm, then as a typesetter in a newspaper office until the breaking

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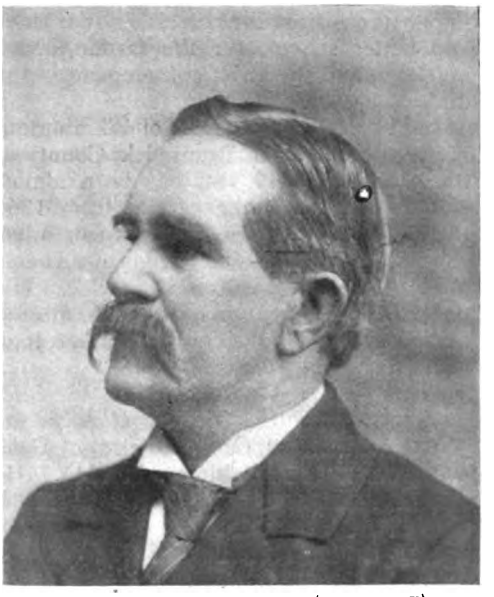
out of the war, when he enlisted, rising rapidly through successive grades from private to major. He "is a clean, upright man, of unimpeachable private life; business man; Protestant; church-going." "There are intimations that he proposes civil service applicable to the State Department. We need it sorely." A clean administration may be expected from him. How forceful it will be it remains to be seen.

G. W. Atkinson, the newly elected Governor of West Virginia, is a pronounced party man. He was born in Virginia in 1841, is a graduate of the Ohio Wesleyan University, has taught school, practiced law, served his State in various offices, edited and written several volumes, has served the Republican party both on the State and the National Executive Committees, is personally honest, and from him, even by his political opponents, a creditable administration is expected.

Lon V. Stephens, of Missouri, was elected on the free-silver ticket, and was strongly indorsed on the eve of the election by the labor leaders, Sovereign and Debs.

Charles A. Culberson, the Governor-elect of Texas, won a National reputation by his vigorous and successful efforts to prevent an advertised prize-fight within the borders of that State. For this campaign he has been criticised by some excellent men, because it cost the State $100,000 at a time when the treasury was empty and the money had to be borrowed. In our judgment, the exclusion of the prize-fighters was worth, in the increased prestige and reputation of the State, much more than it cost. His act in this respect was a typical one. He has been a vigorous and efficient enemy of all forms of lawlessness; has enforced the laws, preserved order, and distinctly raised both the character and the reputation of a State which in size and resources is truly imperial. He is not a Civil Service Reformer; entertains the formerly prevalent view that to the victors belong the spoils, and signalized his entrance upon his office two years ago by radical and substantially universal changes in all the administrative offices within his control.

Governor Joseph F. Johnston, of Alabama, is a North Carolinian by birth, Scotch-Irish by descent, and about fifty years of age. At the close of the Civil War, in which he did gallant service on the Confederate side, he moved to Ala-



HON. JOSEPH F. JOHNSTON (DEMOCRAT)
Governor-elect of Alabama

bama, where he has since lived. He is a man of high moral character. For six years he has been a prominent representative of the free-silver party in that State, and to this fact his nomination and election were primarily due. He urges radical improvements in the public schools, on the ground that universal education is the only safeguard for universal suffrage. He is generally regarded as belonging to that class of Southern people who desire to exclude the negro vote. He vigorously condemns lynching.

The new Governor of Florida, William D. Bloxham, has been influential in its political life since 1860. He was once before elected Governor, serving from 1880 to 1884. He belongs to the conservative wing of his party. His avowed policy, as stated to The Outlook by a personal friend, is to "push transportation into those sections of the State still requiring it," and to "promote immigration and the investment of capital in the State." He is a pronounced advocate of a better public-school system, and has pledged himself cordially to the vigorous suppression of lynching.

The newly elected Governor of South Carolina, William H. Ellerbee, is, like his predecessor, Governor Evans, one of the young men who enlisted under Governor Tillman in the organization of the "Reform" party. He is pledged to carry out the "Reform" programme of lower rates and

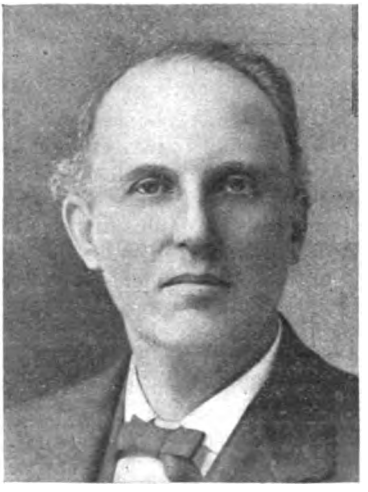
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higher taxes from the railroads, lower taxes and better schools for the farming communities, and the strict enforcement of the dispensary law.

Daniel Lindsay Russell, of Wilmington, N. C., was born in Brunswick County of that State in 1845, and has been almost continuously in public service from 1866 till now. He is a Republican, an advocate of prohibition, and a vigorous enemy of all forms of corruption and vice. His past history gives guarantee of an administration just, but radical rather than cautious.

THE ATLANTIC SEABOARD STATES

Ebe W. Tunnell, Governor-elect of Delaware, was born in Baltimore in 1844. He is a bachelor, a member of the Presbyterian Church, by vocation a druggist, has served as a member of the General Assembly, and was once before candidate for the Governor of his party. "Everybody likes him, trusts him, and speaks well of him." "He is what we call here a 'clever man,' which denotes qualities of heart and temper as much as of head—simple, sincere, pleasant, and kindly of nature." "His perfect honesty and high principle have never been questioned; though he has gone through two rather heated campaigns, not one word derogatory to his personal character has ever been said even by his opponents." "His administration is looked forward to by both parties alike with hope and confidence." It is significant that during his first campaign the Democrats, in place of the usual mass-meetings, substituted public receptions, where the people might meet their candidate in social intercourse, and become acquainted with him. They were a great success, and were repeated in this last campaign, which resulted in his election—an indication that personal character rather than either political ideas or the power of oratory carried him into office.



Hon. Ebe Walter Tunnell (Democrat)
Governor-elect of Delaware

Frank S. Black, Governor-elect of the State of New York, was first brought prominently before the people of the State by his participation in the work of the Committee of Safety at Troy, which came into existence after the Ross tragedy, and by his action as its counsel in the prosecution of the murderer of Robert Ross. He is a strong party man, has been a leader in the Republican party in Rensselaer County, is a radical protectionist, and is a firm believer in the gold standard. He was born in York County, Maine, in 1853, worked on his father's farm, earned the money for his college education, graduating from Dartmouth College at twenty-two as an "honor man," and has since about that time practiced law in New York State. "His distinctive characteristic," says one of our correspondents, "is his honesty. There is no deceit in him." It may be expected that his administration will be an aggressively partisan one, but also that it will be straightforward and incorruptible. Many of the people of New York State are asking themselves, Will he be subservient to Mr. Platt? We cannot better answer this question than by quoting from the letter of a correspondent who is a recognized representative of the party opposed to Mr. Black:

> I have been frequently asked whether, if asked by Mr. Platt to do a thing, Mr. Black (as Governor) would comply? My reply has been, Yes, if *Black* believed in the wisdom of the act. In that event he would do it, whatever might be expected in the way of outcry that Platt owned the Governor. But if he did *not* believe in it, he would not do it. In deciding whether the proposed action would be wise or not, I think Mr. Black would be moved by considerations of "organization" and "party," but not to the point of doing anything plainly wrong and dishonorable.

NEW ENGLAND

With the exception already referred to, New England seems to have selected her Governors from among the best representatives of her respective States. Lorrin A. Cooke, Governor-elect of Connecticut, was born in Massachusetts in 1831, has been identified with the Republican party

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since its birth in 1856, and has acceptably served the State in the Senate, and as Lieutenant-Governor. A widely known citizen of Connecticut says of him:

He is by occupation a manufacturer, and has been successful in business, though he is not rich. He is not a man of college education, but is broadly informed, and has a good, round, brainy head. Socially he is modest in demeanor, ready and agreeable in conversation, and with a keen sense of humor. He is an earnestly religious man; has for many years been recognized as one of the foremost laymen in the Congregational communion in the State. He was Moderator of the National Council of the Congregational Churches at Chicago in 1886. He is really, in all the essentials, a fine specimen of the New Englander. In his political preferments he has been from first to last an instance of office seeking the man, and not the man the office. His nomination to the Governorship was in obedience to the generally expressed wish of the people. In his administration he is confidently expected to throw his whole influence into the scale in favor of political purity and integrity and all public moralities and against every dishonest practice and corrupt policy.



Hon. Robert B. Smith (Fusion)
Governor-elect of Montana

George Allen Ramsdell, Governor-elect of New Hampshire, was born in that State in 1834, and received his early education in the common schools and at a New England Academy, supplemented by one year at Amherst College. His judicial temper and the regard in which he is held by his fellow-citizens are attested by the fact that probably no other citizen in the State has been called upon to act as referee or arbitrator in so great a number of controversies. He has served three terms in the Legislature, has been a member of the Governor's Council, and has occupied various positions of trust in connection with educational, commercial, and banking institutions. His nomination was a defeat of the machine and a victory of the better element of his party, as was his election by the largest vote ever cast for any candidate for Governor in the State of New Hampshire. He is, says a correspondent, who writes of him with reserve, "a fine Christian man of the best New England type."

We can best characterize the Governor-elect of Massachusetts in a sentence by saying that Roger Wolcott is a worthy successor to the gubernatorial chair of a State whose Governors, with few unfortunate exceptions, have been distinguished in the history of the Nation ever since Colonial times. He was born in Boston in 1847. Among the notable ancestors on his father's side is Oliver Wolcott, signer of the Declaration of Independence and Brigadier-General in the Revolutionary Army. Governor Wolcott graduated from Harvard College in 1870, and was the choice of his classmates for class orator; four years later graduated from the law school; began his public career as a member of the Common Council of Boston in 1877–1879; served in the Lower House of the Legislature in 1882–1884; was elected Lieutenant-Governor in 1892, and re-elected in 1894. Since the death of Governor F. T. Greenhalge he has been Acting Governor. His plurality in the last election was 155,572. He is a stanch Republican, although he refused to follow his party in the nomination of Blaine in 1884. He possesses a most engaging personality, that courtesy and culture which is characteristic of the best type of the old families of Massachusetts, and offers a sharp and agreeable contrast to the average pushing and self-seeking politician. A correspondent tells us that his wife once remarked that "'Mr. Wolcott could never become Governor because, should anybody push along that way, he would be sure to step aside and remove his hat,' and that pretty fairly portrays the character of the man." His administration will unquestionably represent purity, a reasonable economy, and sterling integrity. While his antecedents and associations identify him with the established order of affairs in the Bay State, still he has expressly disclaimed any such attachment to the old economic order as would prevent him from favoring such extension of public control over natural monopolies as experience may seem to demand.

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The Theology of an Evolutionist

1.—Religion, Theology, Evolution

By Lyman Abbott

That the reader and the writer of this series of articles may understand one another, it is important to commence with some clear definitions. This is the more important because the terms employed are customarily used with widely different meanings. In order to understand the relation of religion, theology, and evolution, we must first understand what we mean by the terms religion, theology, and evolution.

Religion is the life of God in the soul of man. Belief in the reality of religion involves belief that God is, and that he stands in some personal relation to man. But it is not an opinion respecting God, nor an opinion respecting his influence in the world of men. It is a personal consciousness of God. It is a human experience, but an experience of relationship with One who transcends humanity. The creed is not religion; the creed is a statement of what certain men think about religion. Worship is not religion; worship is a method of expressing religion. The church is not religion; the church is an organization of men and women, formed for the purpose of promoting religion. Religion precedes creeds, worship, church; that is, the life precedes men's thoughts about the life, men's expression of the life, men's organizations formed to promote the life. Religion may be personal or social; that is, it may be the consciousness of God in the individual soul, or it may be the concurrent consciousness of God in a great number of individuals, producing a social or communal life. In either case it is a life, not an opinion about life. It is not a definition of God, it is fellowship with him; not a definition of sin, but sorrow because of sin; not a definition of forgiveness, but relief from remorse; not a definition of redemption, but a new and divine life.

Theology is the science of religion. It is the result of an attempt made by men to state in an orderly and systematic manner the facts respecting the life of God in the soul of man. It involves intellectual definition of the various forms of consciousness which constitute the religious life. Its relation to religion is the relation of other sciences to the vital phenomena which they endeavor to explain. With the growth of the human intellect there comes a wiser study of life, a better understanding of it, a new definition of its terms, and a new classification of its phenomena. The life does not change, but man's understanding of it changes. There is a new astronomy, though the stars are old; a new botany, though vegetable life is unchanged; a new chemistry, though the constituent elements of the universe are the same. So there is a new theology, though not a new religion. God, sin, repentance, forgiveness, love, remain essentially unchanged, but the definitions of God, sin, repentance, forgiveness, and love are changed from generation to generation. There is as little danger of undermining religion by new definitions of theology as there is of blotting out the stars from the heavens by a new astronomy. But as religion is the life of God in the soul of man, definitions which give to man a clearer and a more intelligible understanding of that life will promote it, and definitions which are, or seem to be, irrational, will tend to impede or impair it. To this extent theology affects the religious life as other sciences do not affect the life with which they have to deal.

Evolution is described by John Fiske as "God's way of doing things." Theology is also an attempt to describe God's way of doing things. Thus to a certain extent science and theology have the same ultimate end. Both attempt to furnish an orderly, rational, and self-consistent account of phenomena. The supposed inconsistency between science and religion is really an inconsistency between science and theology—that is, between two sciences. The theologian and the scientist have given different and, to some extent, inconsistent accounts of God's way of doing things. It is important for us to know which account is correct. It is even religiously desirable that we should know, since our understanding of God's influence upon the human soul affects that influence.

The current theology is Roman in its origin. It assumes as an axiom a God

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apart from the universe and ruling over it, as the Roman Emperor was apart from the Roman Empire and ruled over it. It conceives of his government as a series of successive interventions. He creates the world out of nothing in the space of six days, and then rests. Man sins, and lest he should become immortal and so independent of his sin, God intervenes and drives him from the garden. His sin grows greater; God intervenes again, sweeps the human race from the globe, and makes a new beginning. Man has no natural capacity to know God. God compassionately intervenes once more, and makes to man special revelations; outside the race to which these revelations are made there is no possibility of the knowledge of God—that is, no possibility of true religion. To attest this revelation which God has made of himself, interventions in the laws of nature which he has ordained are necessary. These interventions, called miracles, are essential to revelation, and revelation is essential to the knowledge of God—that is, to true religion. Thus theology assumes that God's way of doing things in the material world is the way of a mechanic operating upon a machine; his way of doing things in the spiritual world is the way of a king ruling over an empire. God is some one outside of nature and outside of men, operating upon nature and upon men.

The evolutionist's conception of God's way of doing things is radically different. "Evolution," says Le Conte, "is (1) continuous, progressive change, (2) according to certain laws, (3) and by means of resident forces." Evolution, therefore, the reader will perceive, disbelieves in interventions, while theology believes in a series of interventions as the necessary condition of life. It should be distinctly understood that evolution makes no attempt to explain the cause of that continuous, progressive change which constitutes the essential manifestation of what we call life. Evolution is simply a history of the process by and through which that cause, whatever it is, produces results. It is the history of the way in which the world has come to be what it is.[1] Thus evolution differs from theology in two respects. Theology attempts to account for the cause of life. That cause, according to theology, is the personal will of a personal Creator. Evolution makes no attempt to account for the cause. It may be either theistic or agnostic; that is, it may assume that God is the one infinite and eternal energy which produces all phenomena, or it may assume that we can know nothing respecting that energy except that it exists. Again, theology believes that there are two elements, distinguishable from one another, in the process of life—the natural and the supernatural, or the process of nature and the interventions in that process by special acts of the Creator. Evolution involves the belief that there is but one process, which is continuous, progressive, orderly, according to invariable laws, and due to resident force or forces.

All forms of science and of philosophy, except theology, accept evolution as above defined. "The words evolutionism and evolutionist," says Le Conte, "can not any longer be used, any more than gravitationism and gravitationist, for the law of evolution is as certain as the law of gravitation." Evolution is not only accepted in the natural sciences, it is the basis of all academic teaching in all departments of knowledge. Not only biology, zoölogy, physiology, astronomy, and the natural sciences are taught as accounts of processes of development from a lower to a higher, from a simpler to a more complex order; but sociology, political economy, history, literature, and philosophy are all taught in the same way. It is theology alone which still holds to the theory of special interventions; to the notion that there are gaps in the process of life to be filled up with God. "As if," says Professor Drummond, "God lived in gaps;" or, again: "If God is only to be left to the gaps in our knowledge, where shall we be when these gaps are filled up?"

I acknowledge myself to be a radical evolutionist—it is hardly necessary to say a theistic evolutionist. I reverently and heartily accept the axiom of theology that a personal God is the foundation of all life; but I heartily and confidently believe that God has but one way of doing things; that his way may be described in one word as the way of growth, or development, or evolution, terms which are substantially synonymous; that he resides in the world of nature and in the world of men; that there are no laws of nature which are not the laws of God's own being; that there

[1] Professor Huxley on Evolution, Encyclopædia Britannica; Professor Drummond, "Ascent of Man," Introduction.

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are no forces of nature except the one divine, infinite force, the will of God; that there are not occasional or exceptional theophanies, but that all nature and all life is one great theophany; that there are not occasional interventions in the order of life which bear witness to the presence of God, but that life is itself a perpetual witness to His presence; that He transcends all phenomena, and yet is the creative, controlling, directing force in all phenomena. In so far as the theologian and the evolutionist differ in their interpretation of the history of life—that is, upon the question whether God's way of doing things is a way of successive interventions or a continuous and unbroken progress—I agree with the evolutionist, not with the theologian. My object in this series of articles is to show that religion—that is, the life of God in the soul of man—is better comprehended, and will better be promoted, by the philosophy which regards all life as divine, and God's way of doing things as the way of a continuous, progressive change, according to certain laws and by means of one resident force, than by the philosophy which supposes that some things are done by natural forces and according to natural laws, and others by special interventions of a divine will, acting from without, for the purpose of correcting errors or filling gaps.

Some Literary Worthies

I.—Lucian

By Hamilton W. Mabie

Mr. Halliwell-Phillipps somewhere speaks of Matthew Arnold as a "larky" writer, a phrase which it is well to bear in mind in meditating on certain delightful passages in the essays which we are tempted to take too seriously. Arnold would have been untrue to his name if he had not been deeply serious at heart; but he had also a happy faculty of entertaining himself with his times and amusing himself with his readers. This resource was also Lucian's; indeed, the play of his incisive wit upon many of the traditions and authorities of his age was so spirited and vivacious that some critics have denied him any aim higher than that of entertainment. That he was "born for his own entertainment and our great advantage," as Miss Emily James Smith says in her admirable introduction to a volume of delightful translations of his dialogues and romances, is obvious enough to the most casual reader of these dialogues and tales; but there is good ground for believing that he was born for serious work as well, and that he did that work according to his light and temper of mind, not only with great relish, but also with great effectiveness.

To most readers, even among those who know their Greek and Latin classics widely, Lucian is strangely modern. His mind was essentially skeptical, not in a hard, unimaginative way, but as the result of a very clear vision of things, a keen sense of irony, and an intellectual and political environment full of shams, delusions, and decaying beliefs. He came when the old order was visibly declining and the old faith visibly ebbing. The Greek religion had inspired the arts and created a world of beauty which was to witness forever to its power over the imagination; but intelligent men had already discovered that Olympus was deserted. There was a great fraternizing of peoples going on under the rule of Rome, but in the very process of fraternization the old race ties were loosened and the old moral stays shaken. Order reigned throughout the civilized world, but it was only a momentary calm before the deluge. The rule of the Antonines has well been called the Indian summer of the Roman state—a brief and delusive tranquillity.

To a mind so free from illusions and so penetrating as Lucian's, with such a temperament as his, the skeptical mood found itself confirmed in the general condition, and irony and satire were the fit weapons for the hand of one so constituted. If his nature had been deeper, he would have struck the tragic note; if his insight had been more spiritual, he might have discovered the advent of a new order in the despised Jewish sect which he studied but which he did not understand. He was a born satirist and wit, not a creative artist; and for this very reason he seems, among all the classical writers, the most modern. He reminds us of Erasmus, whose mood was somewhat more strenuous, but who was content to put his protest against the religious shams of his time into the form

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of satire and criticism, but had no leanings towards the stake.

Born at Samosata, on the banks of the Euphrates, about the year 120 of our era, Lucian had the opportunity of using the Greek language and living under the world-wide order which Rome had established. The Asiatic provinces of the Empire had become, in a way, as important as the capital itself. They were full of able men; they were stirred by the antagonisms of vanishing and oncoming ideas; they were the field of the first Christian communities in the Gentile world; and they were the seed-ground from which sprang the first heresies. Lucian came of "poor but honest parents," whose lack of means put a liberal education out of question. As the result of a family council, the boy was handed over to an uncle to be trained as a stone-cutter and statuary, having already shown some youthful skill in making wax figures of oxen, horses, and men. But his career was marred at the start by an unlucky accident. He was told to work lightly on a slab of marble in his uncle's shop, but, with the zeal of ignorance, he bore too heavily upon it, the slab broke, his uncle beat him, and he ran home weeping and indignant; and so ended his first effort to find his vocation. All this, and much more that is undoubtedly autobiographic, is to be found in a little piece called "The Dream," which is believed to have served later as a kind of personal prologue to his public readings of his works; for authors' readings are of very ancient origin.

The profession of the rhetorician was then both popular and profitable; there was, if possible, more talk than there is to-day, and men were trained to talk, which was perhaps an improvement on the modern habit of self-developed talking. When Lucian became sufficiently expert to practice and teach the art of speech, he traveled, after the manner of his profession; coming in contact with the new religion at Antioch, where the disciples were first called Christians, and with the restless and keen-witted Greeks in the cities of Ionia. Like the lecturer of our own time, his voice was lifted up in many cities; in Syria, Greece, Italy, and Gaul. The quick and fresh life of the last-named province made it a very congenial field, and for ten years Lucian educated his auditors and himself by discussion of the themes which were of interest to his contemporaries. In one of his dialogues he puts into the mouth of Rhetoric the statement that, although she had led him a very unquiet life, she had brought him both fame and wealth.

At the age of forty he abandoned the profession which had served him so well, removed to Greece, and gave himself to the study of philosophy and to writing. He lived well at Athens, got rid of the last traces of his "barbarous Syrian speech," and so completely possessed himself of the Attic diction that his style became a marvel of precision, ease, and elegance. Here he wrote a group of dialogues which are touched with Aristophanic freedom and brightness, although devoid of the lyric splendor of which the great comedian alone possessed the secret. Of these dialogues the best-known and most popular deal with the Olympian deities in a fashion which seemed to the pious of the time irreverent, but to modern readers are not only sparkling with wit, but full also of a contagious quality of fun. Lucian had entirely gotten through with the pagan religions, and they had become so thoroughly identified with shams, delusions, and impositions of every sort upon credulity and ignorance that he was quite justified in waging war against them with any weapons which came to his hand. The fine quality of his mind and his keen sense of literary form made it impossible for him to use any save the most polished weapons.

His effectiveness lay in the ease and gayety with which he treated the Olympian world. Its history in the poets and dramatists was at his fingers' ends; he knew all its vices, inconsistencies, and absurdities; he did not argue against it; he mercilessly "chaffed" it. And "chaffing" was fatal to the Olympian world in the decrepitude into which it had already fallen. "Zeus the Tragedian" might have been written yesterday, so modern is its note. Nothing so "larky," so audacious, and so entertaining is to be found in ancient literature as this delicious comedy, in which the gods make each other ridiculous with captivating unconsciousness that they are bringing the whole Olympian structure tumbling down about their heads. In this dialogue Lucian pictures the consternation of the deities over the possible result of a disputation between Timokles the Stoic and Damis the Epicurean, Damis affirming that the gods have no existence and no

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hand in the affairs of the world. Zeus calls a council of the deities, who are seated in the order of their taxable value, the golden images of the barbarians crowding the beautiful marble figures of the Greeks to the rear. Apollo fares especially ill, because his golden crown and the golden pegs of his lyre have been stolen. In the debate which follows, the keenest satire is concealed under the frank and easy talk of the deities, which becomes a general confession of their own uselessness and futility.

Various courses of bringing the debate to a favorable termination are suggested and abandoned. When Poseidon proposes that Damis be summarily dealt with by a stroke of lightning, Zeus reminds him that the gods have nothing to do with such matters, but that the Fates determine the time and manner of each man's death; that his own trident has been recently stolen by fishermen, and that two locks of the Thunderer's hair, weighing six pounds apiece, have been carried off by temple-robbers from Pisa. And when Apollo, his eyes in a fine frenzy rolling, attempts to foretell the results of the discussion, he delivers himself of an oracle of orthodox ambiguity and absurdity. The dialogue is a masterly piece of satire; subtle, cutting, and merciless, brimming with wit, and put in charming literary form. Lightness of touch was quite as much at Lucian's command as that of any recent master of style.

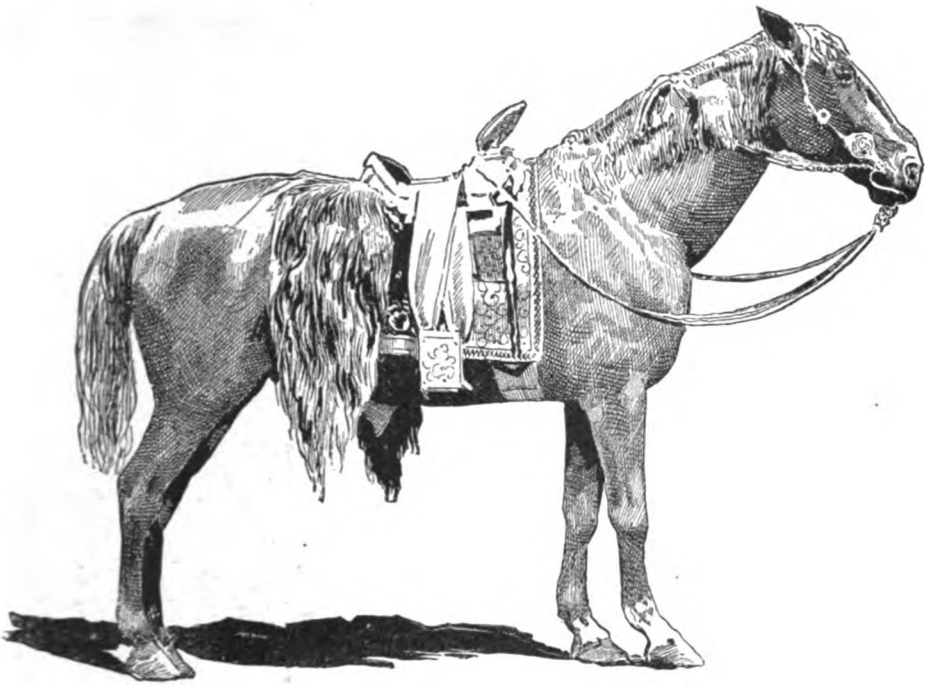
The philosophy of the day furnished this acute satirist with material which he used with equal destructive skill. In a dialogue between Charon and his passengers, the ferryman of the Styx is represented as stripping those who come for passage of all their encumbrances. The patrician lays aside his birth, honors, and statues, and the successful general his victories and trophies. When the philosopher's turn comes, he is addressed in these words: "Take your habit off, to begin with, if you please—and now all that you have there—great Jupiter! what a lot of humbug he was bringing with him, and ignorance, and disputatiousness, and vainglory, and useless questions, and prickly arguments, and involved statements—ay, and wasted ingenuity, and solemn trifling, and quips and quirks of all kinds! Yes, by Jove! and there are gold pieces there, and impudence, and luxury, and debauchery—oh! I see them all, though you are trying to hide them! And your lies, and pomposity, and thinking yourself better than anybody else—away with all that, I say! Why, if you bring all that aboard, a fifty-oared galley wouldn't hold you!" And the shams, pretensions, and vices of society fare no better; they are all transfixed by the keen shafts of this merciless wit.

Lucian studied Christianity without bitterness, but in the same skeptical temper; regarding it, doubtless, as another phase of the prevalent superstition and hunger for novelty. Incidentally he says some very interesting things about the Christian communities of his time. There seems to be slight foundation for the charges of malicious misrepresentation of the new faith brought against him by some writers; on the other hand, it is clear that he utterly failed to discover the tremendous significance of the religion which was fast making its way through the Roman world.

Two short romances not only illustrate the versatility of Lucian, but foreshadow the modern novel, and make it clear that if the time had been ripe he would have grasped the honors of the novelist as easily as those of the satirist.

The most dramatic incident in his career was his visit to that marvelous impostor, Alexander of Abonotichas, of which Mr. Froude has given an account in one of his characteristic essays. In his later years Lucian was overtaken by reverses of fortune, and was appointed by Marcus Aurelius or by Commodus to a judicial position at Alexandria. This imperial kindness enabled him to carry on his literary activities, and the fruit of his long life is a great mass of work full of vivacity, intelligence, and charm. It was characteristic of his invincible wit that when, at a great age, gout laid its hand upon him, he promptly gave it satiric treatment; declaring that Philoctetes must have suffered from its ravages rather than from the poison of an arrow, as the old tradition ran, for in no other way could his vociferous howls and lamentations be accounted for! Among the classical writers Lucian stands almost alone as a purveyor of light reading, and it is surprising that an age which searches for light reading with a candle which never burns low has not yet discovered him. The explanation of this singular oversight may lie in the fact that, while Lucian's dialogues and tales are very easy reading, they are also very genuine literature.

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GENERAL SHERIDAN'S "WINCHESTER"
As he appeared at New Orleans in 1865

Famous American War-Horses

By General James Grant Wilson, D.C.L.

How he strode his brown steed! How we saw his blade brighten
In the one hand still left—and the reins in his teeth!
He laughed like a boy when the holidays heighten,
But a soldier's glance shot from his visor beneath.
Up came the reserves to the mellay infernal,
Asking where to go in—through the clearing or pine?
Oh, anywhere! Forward! 'Tis all the same, Colonel—
You'll find lovely fighting along the whole line!
—*From "Kearny at Seven Pines," by Edmund Clarence Stedman.*

THE Duke of Wellington possessed three valuable estates in Great Britain, Belgium, and Spain, presented to him by the Governments of those countries for services rendered during the Napoleonic wars. When the writer first visited the Duke's English estate of Strathfield Saye, he saw hanging in his sleeping-room a colored lithograph of General Zachary Taylor mounted on a white charger, well known in the army and throughout the country as Old Whitey. He is represented wearing a broad-brimmed straw hat, and with his right leg thrown over the pommel of the saddle—a favorite position of the old soldier. This counterfeit presentment of Taylor and his war-horse, or some other picture of the hero of Buena Vista and his white steed, was a household ornament in this country half a century ago. The writer learned that the picture was sent to the "Iron Duke" by an anonymous admirer during the Mexican War, and that he was so much amused with the representation of the successful American commander that he directed the lithograph to be framed and hung in one of the apartments, known as the Coronation Chamber, where it remains to this day. Old Whitey was the most famous war-horse of that period. General William B. Franklin writes: "Old Whitey was Taylor's favorite horse, and was as well known to his army as was the General himself. He was snow-white, and the General always rode him, notwithstanding the remonstrances of his staff officers, who were apprehensive that his color would make him too prominent a mark in action. He resembled an English cob in figure, was a fine animal, and

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GENERAL ROBERT E. LEE, OF VIRGINIA, AND HIS FAMOUS WAR-HORSE "TRAVELLER"

all who were near the General became very fond of the horse." General Longstreet says: "I remember clearly General Taylor and his war-horse Old Whitey. His usual position, when his horse was standing, was one leg over the pommel of the saddle. Stonewall Jackson's horse, Sorrel, was much of the style of Old Whitey, but was not white." The last survivor of General Taylor's family writes: "You ask about Old Whitey; he was a great pet with us all, and was never ridden after my father's return from Mexico, and when he went to Washington the horse was sent to his plantation. During his term as President there was so much interest and curiosity expressed to see the old charger that he had him brought to Washington, and after my father's death he was sent back to the plantation, then the home of my brother Richard, where Whitey lived to a good old age. He was pretty well denuded of both mane and tail by sightseers." An army comrade, who saw Taylor's charger as he passed through Cumberland, Md., twoscore and seven years ago, corroborates the statement as to Whitey's almost hairless tail, adding that he was a well-formed, medium-sized saddle-horse, who created almost as much interest and curiosity in Cumberland as the advent of the General himself would have aroused.

Only less celebrated than old Rough and Ready's favorite charger was Colonel Charles May's Black Tom, a magnificent and powerful coal-black gelding, such a peerless ebony steed as Theodore Winthrop introduces in his finest story under the name of Don Fulano, or the Forest King in Ouida's novel of "Under Two Flags." May mounted on Tom was the *beau sabreur* of Taylor's army in Mexico, enjoying the same reputation for dash that Custer won in the Army of the Potomac nearly two decades later. At the head of his squadron of the Second United States Dragoons, Captain May led a gallant charge against a Mexican battery in the battle of Resaca de la Palma, May 9, 1846, and, leaping Tom over one of the guns, captured General La Vega and the whole battery. May had an unsurpassed military record for leaping with Tom, and, it is possible, one that has never been equaled in

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GRANT AND "CINCINNATI" AT COLD HARBOR

While at Cold Harbor in June, 1864, the Government photographer pointed the camera at the General just as he was about to mount his famous charger. The noble animal heard the sound of the bugle in the campus near by, and his head is turned in that direction, his ears erect and nostrils distended, as though eager for Grant to mount and rush to the scene of action.

the hunting-field or even on the race-course. The Hon. Francis Lawley, the highest English authority on the subject, gives thirty-four feet as the greatest distance ever covered by an English horse in a steeple-chase or elsewhere. Black Tom jumped thirty-five feet on a wager during the war, and, later, May made another bet that he would, with a flying start of fifty yards, leap Tom across a canal thirty-six feet wide. They came thundering along, the jet-black steed nearly seventeen hands high, and May over six feet, sitting like a centaur; Tom gave a mighty jump, but fell short, and of course man and horse had a very sudden and an exceedingly cold bath, for the attempt was made in midwinter, soon after the close of the war. For a Charlie O'Malley leap over a cart loaded with a cord of wood, standing in front of the City Hall, May was fined in a Baltimore court. On another occasion the dashing cavalryman rode Tom up the steps of the leading hotel of that city, cavorted around and through several of the principal apartments, and then calmly rode out again. Thoroughbred Tom was a spirited and rather difficult horse for any one but his master to ride or control. A Maryland friend, wishing to make a fine appearance before a Baltimore belle, borrowed May's horse, but, bearing too hard on the bit, when in front of the lady's residence in Cathedral Street, Tom began backing, finally tossing his rider off into the street, and galloping back to his stable. One who well remembers them assures the writer that it was a beautiful sight to see Captain May prancing along the streets of Baltimore mounted on his magnificent Kentucky steed. Tom passed many tranquil years on a Maryland farm, where he was buried. Before this was done, his four hoofs were cut off, with a view to making drinking-cups as memorials of one of the most famous American horses of the Mexican War. In some way the project was delayed; the Colonel passed away without its being carried out; but it will yet be done by his widow, who carefully

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preserves these mementos of the famous charger.

In the Mexican War, General Winfield Scott had two favorite steeds, both over seventeen hands, for he was so large and heavy that no ordinary horse could carry him. Rolla was a beautiful bay, stylish and spirited, and the other charger was a bright sorrel named Washington. The battle-horse owned by Scott during the Civil War was, like Rolla, a bay, but nearly eighteen hands high. He was probably the largest and most powerful steed ever ridden by a soldier. The old General was greatly attached to Napoleon, as he named him, and when, owing to the infirmities of age, he could no longer use the saddle, he was driven in harness to Scott's coupé. The day before the old hero of two widely separated wars died at West Point in 1867, he called his groom to his bedside and said: "Peter, take good care of my horse." At the military funeral, the leviathan Napoleon, properly caparisoned, followed the remains of his master in the procession to the cemetery, a procession which included Grant, seven corps commanders, and some two hundred general and field officers. Napoleon, the largest of American war-horses, survived Scott, who was the largest of American generals, for several years, dying during the summer of 1870 at the age of thirty.



"COMANCHE"

This horse was the only survivor of the Custer massacre at Little Big Horn, in which Sitting Bull was the leader (November, 1891)

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The most celebrated battle-steeds of the Civil War were Cincinnati, Traveller, and Winchester, the favorite chargers of Grant, Lee, and Sheridan. When the hero of Vicksburg visited Cincinnati a few months after the close of that brilliant campaign, he was requested to visit a dying man who was exceedingly desirous of seeing him. When they met, the invalid said: "General Grant, I wish to give you a noble horse, who has no superior on the continent, as a testimony of my admiration for your character and past services to our country. There is a condition attached to the gift: that you will always treat him kindly." Grant accepted the magnificent bay, of course faithfully keeping his promise, and named him Cincinnati. He was a son of Lexington, with a single exception the fastest four-mile thoroughbred that ever ran on an American course. The General was offered ten thousand dollars for the horse, as he had a record of speed almost equal to that of his famous half-brother, Kentucky. Cincinnati was a superb and spirited steed of great endurance, Grant riding him almost constantly during the Wilderness campaign, and passing from end to end of our long lines. The noble horse was retired soon after the close of the war, enjoying "an old age of dignified leisure" on a Maryland estate, where his master frequently saw him, and where he died and received honorable burial in September, 1874.

Lee's favorite war-horse, Traveller, described to the writer by Sheridan, who saw him on the day of the surrender at Appomattox, as a "chunky gray horse," was purchased by the great Virginian in 1861. He was over sixteen hands high, a little above half-bred, of great courage and kind-

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ness, not possessing speed, and carrying his head well up. Traveller liked the excitement of battle, and at such times was a superb and typical war-steed. After the war Lee became President of Washington and Lee University, and for five years he daily rode or saw his favorite. At the General's funeral, Traveller, fully equipped, was placed close to the hearse. When the flower-covered coffin was carried out from the church, the faithful horse put his nose on it and whinnied! He survived his attached master two years, and was buried near him in Lexington. The accompanying illustration is copied from a photograph taken after the war. General Custis Lee writes: "You will notice that my father's position in the picture is that of 'to gather the horse,' in order to keep him quiet. His legs are crossed behind the girths, and the hand slightly raised. Traveller injured both of my father's hands at the second battle of Manassas, and General Lee could not thereafter hold the reins in the regulation manner."

In January, 1876, General Sheridan sent the following letter to a friend: "In regard to 'Winchester,' I am glad to state that he is still living, and in my stable. He has been a pensioner for the last eight years, never being used save in the way of necessary exercise. He is of Black Hawk stock, was foaled at Grand Rapids, Mich., and was brought into the army by one of the officers of the Second Michigan Cavalry, of which regiment I became Colonel in 1862. Early in the spring of that year, while the regiment was stationed at Rienzi, Miss., this horse was presented to me by the officers of the regiment, and at that time was rising three years old. Consequently he must be nearly nineteen now. He is over seventeen hands in height, powerfully built, with a deep chest, strong shoulders, has a broad forehead, a clear eye, and is an animal of great intelligence. In his prime he was one of the strongest horses I have ever known, very active, and the fastest walker in the army, so far as my experience goes. [General Sherman's Sam, a terror to staff officers, the writer thinks could have beaten Winchester, for he frequently walked five and a half miles an hour.] I rode him constantly from 1862 to the close of the war, in all the actions and in all the raids, as well as campaigns, in which I took part. He was never ill, and his staying powers were superb. At present he is a little rheumatic, fat, and lazy; and so long as I live he will be well taken care of." After Winchester's death in 1878 he was skillfully mounted by a taxidermist, and is to be seen among the many relics of the Mexican and Civil Wars included in the most interesting collections of the museum of the Military Service Institution on Governor's Island. On every returning Memorial Day many survivors of Sheridan's Shenandoah troopers, who still remember the services of his



GENERAL KILPATRICK'S FAVORITE ARABIAN WAR-HORSE "SPOT"

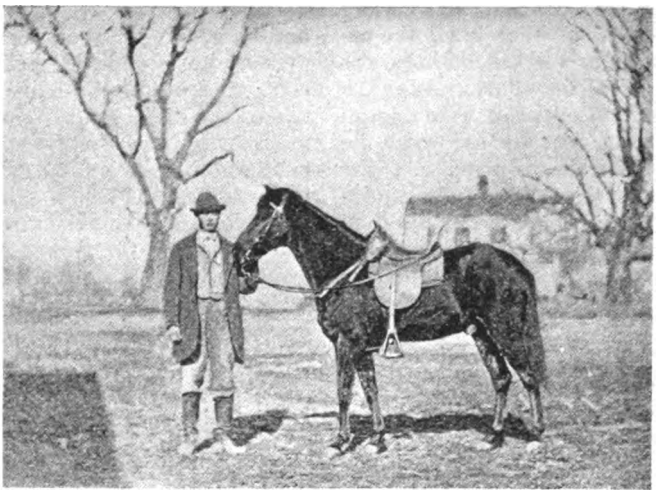
Steed as black as the steeds of night,

cross over to Governor's Island Museum and place floral memorials on the glass case that contains all that remains of the celebrated war-horse Winchester.

Philip Kearny, of whom General Scott said that he was "the bravest man I ever knew, and the most perfect soldier," was the owner of several famous battle-steeds. During the early days of the Mexican War Captain Kearny was in command of a troop of the First Regiment, United States Dragoons. Receiving permission to sell the horses belonging to the Government, and to replace them with others of a uniform color, Kearny proceeded to Illinois, and, with the aid of Abraham Lincoln, he

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purchased a hundred grays, the captain paying the difference (about three thousand dollars) out of his own pocket. Connected with this transaction some amusing circumstances could be related, did our space permit. When mounted on the finest gray in the troop, known as Monmouth, Kearny was so severely wounded that it became necessary to amputate his left arm. In the Civil War his most celebrated steed was Moscow, sometimes called by the soldiers Whitey. He was a handsome and spirited white horse. General Kearny was a superb rider, and the two never failed to attract attention, particularly when, wishing to draw his sword in giving command on the battlefield, Kearny would take the bridle between his teeth. His staff frequently expostulated against his riding so conspicuous an animal as Moscow, but he paid no attention to their protests, although he possessed many other good horses. Among these was a light bay called Decatur, that was shot through the neck in the battle of Fair Oaks, and a brown, known as Bayard, celebrated by Stedman in his spirited poem entitled "Kearny at Seven Pines." He was riding this horse at Chantilly, and, having advanced alone near the close of the battle, came suddenly upon a Confederate regiment. Instantly turning his horse and lying flat upon him, he escaped many bullets, when one struck him at the base of the spine, and, ranging upward, killed him almost instantly.



GRANT'S HORSE "JEFF DAVIS"
Captured on Davis's plantation in Mississippi

General Judson Kilpatrick owned two famous horses. Beppo was a dark sorrel and a superb jumper. His master often mentioned him with admiration, and would put his arms around the charger's neck and caress him. He said: "Sometimes Beppo hesitates when he sees danger ahead, but when I say 'All right, Beppo,' and press against his sides, he will go forward no matter what is before him. I verily believe, if I ran him straight at a barn, and said, 'All right, Beppo,' he would obey and butt his brains out." Kilpatrick rode the sorrel at the battle of Aldie, and the noble animal fell dead, shot through the heart. His other war-horse was an Arabian of many colors, called "Old Spot," who was captured from a Confederate colonel during the second year of the war. He was probably better known than any other cavalry charger in the Northern armies, with the single exception of Sheridan's Winchester. The General was greatly attached to the Arabian, and rode him in scores of battles and skirmishes. Sherman once alluded to Old Spot in conversation with the writer, speaking of him as "Kilpatrick's celebrated calico horse." He survived his master for several years, and also, it is believed, every general officer's horse who was in active service in our Civil War. Spot died of old age, and was buried on the Kilpatrick homestead farm at Deckertown, N. J., in 1887. He was probably not less than twoscore years of age. Several attempts were made to purchase the charger with a view to exhibiting him, but the General's family declined to part with the faithful old steed.

The favorite war-horse of General Joseph E. Johnston was named Fannie. She was a handsome thoroughbred of a rich bay color, beautifully formed, and a good vindication of his judgment as a horseman. She was ridden by the General in many battles without being wounded, and after the war was retired to a farm, where for many years she lived a life of leisure. General James Longstreet writes: "My favorite horse, christened Haro (Hero) by

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GRANT'S HORSE "EGYPT"
A thoroughbred from Southern Illinois

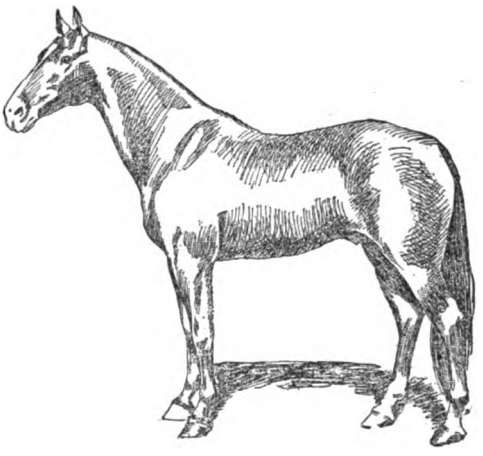
the Irish groom, was a blood bay, sixteen hands, sired by the somewhat famous racer Red Eye, that won the celebrated sixteen-mile race many years before the war. He was exceedingly sagacious, and came to understand and enjoy the battle as much as our best soldiers, especially when the field was so open as to give a clear view of the movements of artillery and infantry. He was so proud of the affair of second Manassas that he threw his tail up, laid it on his back, and trotted about the field in grand style." The General was on Hero when he was wounded in the Wilderness. General J. E. B. Stuart's finest war-horse was a thoroughbred named Virginia. He rode her almost constantly during the Gettysburg campaign, and wore her out. At the time of his death he possessed but two chargers—one a gray, which he rode in his last battle, when he was mortally wounded; the other a beautiful bay called Bullet. On his death-bed he gave the gray horse to Major A. R. Venable, and the bay to Major H. B. McClellan, both members of his staff, and the latter Stuart's biographer. General Wade Hampton was the owner of many thoroughbred horses in the Civil War, several of which were killed. His favorite charger Beauregard was a magnificent animal of great boldness and spirit, sixteen and a half hands, and perhaps the finest horse in the Southern armies. The General writes: "He was wounded at Gettysburg, mortally, at the same time that I was; when I was taken to the hospital, Beauregard, after being unsaddled and unbridled, followed me there, lay down outside, and died." General Fitzhugh Lee rode a famous high-bred animal during the war. She was a beautiful dapple-gray, with white mane and tail, very active and stylish, and about as well known in the army as her owner. She was selected by General Robert E. Lee from among all the fine horses in the army for the Confederate President to ride at the time he contemplated reviewing the Army of Northern Virginia. Her name was Nellie Gray, and she was killed in the battle of Winchester.

General Nathaniel P. Banks, who was a perfect rider, was the owner of two beautiful bay chargers while in command of the Department of the Gulf. When, in September, 1863, General Grant visited New Orleans, a review of the Thirteenth Corps, which had recently arrived from Vicksburg, was held in his honor. Banks rode his greatest favorite, Shenandoah, purchased in Virginia, and Grant mounted his other war-horse, Charlie, who had been wounded in the battle of Cedar Mountain. After the review the above officers, with their staffs, and many others, including Lorenzo Thomas, the Adjutant-General of the United States Army, then organizing colored regiments in Louisiana, were invited by a wealthy planter to a lunch-party. Before the entertainment was concluded a trial of speed on the shell road was arranged by General Thomas between Grant, mounted on Charlie, and a young cavalry officer, who was the owner of a Kentucky thoroughbred bay named Donna. As they sped along, neck and neck, on the Carrollton road, the riders, in turning a sharp bend in the road, came suddenly on an approaching train, which, together with the shriek of the locomotive, caused the spirited Charlie to swerve from his course and to throw the General straight over his head. This unfortunate accident confined Grant to his bed for several weeks, and possibly was responsible for the defeat of the Northern army at Chickamauga, when

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otherwise he would have arrived in season to avert the disaster that overtook the Union forces. As soon as the General was able to move about on crutches he proceeded to Chattanooga, and soon relieved that beleaguered city. For two months after his fall he could not walk without the aid of a cane and crutch. Charlie was brought to the North at the close of the war, and for many years was kindly cared for at the Massachusetts home of General Banks in Waltham, where he died and was buried. The beautiful Virginia bay enjoys the unique distinction of being the only horse that ever unseated the illustrious soldier Grant, who was noted for his skillful riding from early boyhood, and as a West Point cadet.

General Benjamin F. Butler, when in command of the Army of the James, was the owner of two powerful horses, both above sixteen hands. One of these was a superb stallion called Ebony, the other a spirited sorrel named Warren. In March, 1864, Butler's command was to be reviewed by the President, who rode Ebony, while the General was mounted on his other favorite warsteed, Warren. Whether Lincoln's horse was excited by the artillery, the inspiring notes of the military bands, or the enthusiastic cheers of the crowds of spectators, he bolted, and not even the great strength of the President could control the maddened charger, as faster and faster he dashed along the front of the army, Butler and the staff vainly attempting to overtake and stop the black steed in his wild course. At length an orderly, a private soldier, who was in the rear, discovering Lincoln's danger, and being mounted on an old race-horse with a record, put spurs to him, and, lying almost flat upon the racer's neck, speedily came to the front. He soon distanced General Butler and the other officers who were in pursuit, and, amid the wildest cheering from the thousands present, quickly came up with the runaway, seized the bit, and the President was saved from a fate that might have been even more serious than that which befell Grant at New Orleans in the previous September. Lincoln's lost hat, trampled under foot by the horses of the pursuing cavalcade of generals with their staffs, was replaced by an army cap, and the review completed without further incident.



COLONEL CHARLES MAY'S "BLACK TOM"

Perhaps there was no more picturesque cavalry commander engaged in the Civil War than General Custer, and certainly no more accomplished rider. In his four years' service he had seven horses killed under him—a greater number, it is believed, than was lost by any other leader of Northern troops engaged in the late war. Among the many chargers owned by Custer, his favorites were Don Juan and Jack Rucker. The former was a thoroughbred stallion of great speed and spirit, on which the dashing young *sabreur* appeared at the head of his famous Third Cavalry Division in the Grand Review at Washington. When approaching the reviewing-stand on which were assembled the President and his Cabinet, Grant, Sherman, and many other Generals, Don became excited and frightened at the floral wreaths and bouquets showered upon him and his rider, and the wild tempest of cheers which greeted them, and ran away, in spite of the efforts of one of the best horsemen in the army to control him. Custer at length stopped the stallion in his wild course, and rejoined his command in time to appear with it as the division passed the grand stand. Jack Rucker was a beautiful bay, with a record for speed. The General acquired him while in command of the Michigan Brigade, and rode him in more than a score of battles. While not a thoroughbred, he was a horse of good blood, great spirit and sense, highly esteemed by his young master, who mounted him at Five Forks, and was on him when he demanded of General Longstreet the surrender of the Southern army.

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The battle-steed that the *beau sabreur* loved perhaps better than any other of the many that he owned was Dandy, ridden by him on most of his Indian campaigns. He was purchased in Kansas after the war, and his story has been well told by Mrs. Custer in "Following the Guidon." The charger on which Custer appeared at the head of one-half of the Seventh United States Cavalry in his last battle at Little Big Horn, June 25, 1876, was a Kentucky thoroughbred sorrel called "Vic."

Comanche, a powerful gray horse, nearly sixteen hands, the only living thing that escaped the massacre in the Little Big Horn when Custer and his command were annihilated by the Sioux, died at Fort Riley, Kansas, November 9, 1891. He was more than thirty years old, and for nearly two-thirds of that period he was on the retired list of the United States Army, drawing a pension. Comanche was the charger of Captain M. W. Keogh, who was killed by the side of his gallant commander in the "Last Rally." When found, Comanche was many miles distant from the battle-field and nearly dead from loss of blood, flowing from seven wounds. Major Reno's command cared for him as if he had been human, and after his recovery he accompanied the survivors of the Seventh Cavalry to various posts, being finally transferred to Fort Riley, Kansas, where he died of old age. Comanche was daily saddled and bridled and led out for inspection, but he never suffered the indignity of serving in the ranks.[1] Captain Keogh, commanding Troop I, was the last man that ever mounted the interesting and historic old war-horse. Comanche, living and dead, was much sought after by enterprising showmen, but, to the credit of our Government be it said, unsuccessfully. He was skillfully mounted by the orders of the War Department, and was among the most interesting exhibits at the Chicago Columbian Exposition of 1893. Several thousand Sioux Indians celebrated the twentieth anniversary of the massacre of which Comanche was the sole survivor by various fantastic dances and ceremonies incident to their ancient traditions.

General Longstreet, alluding to the exaggerated number of horses said to have been killed under several of the most celebrated cavalry commanders engaged in the American Civil War, in a letter to the author of this article, dated September 22, writes: "Referring to seventeen horses killed in battle under one rider reminds me of Mr. Greeley's visit to Texas just before he became a candidate for President of the United States in 1872. While passing through New Orleans I called to pay my respects. After leaving, on my return to my office, I met Major Thomas P. Ochiltree, who inquired if I was acquainted with Mr. Greeley, and upon learning that I was and had just seen him, requested me to return and introduce him. During the interview the Major was asked how many bushels of corn to the acre were grown in Texas, to which he promptly replied, 'Five hundred!' When we left, I said to Ochiltree: 'I am so much obliged by your reply to Mr. Greeley about the corn product of Texas. I was apprehensive, when the question was asked, that you might answer a thousand bushels!' The seventeen horses killed in battle can perhaps be accounted for when we reflect that the commander knew little of the power or importance of organization, and that in going into the cavalry fights his unorganized forces may have shot his horses instead of the enemy. If Major Ochiltree were writing for the cavalry chief (Forrest), I doubt if he would ask credit for seventeen horses killed."

[1] Headquarters Seventh U. S. Cavalry,
Fort A. Lincoln, D. T., April 10, 1879.

General Orders, }
No. 7 }

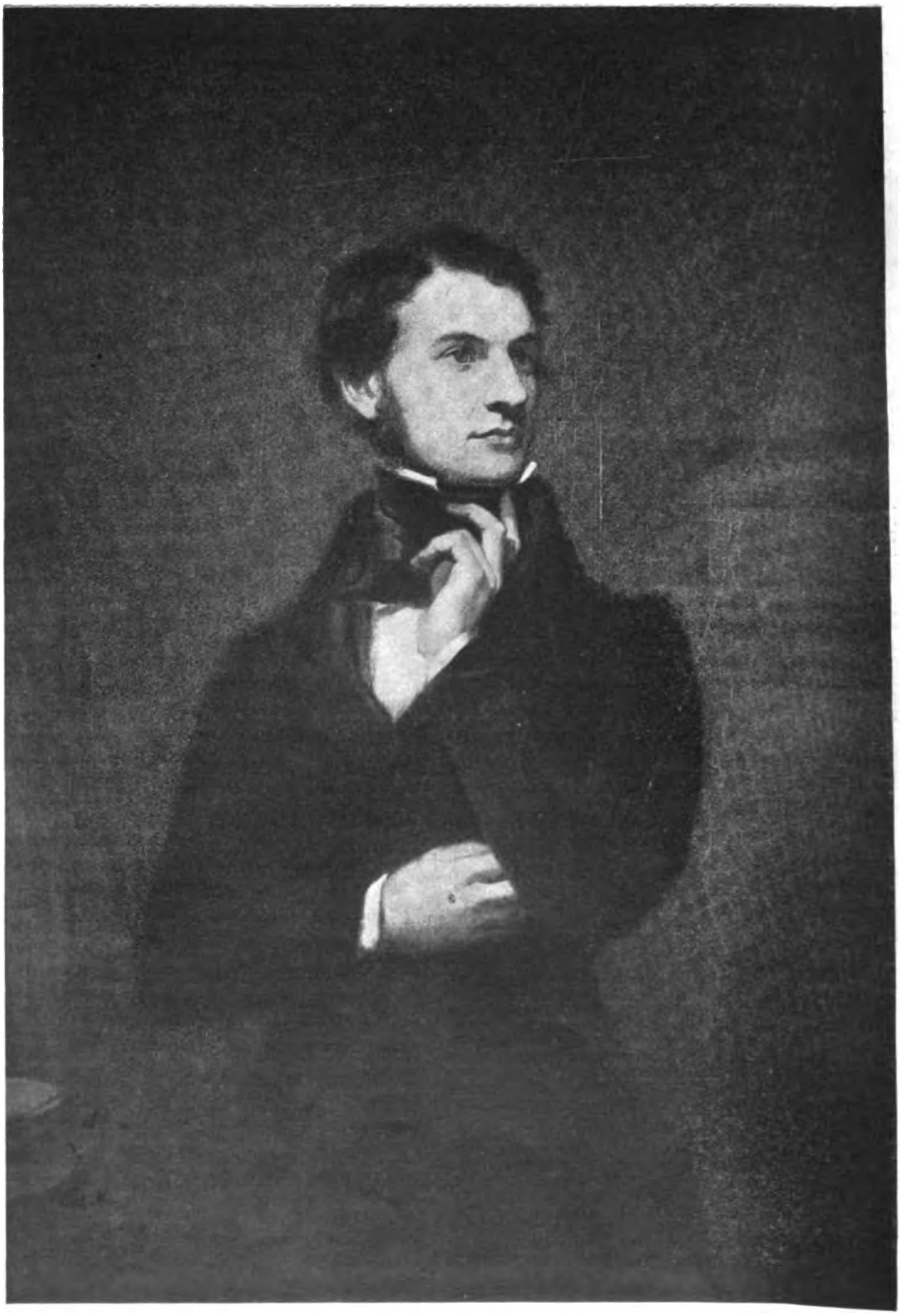
I.—The horse known as "Comanche," being the only survivor or living representative of the bloody tragedy of the Little Big Horn, June 25, 1876, his kind treatment and comfort should be a matter of pride and solicitude on the part of every member of the Seventh Cavalry, to the end that his life may be prolonged to the utmost limit. Wounded and scarred as he is, his very existence speaks, in terms more eloquent than words, of the desperate struggle against overwhelming numbers, of the hopeless conflict, and of the heroic manner in which all went down on that fatal day.

II.—The commanding officer of Company I will see that a special and comfortable stall is fitted up for him, and he will not be ridden by any person whatever, under any circumstances, nor will he be put to any kind of work.

III.—Hereafter, upon all occasions of ceremony (of mounted regimental formation), "Comanche," saddled, bridled, draped in mourning, and led by a mounted trooper of Company I, will be paraded with the regiment.

By command of Brevet Major-General S. D. STURGIS,
ERNEST A. GARLINGTON,
1st Lieut. and Adjutant Seventh Cavalry.

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WILLIAM EWART GLADSTONE AT THE AGE OF TWENTY-EIGHT

From the Painting by W. Bradley at Hawarden Castle. Reproduced for The Outlook by special permission of Mr. Gladstone. Photographed directly from the original by Mr. Watmough Webster, of Chester.

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The Story of Gladstone's Life[1]

By Justin McCarthy

Author of "A History of Our Own Times," "The Four Georges," etc.



THE GLADSTONE ARMS
From Mr. Gladstone's First Book-plate

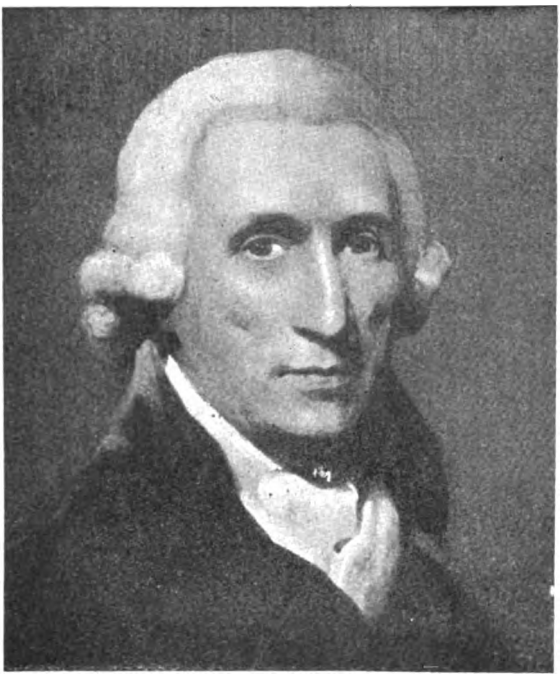
CHAPTER I.—"THE GLEDSTANES"

I think I may take it for granted that Mr. Gladstone is the greatest English statesman who has appeared during the reign of Queen Victoria. This, indeed, seems to me a statement of fact and not a subject for criticism. We may all have our different opinions as to the policy involved at this time or that in the statesmanship of Mr. Gladstone. Some of us may admire him more in his earlier days, some of us in his later, or even his latest. He may be charged with inconsistency—a charge which has naturally to be made against any great statesman, for the essence of statesmanship consists in the recognition of imminent tendencies and actual facts. Nobody can possibly be called a statesman who starts in life with a pack of political nostrums which he proposes to apply inveterately to the cure of every constitutional malady in the State. A mind like that of Mr. Gladstone is inexorably compelled to go on studying the changing conditions of things, and is absolutely prohibited from applying remorselessly the remedies of the day before yesterday to the troubles of to-day. Many years ago John Bright said to me that Gladstone was "always struggling towards the light." Such might indeed be the statement of Gladstone's whole career. He has been "ever a fighter," like Robert Browning's hero—ever struggling towards the light. I propose to tell, as best I can, the story of his rich and noble life. Of course I can tell it only from the outsider's point of view; but I may perhaps say in excuse of my enterprise that I have followed and studied with the deepest interest, since I came to know anything of public affairs, the career of Mr. Gladstone—that I sat in the House of Commons with him for many years, and that I was fortunate enough to have much interchange of ideas with him—and I may perhaps say I was admitted to his friendship.

William Ewart Gladstone is an Englishman only by birth. He was born on the 29th of December, 1809, in Rodney Street, Liverpool, one of the chief residential streets of the city—a street which was, and still is, much occupied by leading merchants, barristers, and physicians. But Mr. Gladstone's family came from Scotland. Many generations ago the family bore the name of Gledstane. My friend Mr. George W. E. Russell, in his monograph on Gladstone, which belongs to the series called "The Prime Ministers of Queen Victoria," a very delightful little book, explains the meaning of the name. The family had had their abode from very early times in Lanarkshire. "The derivation of the name," says Mr. Russell, "is obvious enough to any one who has seen the spot. *Gled* is a hawk, and that fierce and beautiful bird would have found its natural home among the *stanes*, or rocks, of the craggy moorlands which surround the fortalice of Gledstanes." "As far back as 1296," Mr. Russell tells us, "Herbert De Gledestane figures in the Ragman Roll as one of the lairds who swore fealty to Edward I." By degrees the family estates became less and less, and at last became practically nothing at all. The latest surviving son of the family removed into a neighboring town and set up in business as a maltster. By the time this man's grandson had been born the family name had been changed into Gladstones. Yet a little later and it became that which we all know as one of the most illustrious names in English history—Gladstone. By something like an accident, John Gladstone, then the eldest son of the house, having been sent to Liverpool on business, attracted the attention of a leading corn merchant of the town, and by his advice settled there for good. He became one of the great merchant princes of Liverpool, a member of Parliament, and a baronet. He was a pure Lowland Scotchman, and he married a Highland Scotch woman. The pair had six children, and the third son was William

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THOMAS GLADSTONE
Mr. Gladstone's Grandfather

Ewart Gladstone. John Gladstone was a man of great ability and energy—a man to make his way through any difficulties and to win the honor and respect ot any community. In the public and political sense he stood in somewhat the same relationship towards his son William Ewart Gladstone that the first Sir Robert Peel occupied with regard to his son, the great Sir Robert Peel. One of William Gladstone's elder brothers I remember well in Liverpool, where as a very young man I spent several years. This brother, Mr. Robertson Gladstone, was a man of singular energy and force of character, of genuine ability both in politics and finance, a powerful and impressive speaker, a sort of rough-hewn model for his younger and much greater brother. He was a man of somewhat uncouth appearance and eccentric ways. He was about six feet seven inches in stature, and people turned their heads to look after him in the streets of London, although, of course, in his native Liverpool he was too well known to be stared at. He had, as I have said, eccentric ways, but he had no ways that were ignoble or unmanly. He was as straightforward a politician as ever lived. He had begun life as a Tory, but he gradually became a Liberal, and, indeed, an advanced Radical. If he were living in our time, he would be a powerful and uncompromising opponent of Jingoism. It was the common belief in Liverpool, and probably is the common belief there still, that Robertson Gladstone assisted his brother William in the preparation of his budgets when William was again and again Chancellor of the Exchequer. He was eloquent in a strong, unshapely sort of way, with a half-poetic gleam of feeling glancing every now and then through his speeches. The eldest brother, Sir Thomas Gladstone, passed through life without advancing from his old-world politics, and made no particular mark upon his time. I have often thought that nature resolved to make a decided advance in the family history by the creation of Robertson Gladstone, and that, not yet quite satisfied with her work, she tried again and gave William Ewart Gladstone to the world.

Sir John Gladstone, the father, was one of those men who, like his illustrious son, seem destined never to grow old. There is an interesting description given of his ways with his children which may perhaps help to account for the extraordinary aptitude for debate of William Ewart Gladstone. One of his friends has told us that nothing was ever taken for granted between Sir John Gladstone and his sons. He started and kept alive a constant succession of arguments on small topics and on large. His family circle appears to have been what the King of Navarre in Shakespeare's play says his court shall be—"a little Academe." Every lad was put on his mettle to defend his own case or to damage the case of another. It was all done in the most perfect good humor and with the full and unflagging enjoyment of those who took part in it. It must have been capital preparation for the Oxford Union and for the debates in the House of Commons. Sir John Gladstone was a great friend and admirer of George Canning. Young William Gladstone was sent to begin his education at the vicarage of Seaforth, a place in the neighborhood of Liverpool. Here he had as one of his fellow-pupils the late Dean Stanley, of Westminster, a man who was well known to Americans, and whose

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memory is highly honored in America. The friendship between these two lasted to the end of Dean Stanley's useful, refined, and gracious life. Gladstone did not remain long at Seaforth. At the age of eleven he was sent to Eton.

CHAPTER II.—ETON AND OXFORD

It would not, perhaps, be easy to convey to any untraveled American an idea of the glamour and the fascination which Eton exercises over the mind of a school-boy who has any feeling for the picturesque, the venerable, and the poetic. Eton College stands within the very shadow of Windsor Castle. England has nothing to show more beautiful than the landscape which spreads around on every side. There is witchery in the river, in the woods, in the old historic Castle. One might almost say that the whole current of English history streams on with that noble river. I am not certain, so far as my travel goes, whether anything quite like those Windsor landscapes, including with them the historical memories and associations, can be found anywhere outside England. So far as one can judge, the whole effect impressed itself deeply on the mind of the school-boy William Gladstone. All through his life he could become fired with enthusiasm at the mere mention of Eton and its studies and its memories. He seems to have worked hard as a student, and, indeed, earned a certain amount of unpopularity by his persistence in regarding serious study as part of his business and his duty. He was untiring at Greek and Latin, and occupied his holiday time in studying mathematics. He never, I believe, became a great classical scholar in the narrow and pedantic sense. Probably no one whose scholarship took that limited and practical form ever really appreciated the beauty of the great authors whom he studied. You cannot appreciate Shakespeare if you are always occupied in trying to parse him. Young Gladstone soon came to have the most magnificent appreciation of the soul and spirit and form and phrase of the great Greek and Latin authors whom he loved. He persisted while at Eton in being an unostentatiously pious and religious student. He would not join in or countenance any mockery or levity about things which he had been taught to regard as sacred. Yet there was nothing whatever of the "prig" about him, and his force of character even then was such that he compelled the most light-minded to respect him and his ways. Nor would he stand any frolicsome cruelty to dumb animals. "He stood forth," says Mr. Russell, "as the champion of some wretched pigs which it was the custom to torture at Eton Fair on Ash Wednesday, and, when bantered by his schoolfellows for his humanity, offered to write his reply in good round hand upon their faces." This is the sort

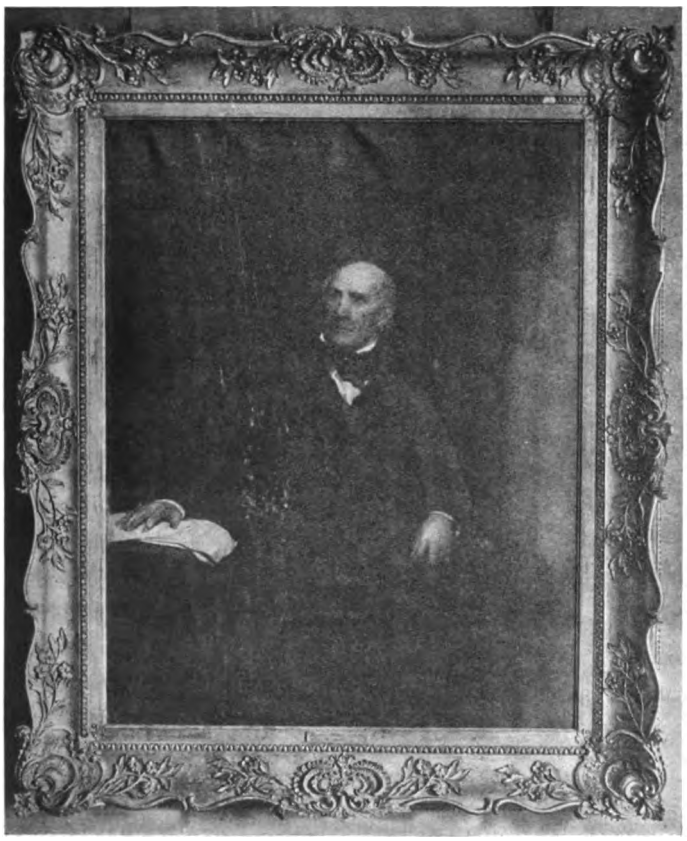


LADY GLADSTONE
Mr. Gladstone's Mother

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of a boy whom even school-boys must admire.

The merits of the system of education and of discipline adopted at Eton have been the subject of much criticism and complaint. The education given there is said by some commentators to consist of nothing but Latin and Greek, and of these superficially taught, and without any attempt to instruct the learners in mathematics, physics, or metaphysics. I shall not attempt to go into the subject further than to accept it as highly probable that Eton is, or was in Mr. Gladstone's school-days, a place where a boy who loved learning could acquire as much knowledge as he wanted, but where a boy disinclined for severe studies was left free enough to indulge his indolent inclinations. A man of eminent authority was once asked whether a boy would be looked down upon at Eton for being industrious in his studies. The answer was significant: "Not if he could do something else well." Such a school would probably suit the peculiar mind and tastes and aptitudes of a boy like young William Gladstone. He would soon find out for himself what studies suited him best, and he was free to apply himself to these with all his might. On the other hand, a school with different modes of training might merely force a pupil along some broad and common way without giving any opportunity to his natural peculiarities to assert themselves. Certainly Mr. Gladstone's predilection all through his life was rather for what may be termed literary studies than for mathematics or physics or metaphysics. One thing to be said in favor of Eton is that all its best and most distinguished students have looked back upon it with love and affection during the whole course of their lives in the outer world. "Floreat Etona" may be called the motto of the school. It is the pious wish of every student of Eton whom I have ever met. Such a fact in itself speaks for the school "with most miraculous organ," whatever its past or present defects of training or of discipline. It was probably just the place from which young Gladstone would draw all the best it could give.



SIR JOHN GLADSTONE
Mr. Gladstone's Father

Sir Roderick Murchison, the famous naturalist, has left it on record that Gladstone was "the prettiest little boy that ever went to Eton." Most of us can testify from our own knowledge that Mr. Gladstone lately is the handsomest old man who ever went to Eton or anywhere else. Visitors to Eton are shown, of course, the name of Gladstone carved into a wall or a woodwork here and there. But, naturally, no one ever goes to any place where a famous man once lived without being shown his name carved, as it is confidently affirmed, by his own hand. At Eton Glad-

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stone's closest friend was that Arthur Hallam to whose gifts and virtues the late Lord Tennyson has inscribed one of his greatest poems, the "In Memoriam." Among his other mates were some whose names will still be remembered in America — Frederick Tennyson, for example, brother of the poet and himself a poet; Alexander Kinglake, the author of "Eothen," and the historian of the Crimean War; James Bruce, afterwards the famous Earl of Elgin; Charles Canning, afterwards Earl Canning and Viceroy of India, the "Clemency Canning" of the Indian Mutiny—a nickname then given to him in scorn by the panic-stricken votaries of a policy of slaughter, but now remembered to his honor and to his glory. William Gladstone was not much of an athlete, as the term was then understood. He did not care much about school-boy games of any kind. He was very fond of sculling, and kept a boat for his own use, and he was then, as ever since, a tremendous walker. He walked very fast, and he walked great distances. His delight was to wander about through all the lovely places surrounding Windsor, in company with a few boys of his own age and of his own tastes. Outside this inner circle of his intimates Gladstone was not well known at Eton. He seems to have been neither popular nor unpopular—a somewhat curious beginning in life for one whose strength and energy of character made it in his after years impossible for any one to avoid forming a very distinct opinion for or against him. He distinguished himself decidedly in the debates of the "Eton Society" and in the editorship of the "Eton Miscellany." Mr. Russell tells us that the Eton Society in Gladstone's day was "a remarkable group of brilliant boys." "Its tone was intensely Tory. Current politics were forbidden subjects, but political opinion disclosed itself through the thin disguise of historical or academical questions. The execution of Strafford and Charles the First, the characters of Oliver Cromwell and Milton, the 'Contrat Social' of Rousseau, and the events of the French Revolution, laid bare the speakers political tendencies as effectually as if the conduct of Queen Caroline, the foreign policy of Lord Castlereagh, or the Repeal of the Test and Corporation Act, had been the subject of debate." We all know the tremendous earnestness which school-boys throw into the discussions of their debating societies. Probably Mr. Gladstone was never more thoroughly in earnest at the very zenith of his statesmanship, and when a speech from him might decide the fate of a ministry or a policy, than he was when he addressed the Eton Society on the subject of popular education. He was the means of introducing Mr. Kinglake to this Eton Society. He took a prominent part in the starting of the "Eton Miscellany." He became its editor and its most prolific contributor.



ANNE GLADSTONE
Mr. Gladstone's Sister
From a miniature at Hawarden. The only picture of Anne in existence.



ROBERTSON GLADSTONE
Mr. Gladstone's Brother

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He was actually the author of a humorous ode to the shade of Wat Tyler!

> Shade of him whose valiant tongue
> On high the song of freedom sung!
> Shade of him whose mighty soul
> Would pay no taxes on his poll!

—and much more, in the same elaborate strain of the mock-heroic. Only the other day, it may be said, this humorous versical freak of a school-boy was rescued from oblivion by a serious Tory critic, who brought it up as conclusive evidence that Mr. Gladstone had been from his earliest years the consistent advocate of anarchy and rapine. Such a critic may well remind us of that contemporary of Swift who took the trouble to point out that there could be no such places and people in the world as those which Lemuel Gulliver professed to have visited in his travels.

Gladstone remained at Eton until the end of 1827. He then studied for a few months with private tutors, and he became fond of gymnastics, of turning, and of wood-carving. He still delighted in his rambles through fields and woods, in his long, rapid walks, and in his chosen companionships. In October, 1828, he went up to Christchurch, Oxford. There were many young men then at Christchurch who afterwards made distinguished careers for themselves in the Church and in law and in political life. Among the undergraduates at other colleges in Oxford were Henry Edward Manning, the late Cardinal Archbishop of Westminster; Sidney Herbert, afterwards one of Gladstone's closest friends and colleagues in Parliamentary life; Robert Lowe, afterward Lord Sherbrooke; and Sir George Cornewall Lewis, a man of wonderful gifts and acquirements, curiously forgotten by the Englishmen of to-day—a man who, but for his unhappy defects of voice and articulation, might have been one of the greatest speakers in the House of Commons. There was some doubt in Gladstone's family as to whether he ought to be sent to Oxford or to Cambridge. Now, it would seem to most of us that there was an absolute necessity, for the sake of historical fitness, that he should have been sent, as he was sent, to Oxford. The whole atmosphere of the place, steeped in its peculiar traditions and its mediævalism, seemed exactly suited to the peculiar temperament and genius of the youthful Gladstone. Members of the two universities are constantly arguing as to which of the rivals can show the more splendid beadroll of great students. Into this controversy I have no inclination to enter. Each can produce a magnificent record; but I should think an unbiased observer might be inclined one way or the other, according as his taste and temperament led him to the scientific, or to what I may call the literary and historical, field of study.



GEORGE CANNING
The great Statesman. The friend of Sir John Gladstone.



MR. GLADSTONE'S BIRTHPLACE
62 Rodney Street, Liverpool

Certainly Mr. Gladstone seems to me absolutely in his place as a student in Oxford. He was a hard student during his career as an undergraduate, and he led a very temperate life. He did not object to a supper or a wine party, but he was distinctly abstemious in the use of wine, and his example in this way produced a good effect, not only on those who worked with him, but also on some of those who came after him. Naturally, he took a leading part in the proceedings of the Union Debating Society, of which he first became Secretary and afterwards President. In the days of Arthur Pendennis self-conceited members of the Union Debating Society lived in the firm

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belief that the Prime Minister of the time watched with keen attention the doings of the youths in the Union, with the object of picking out fit persons to become Cabinet Ministers. The Premier at the time when Gladstone delivered his maiden speech in the Oxford Union might, with great judgment, have turned his attention in that direction. Predictions after the event are, as we all know, of little account; but Bishop Charles Wordsworth, as he afterwards was, who heard the speech, said that "it made me, and I doubt not others also, feel no less sure than of my own existence that Gladstone, our then Christchurch undergraduate, would one day rise to be Prime Minister of England."



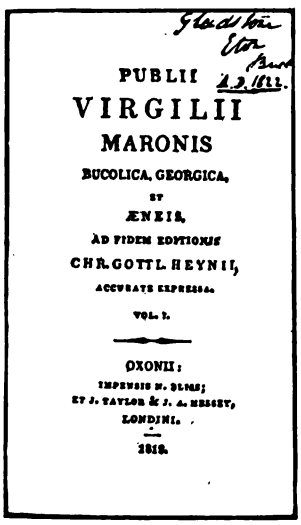
WILLIAM EWART GLADSTONE AND HIS SISTER
From a Picture at Hawarden Castle

The University of Oxford is a world in itself, and might in Gladstone's early days be described as a world all to itself. Its general principles were those of devotion to the State Church and to Toryism—a Toryism which, as Mr. George Russell says, was of a romantic and old-fashioned type, as far as possible removed from the utilitarian Conservatism of a later day. "The claims of rank and birth," says Mr. Russell, "were admitted with a childlike cheerfulness. The high function of government was the birthright of the few. The people had nothing to do with the laws except to obey them." Mr. Gladstone himself, a great many years after, when speaking at the opening of a Liberal club in Oxford in the December of 1878, said: "I trace in the education of Oxford of my own time one great difference. Perhaps it was my own fault, but I must admit that I did not learn when at Oxford that which I have learned since, to set a due value on the imperishable and the inestimable principles of human liberty. The temper which I think too much prevailed was that liberty was regarded with jealousy, and fear could not be wholly dispensed with." Still, as will be easily understood, there were as many different phases of Toryism at Oxford even then as there were minds and temperaments. In a great center of education there cannot possibly be that stolid monotony of opinion and of conviction which may be found sometimes among the church-goers and the Tories of some country village. Then, again, each of the colleges in Oxford, as in Cambridge, had its own peculiarities, its own traditions, its own class, and its own aspirations. Christchurch College in Oxford was, perhaps, the most aristocratic in its members and in its tastes. It seems to have become, for some unknown reason, a training-school for Prime Ministers. Its history would well have justified the ideas of Arthur Pendennis and his friends. Christchurch College gave during the century seven Prime Ministers, not including Mr. Gladstone himself, to English government. Among these were Lord Liverpool, George Canning, Sir Robert Peel, Lord Derby, Lord Salisbury, and Lord Rosebery, Gladstone's own successor in the office of Prime Minister.

In his second term Mr. Gladstone was elected a member of the Oxford Union Debating Society, in which he made the speech so glowingly commended by Bishop Wordsworth in the words we have already quoted. He defended Catholic emancipation in the debates of the Union, but he opposed the removal of Jewish disabilities, and he argued against the immediate abolition of slavery, although he urged that every preparation ought to be made for its gradual extinction by the teaching and training of the slaves so as to fit them for self-mastery and for citizenship. These

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views, as we shall see, he afterwards expressed in Parliament when he came to be a member of the House of Commons. In the debates of the Union he again and again opposed the very moderate movements towards political reform which at that time were held by many people to be well-nigh revolutionary. Yet even in young Gladstone's strongest speeches against the reform movement he seems to have taken good care not to commit himself to any unqualified objection to reform as a principle. His mind, indeed, would appear to have been a sort of mirror of the general mind of Oxford—a veneration for the past, a love of tradition, a romantic sentiment of reverence for the ancient institutions of the country, and yet a mind open to see the inevitable tendencies of the future. Gladstone worked very hard for the Oxford Union, of which he became first the Secretary and afterwards the President. He was studying hard for classical honors and for divinity. He studied Hebrew as well. He worked for four hours in the early day and then went out for exercise, chiefly walking and boating, and also a certain amount of what we now call athleticism—more, at least, than he had done in his Eton days. Then he attended classes and lectures and resumed his solitary readings for many later hours. Not content with his studies and the work of the Union Debating Society, he founded and organized a debating society all of his own device and construction, which he named the Oxford Essay Club, but which became after a while colloquially named the "Weg," a title taken, as will readily be seen, from Gladstone's own initials. Frederick Denison Maurice, afterwards famous in English Church history, mentioned in 1870 that "the circumstance of belonging to a small society at Cambridge brought me into a similar one at Oxford, founded by Mr. Gladstone, to which otherwise I never should have been admitted." "The members of the Weg," says Mr. Alfred F. Robbins in his "Early Public Life of Mr. Gladstone," "assembled in each other's rooms in turn to hear an essay from its occupant, and it is owing to this circumstance that so excellent an idea has been preserved of what Mr. Gladstone was like when at the University." Gladstone also studied hard in mathematics, but these studies seem to have left less impression on his style of thought than any other of his readings and his trainings. Of the original members of the Weg, I believe Mr. Gladstone himself and his friend, Sir Thomas Acland, are the only survivors. At one of the meetings of this society Gladstone read an essay which endeavored to explain and define the belief of Socrates in immortality. He always read for two or three hours before bedtime. Nothing whatever was allowed to interfere with the course of his reading and his studies.


Gladstone Eton 2.3.1822.

PUBLII VIRGILII MARONIS

BUCOLICA, GEORGICA, ET ÆNEIS,

AD FIDEM EDITIONIS CHR. GOTTL. HEYNII, ACCURATE EXPRESSA.

VOL. I.

OXONII: IMPENSIS H. SLATE; ET J. TAYLOR & J. A. HESSEY, LONDINI.

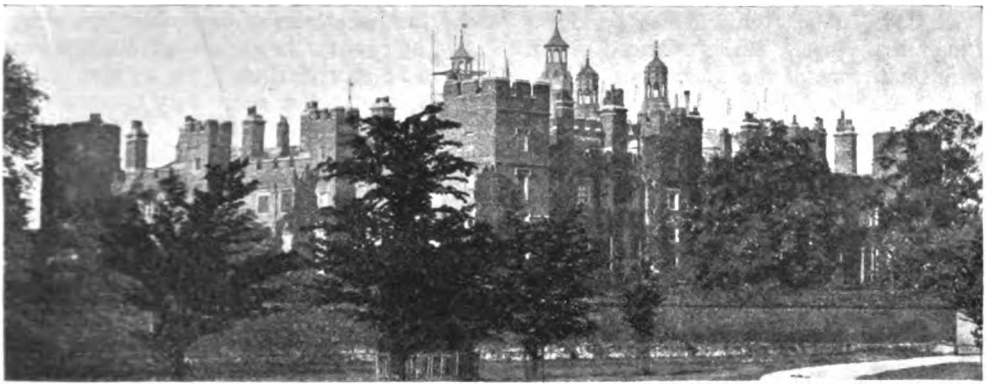
1818.

TITLE-PAGE OF MR. GLADSTONE'S "VIRGIL"
Signed at the age of thirteen

I have heard quite lately that Mr. Gladstone himself was rather disposed to underrate the amount of interest which he took, while at Oxford, in out-of-door pursuits. One or two of his few surviving contemporaries may have been heard to declare that Gladstone held as good a place among the Oxford athletes of his time as he did among the hard-working students. It is possible enough that in later days the mind of the great statesman and the great student may have lost its memory of the physical exercises which were less a passion of his temperament and his nature than the working of the intellect and the development of the brain. One can only say that it is hard to believe in Mr. Gladstone turning his attention to anything physical or intellectual without becoming more or less successful in the attempt.

It is a curious fact that when his office of President of the Oxford Union came to an end he was succeeded by his friend, afterwards Cardinal Manning. It is a curious fact, too, not unworthy of record, that among the friendships which he made at Oxford was that of Mr. Martin Farquhar Tupper. The general public now has lost all memory of Mr. Tupper. Tupper was, however, a man well known in his day. He was the author of a book called "Prover-

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ETON FROM THE PLAYING-FIELDS

bial Philosophy," a book which probably had at one time a larger circulation than any of the novels of Dickens and Thackeray, or the writings of Carlyle, or even the essays of Lord Macaulay. It was a book composed altogether of gentle platitudes, each platitude carrying with it a well-meaning moral purpose. The genial platitudes ceased to interest after a time, and Tupper faded out of the minds of even the dullest among us. I remember a friend telling me, many years ago, that he had just come from a literary party where he had been sitting between the two extremes of poetry: between Alfred Tennyson on the one hand and Martin Tupper on the other. Tupper first adored Gladstone and wrote poems to him, then for a while he turned against him, and afterward went back to his first love. Gladstone was always kind to Tupper, invited him to his house, always read and answered his letters (which must have been terribly boring work), and proved that he had never forgotten his old associates at the University.

In December, 1831, Gladstone took his double first class.

CHAPTER III.—GLADSTONE'S INTRODUCTION TO PUBLIC LIFE

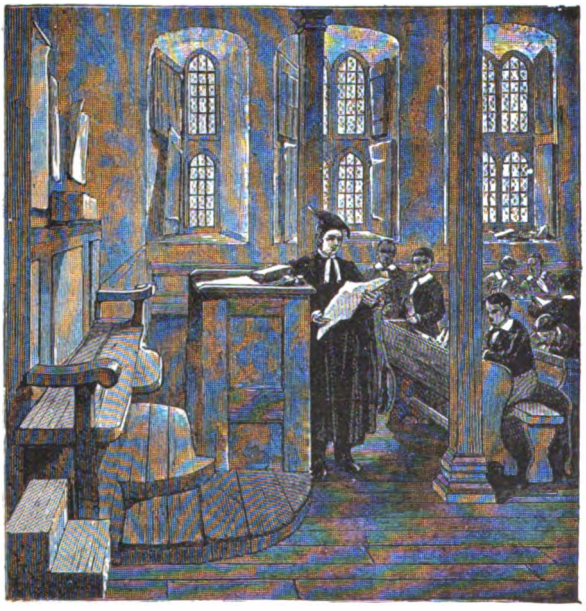
Gladstone was an immense student of the Bible and of patristic literature in those



ETON FROM THE THAMES

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boyish days, as he continued to be down to his latest years. He left Oxford before the full influence of the movement led by the late Cardinal Newman had begun to assert itself in the place. His strong inclination then was to enter the Church, and he pressed his father hard to allow him to become a clergyman. But Sir John Gladstone, shrewd and keen-eyed man of the world as he was, saw, no doubt, in the genius of his son something different from that which could find its best course in the career of an ecclesiastic. In Mr. Gladstone's time strict obedience to the wish of a father was an essential part of a son's duty. Gladstone gave up his desire to



ETON. THE LOWER SCHOOL

enter the Church, but, as every one knows, he has taken during all his life a deep interest in Church history and in subjects of theological controversy. Early in 1832 he left Oxford and went to Italy for the first time—to that Italy which in after years he loved so much and served so well. It seems in the fitness of things, too, that young Gladstone should have passed directly from Oxford to Italy. After a few months of Italian wandering he was called back from Italy, as Milton had been, by a sudden appeal to him to enter on a political and a Parliamentary career. His time had come, and it found him out. Those who have watched with ever-increasing interest the later years of his public life must know, of course, through what changes of opinion he struggled on to be a great political reformer. But there may be many to whom it would be a surprise to hear that the invitation which Mr. Gladstone first received was given because it was understood that he was one of the rising influences that made against reform; that he was determined to keep back if he could the onward movement of the popular cause, and that he was, as Macaulay afterwards described him, the hope of the stern and unbending Tories of that day. The very manner of his invitation to enter Parliament would be an anachronism and an impossibility in our time.

The invitation came from the then Duke of Newcastle. The Duke represented the old-fashioned principle which set up the landlord's absolute right over the votes of a constituency in which he possessed the most of the land. The passing of the Reform Bill had shaken the strength of the old feudal principle. According to that principle, the great landlord of any region where there was a Parliamentary constituency claimed the right to return to Parliament anybody whom he thought fit to select for the representative position. This Duke of Newcastle, about whom I am now speaking, had asserted his claim in the most frank and simple fashion. He will be remembered in English history chiefly by the manner of this assertion. "Have I not," he asked, "a right to do what I like with my own?"—"my own" being in this case the constituency of Newark, one of the boroughs which fell within his territorial sway. The Duke was a good-natured, honest, somewhat thick-headed sort of man, and he could see nothing absurd whatever in a ducal landlord setting up such a claim. The Duke was naturally greatly alarmed by the movements of the epoch. The Reform Bill of 1832 introduced for the first time the great middle classes and the great middle-class cities and towns of England to the right of representation in Parliament and the right of the suffrage. It abolished many of the old "rotten boroughs," as they were called, and the "pocket boroughs," and therefore

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Thursday Nov. 11 1830.

(The President in the Chair)

The Secretary moved "That the administration of the Duke of Wellington is unworthy of the confidence of the country"

Speakers

For the motion	Against it
The Secretary	Hon S Herbert Oriel
Mr Doyle Ch Ch	Marquess of Abercorn, Ch Ch
The President	
Mr Fratchwell Trin	
Mr Lyall. Ball	
Earl of Lincoln, Ch Ch	

The Secretary replied

The House then divided, when the President announced that the motion was lost by a majority of one (Tremendous Cheering)

The President then stated that the numbers were

For the motion . 57
Against it 56 (Repeated Cheers)

Adjourned at a quarter past eleven

W E Gladstone.
Secretary

MINUTES OF THE ETON DEBATING SOCIETY

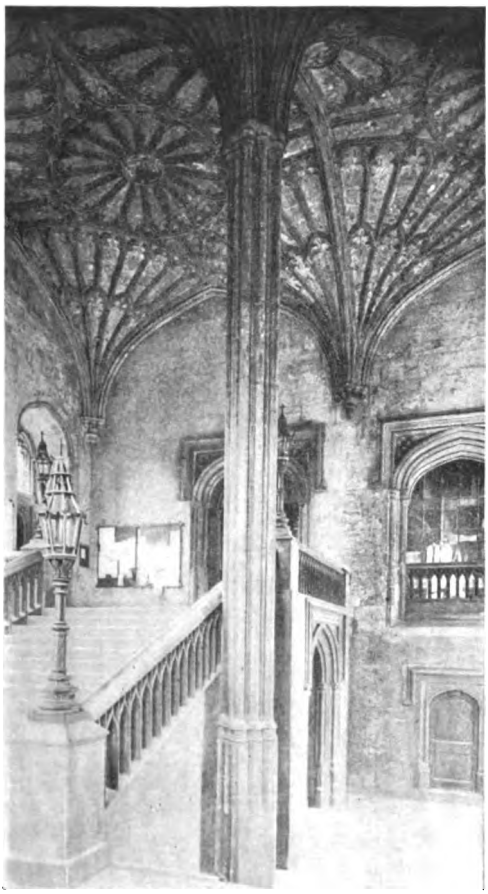
struck sharply at the privileges of the territorial magnates. The Reform Bill, although the Duke of Wellington described it as "a revolution by due course of law," set up in fact but a very limited suffrage, and left the vast mass of the working population entirely outside the pale of constitutional representation. But it seemed at that time to all Tory minds like a measure of portentous revolution. On the other hand, ardent Liberals wrote and spoke as if the Reform Act were destined to bring about a millennium.



A. W. KINGLAKE
From one of the Historian's latest Portraits.
A contemporary of Mr. Gladstone Eton.

The Duke of Newcastle looked around everywhere for some rising man capable of representing Tory interests in the borough of Newark. His son, Lord Lincoln, had been a school and college friend of young William Gladstone, and had heard him deliver his speech against reform, to which I have already referred. Lord Lincoln recommended Mr. Gladstone to the Duke. The Duke eagerly accepted his suggestion. Mr. Gladstone was summoned home from Italy, and thus the greatest English reformer of our time came into practical politics as the advocate of the party which set itself against any and every manner of reform. Even under these conditions Mr. Gladstone could not bring himself quite down to the level of the Duke of Newcastle. In his address to the electors of Newark he declared that he was bound by the opinions of no man and no party, but said that he felt it his duty to watch and resist that growing desire for change which threatened to produce, "along with

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OXFORD. CHRISTCHURCH COLLEGE
The famous Fan-Vaulted Entrance to the Hall

partial good, a melancholy preponderance of mischief." The Duke of Newcastle probably would not have admitted that there was any good, even partial, to qualify the melancholy mischief. Mr. Gladstone declared in his address that if Englishmen were to look for national salvation they must make it their first principle that the duties of governors are strictly and peculiarly religious, and that legislatures, like individuals, are bound to carry throughout their acts the spirit of the high truths they have acknowledged. Mr. Gladstone said a good deal about the condition of the poor and the remuneration of labor. From the opening to the close of his career he was always inspired by a sincere and active compassion for the condition of the hardly worked and very poor. It seems somewhat strange to us now to learn that part of the address touched upon the question of slavery. It has to be remembered that slavery still existed, a tolerated principle and practice, in certain of the English colonies. Its abolition was one of the results of that Reform Act which the Duke of Newcastle and Mr. Gladstone so much condemned. The Gladstones had large properties in the West Indies, including, of course, a considerable slave population, and when England emancipated her slaves by paying off the planters, the Gladstone family naturally, and quite rightly, came in for a considerable share of the national purchase-money.

Liverpool was a town which had a good deal to do with the slave system in the colonies, and in my early days I remember hearing from old playgoers of a declaration flung by Cooke, the great tragedian, in the face of an indignant theater in Liverpool which had ventured to hiss him for some oddity in his behavior, that "there was not a stone in the walls of the town which was not cemented by the blood of African slaves." Mr. Gladstone, however, did not present himself in his address as an advocate of slavery. He contended that the system was sanctioned by the Scriptures, but he insisted that the slaves were to be educated and prepared for gradual emancipation. That was as far as any Englishman, not a member of an abolitionist organization, would have gone at the time. The Newark contest was fought out with much stubbornness and a good deal of passion, and the two Tory candi-

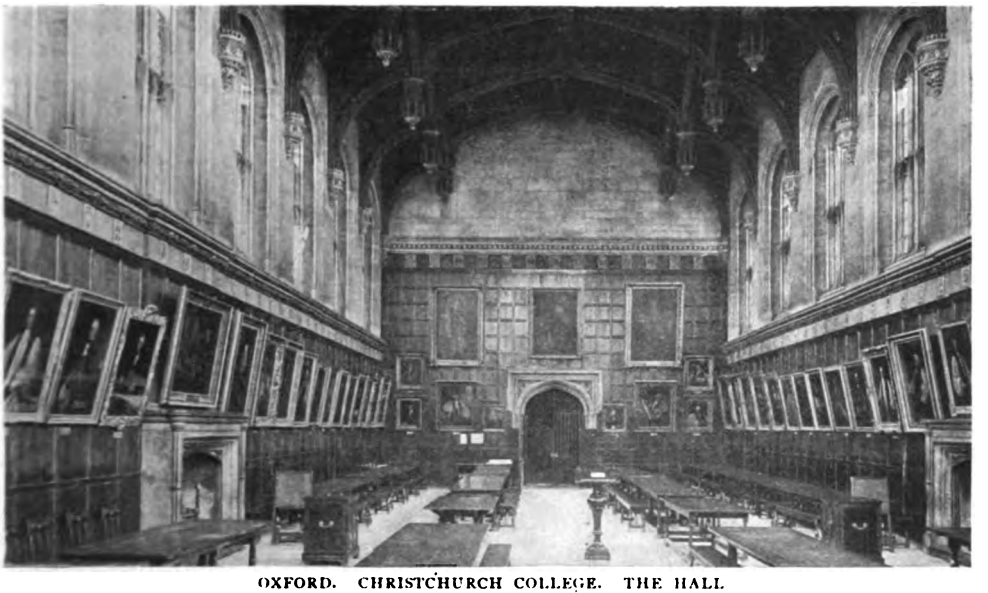


OXFORD. CHRISTCHURCH COLLEGE
St. Aldate's Front, showing the "Tom Gate" begun by Cardinal Wolsey

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dates were elected, Mr. Gladstone's name being at the head of the poll. This, it should be remembered, took place at a general election—the first general election since the passing of the Reform Act, the general election which was to create the first Reformed Parliament. The Reformed Parliament met on January 20, 1833, and Mr. Gladstone took his seat in the chamber over which he was destined to maintain for so long an almost absolute ascendency. He was then twenty-two years of age; he had a splendid physical constitution, a striking and handsome face, with a mass of dark hair and splendid radiant eyes. His face was pallid, almost bloodless, and a passing observer might have fancied that the young man was wanting in health. The fancy, however, would have had no foundation, for then, as through all his career, Mr. Gladstone's intellectual faculties were sustained by an indomitable physical constitution. I am myself strongly of opinion that Mr. Gladstone distinctly improved in appearance as his life went on deepening into years. I cannot, of course, remember him as he was in 1833. I think I saw him for the first time some twenty years later. But although he was a decidedly handsome man at that time, I do not think his appearance was nearly so striking or so commanding as it became in the closing years of his career. I do not believe I ever saw a more magnificent human face than that of Mr. Gladstone after he had grown old. Of course the eyes were always superb. Many a stranger, looking at Gladstone for the first time, saw the eyes, and only the eyes, and could think for the moment of nothing else. Age never dimmed the fire of those eyes.

We have now Mr. Gladstone at the very outset of his Parliamentary career—a young man endowed with the rarest gifts, having the sure prospect of ample fortune, with friends among the highest families of the day, and with a brilliant reputation earned at school and college. He seemed destined, as indeed he was destined, for nothing but success. He came into the House of Commons at a peculiar crisis in its history. The old order was changing, giving place to the new; the whole situation could not but have made a profound impression on Gladstone's thoughtful and half-poetic mind. It must soon have been borne in upon him that the days of privilege were gone, and that the days of political and social equality were fast coming in. Few men could then have expected, even among the friends who admired him the most, that he was destined to play a supreme part in the expansion of the new era.



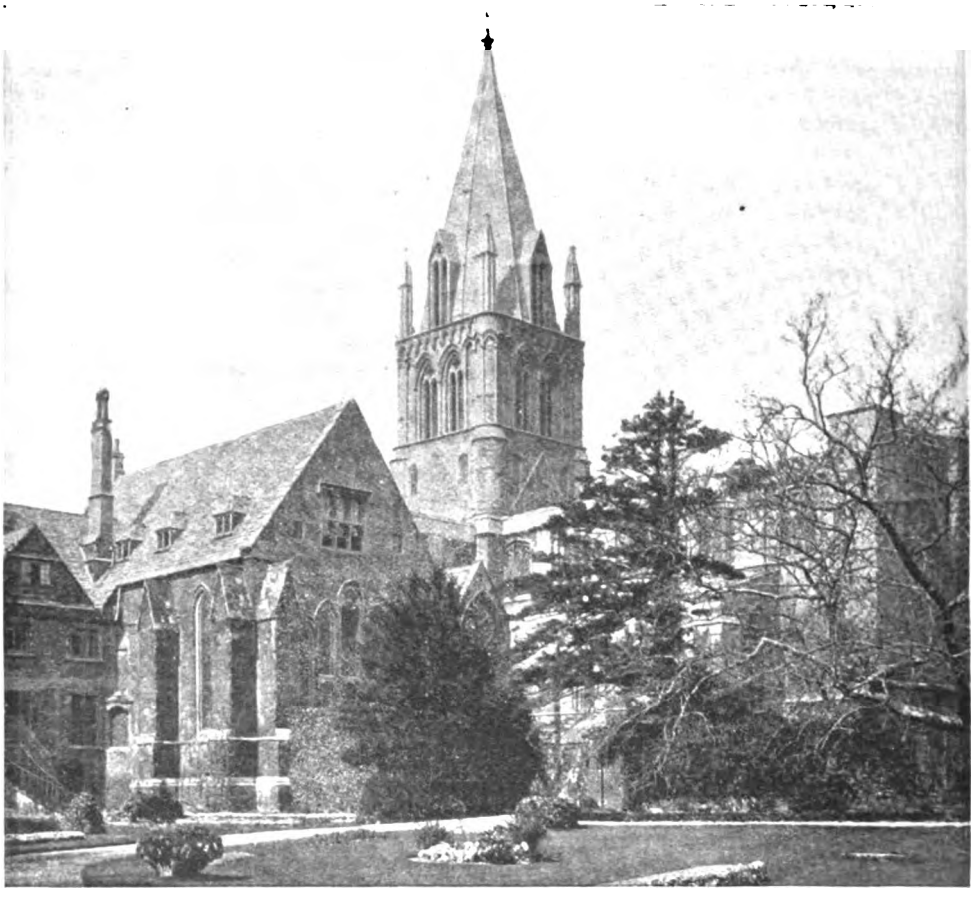
OXFORD. CHRISTCHURCH COLLEGE. THE HALL

CHAPTER IV.—GLADSTONE'S FIRST PARLIAMENT

This Reformed Parliament, in which Mr. Gladstone made his first appearance, had

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some very remarkable men in both its chambers. The House of Lords was, of course, entirely unaffected by the changes which had so profoundly altered the character of the Representative Chamber. Reform does not touch the House of Lords. The right of a man to be a peer consists either in the fact that he is the eldest son of his father, who was a peer, or that he is called up to the peerage by the gracious summons of the Sovereign. The most conspicuous figure in the House of Lords at the time was that of the Duke of Wellington, the victor of Waterloo. The Duke of Wellington was a consummate soldier, although he had none of the dazzling genius of the great Napoleon. Napoleon was a man born for conquest and for aggression. The Duke of Wellington was the very symbol of cautious and hard-headed resistance. Napoleon was really defeated by himself, and by himself only. "The meteor of conquest," as Byron says, "allured him too far," and he fell into cureless ruin. The Duke of Wellington held a place in the House of Lords and in the public mind of England which might be considered absolutely unique. He was not a great statesman; he was not, indeed, a statesman at all in the true sense of the word. Apart from his gifts and instincts as a commander, he was not a man of any intellect. But he was a thoroughly honest and disinterested man. It was well known that his life was absolutely devoted to the service of his Sovereign and of his country. His bitterest enemy never imputed to him a sordid or even a selfish motive. He had good sense enough to see who were the men upon whom, from his own point of view, he could best rely for guidance. Sir Robert Peel was then and forever after one

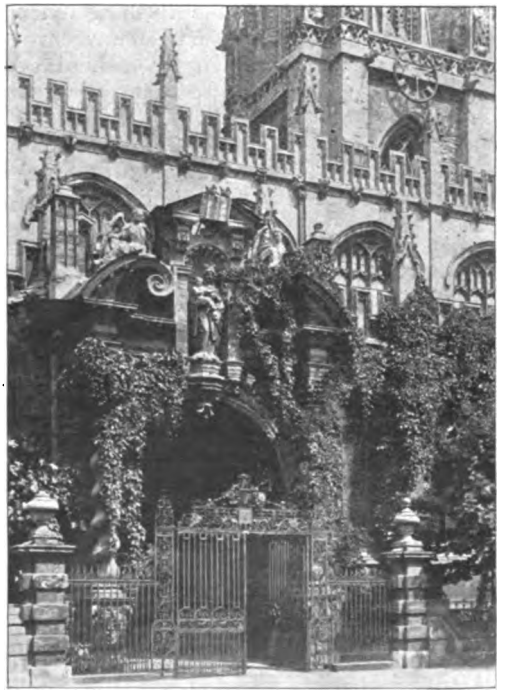


OXFORD. CHRISTCHURCH COLLEGE. THE CATHEDRAL
Serving also as the College Chapel. Built in the Twelfth Century

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of those men. The influence of the Duke of Wellington in the House of Lords was always, of course, a Tory influence; but it belonged to a form of Toryism which was willing in the end to recognize facts and to make the best of any situation. When once it was made clear to the Duke that he could not maintain some particular Parliamentary position, he had no more hesitation in withdrawing from it than he would have had in his days of battle about retreating from some line of defense which it must soon become impossible to hold. The next most prominent figure in the House of Lords was that of Lord Brougham, the great advocate, the great popular agitator, the undoubtedly great orator—a man devoured by a perfect passion for hard work, a man of inexhaustible energy and vast resources, whose weakness consisted in an unconquerable desire to master every subject and to become first in every field. Lord Brougham is curiously forgotten by Englishmen and Americans of to-day. Yet his might truly be called a great career. He put himself at the head of every movement for political or social reform. He was an orator of a somewhat rough, unhewn, and even uncouth order, but his power over the feelings of his audience was a living fact admitting of no possible question. Another eminent man in the House of Lords, much greater as a mere lawyer than Lord Brougham, but with nothing like Brougham's political influence, was Lord Lyndhurst. Lyndhurst was on the Tory side of affairs, but he had mental enlightenment enough to inspire him sometimes to go a little in the way of genuine reform. Brougham and Lyndhurst, on different sides in politics, had become members of the House of Lords by the same sort of regulation process. Each had served his party well both as lawyer and as politician, and each, when his party came into power, had been rewarded for his services by the office of Lord Chancellor, which takes with it, although not always at the very moment, a seat in the House of Lords.

In the House of Commons which Mr. Gladstone entered for the first time the two most remarkable men were, beyond all question, Sir Robert Peel and the great Irish tribune, Daniel O'Connell. Mr. Gladstone was very soon drawn by instinct and by sympathy into a sort of devotion to Sir Robert Peel. There was a certain affinity between the characters and the gifts of the elder and the younger man. Sir Robert Peel had begun life as a stern and unbending Tory, and naturally a rigid advocate of the system of protection. He had already been won over, by the growing force of his own conscientious convictions, to become the Parliamentary instrument of Catholic emancipation. Later on, as we shall see, he was destined to break away from his Tory party and to establish the system of free trade. Peel was undoubtedly, what Mr. Disraeli called him, a "great member of Parliament." He was a great Parliamentary orator and debater. No man in modern times, except Mr. Gladstone alone, has ever swayed the House of Commons by argument and by eloquence as Sir Robert Peel did for many years. Like Mr. Gladstone, he had a magnificent voice, a voice strong, clear, flexible, and sweet, making itself heard without strain or effort in the farthest row of the farthest gallery, and at the same time capable of expressing the most delicate tones and semi-tones of feeling and of persuasion. Mr. O'Connell had but lately made his way into Parliament, partly by his own tremendous energy and popularity in Ireland, partly because Peel's



OXFORD. DOORWAY OF ST. MARY'S

The University Church, where Newman and other famous men have preached.

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Dean Stanley
(Seaforth)



Earl of Elgin
(Eton)



Sir George Cornewall Lewis
(Oxford)



Frederick Denison Maurice
(Oxford)

SOME CONTEMPORARIES OF MR. GLADSTONE'S STUDENT DAYS

conscience had converted him, as I have said, to the principle of Catholic emancipation, and Peel had brought over the Duke of Wellington; and partly because the Duke of Wellington himself had made up his mind that further resistance to Catholic emancipation would mean civil war, and he declared that he had seen war enough in his time, and would have nothing to do with civil war, anyhow. O'Connell was a great figure in the House of Commons, as he had been a great figure at the bar and on the popular platform. He, too, possessed a voice of marvelous strength and music. Disraeli, in rendering justice to Sir Robert Peel's voice, says that nothing like it had been heard in his time, "except, indeed, the thrilling tones of O'Connell." Mr. Gladstone was early drawn towards O'Connell by a kind of sympathy, greatly as the two men differed on many political questions. Gladstone was in favor of the principle of Catholic emancipation even in his most anti-reforming days of ardent youth, and he found much that was attractive in O'Connell's genial bearing. I talked with Mr. Gladstone some years ago about his early memories of O'Connell, and he spoke with a certain modest gratefulness of O'Connell's kindness to him when a young man just entering on Parliamentary life. He told me several stories about O'Connell's earnestness and energy in trying to redress this or that individual grievance, and of the trouble which he had taken for such purposes, and of the generous warmth with which he accepted and put to proof Mr. Gladstone's offers of co-operation. I asked Mr. Gladstone about Mr. O'Connell's eloquence in the House of Commons, and he told me it was so great and so commanding that he was unwilling even to offer a criticism upon it, but that his impression was that of the three great opportunities which O'Connell enjoyed, the bar, the platform, and the House of Commons, the House of Commons was not his greatest success. I asked Mr. Gladstone what he believed to be O'Connell's principal characteristic. He made me an answer in a magnificent phrase which does honor to the memory of O'Connell. He said: "I think O'Connell's principal characteristic was a passion of philanthropy."

Lord John Russell was undoubtedly one of the leading men of the new Parliament. He had been the principal worker in the preparation and the carrying of the Reform Bill. He was a man of great ability and of remarkable power as a keen, incisive debater. He never, perhaps, rose to the full height of genuine oratory, but I at least have not heard a man in my recollection who could get the better of him in the keen sword-play of debate. Lord Palmerston, although he had held office more than once, and just at this moment was Secretary of State for Foreign Affairs, had not yet made any real mark on public life. Lord Palmerston's influence was of the slowest growth, and when it came at last it came suddenly and almost as in a flash. Mr. Stanley, afterwards Lord Stanley, and later still Lord Derby, was one of the commanding figures in the House of Commons. He was a man of great energy and eloquence, possessing a rhetorical fluency which had not, perhaps, been equaled in a modern English Parliament until Mr. Gladstone came to the front. He had a power of "phrasing," if I may use such an expression, which told with immense effect on the debates of the House of Commons, where a happy expression, an epigram that "catches on," an epithet that clings to the public memory, is often much more effective than the soundest argument. Mr. Stanley had on more than one occasion stood up in direct

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Earl Grey



Daniel O'Connell



Lord Lyndhurst



Duke of Wellington

SOME CONTEMPORARIES IN GLADSTONE'S FIRST PARLIAMENT

From Engravings made 1830-35

Parliamentary antagonism to Daniel O'Connell, and, according to the opinion of the majority, had not been worsted. He had taken a great part in the passing of the Reform Bill, although he was an aristocrat of the aristocrats. Later on he quarreled with the Liberals over their policy as regarded the Irish State Church, and he afterwards settled down into the position of an avowed Tory. Mr. Disraeli had not yet found a place in the House of Commons. But Macaulay, and Grote, the historian of Greece, and Edward Bulwer, the novelist, were there.

The Prime Minister at this time was Earl Grey, who had been, one might say, the parent of the Reform Bill. He, of course, sat in the House of Lords, and therefore had little influence over the course of events in the House of Commons. The real leader of an English Government must always be in the Representative Chamber. He is like a commander-in-chief. His directions and his commands must be ready at a moment's notice. Many a crisis occurs in the House of Commons on which the fate of a measure or of a Ministry may depend, and when there is no time to send messengers across town to hunt up the nominal Prime Minister whose House of Lords has probably dispersed hours and hours before. Down to the present day English Governments continue to have nominal Prime Ministers in the House of Lords, but such a Prime Minister, whatever his abilities and his force of character, can in the very nature of things be only a figurehead. The condition is like that of a commander-in-chief who is twenty miles away from the field of fight. Probably before long the system will be changed altogether, and it will become a matter of course that the Prime Minister shall be a member of the House of Commons and not of the House of Lords. The real Prime Ministers within my memory have been Lord John Russell, Lord Palmerston, Mr. Disraeli, and Mr. Gladstone. All these, of course, sat in the Representative Chamber. The leader of the House of Commons and of the Liberal party at the time when Mr. Gladstone first entered Parliament was the Chancellor of the Exchequer, Viscount Althorp. It is perhaps hardly necessary to explain to most readers that the title in Lord Althorp's case, as in so many others, was what we call a "title of courtesy," and merely indicates that the bearer of it is a son of a peer, and, not being a peer himself, is free to be elected to the House of Commons. But even very intelligent and well-informed strangers are often much puzzled by our various titles and the difficulty of understanding why this man can and this man cannot be a member of the House of Commons. I remember explaining at some length to a stranger many years ago that Lord John Russell could sit in the Representative Chamber because he was only the son of a duke and was not a duke himself, and that the Marquis of Hartington was entitled to sit as an elected representative for precisely the same reason. But, then, my friend asked me, what about Lord Palmerston? He surely cannot have a father living, and how does he come to sit here? The explanation was easy enough. Lord Palmerston's title belonged to the Irish peerage, and an Irish nobleman, if he is not chosen by his peers to represent them in the House of Lords, is quite free to be elected a member of the House of Commons.

Lord Althorp, then, at this time led the Government and the Liberal party in the Representative Chamber. He was not a man of much statesmanlike ability, but he was a good party manager, and when, later on, the death of his father compelled him to enter the House of Lords, the party suf-

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fered by his absence from the real battle-field. Lord Althorp had at this time a considerable majority of the House of Commons behind him. But, on the other hand, the Tory minority under Sir Robert Peel was all compact and of one mind, and was willing to follow a leader whose sagacity, strength, and debating power were beyond any question or cavil. A writer who describes the events of this opening Parliament says that "to one danger, indeed, Ministers were exposed, a danger, however, which they themselves had created: their performances must either fall greatly short of what they had promised, and produce disappointment, or they must throw themselves, to support their popularity, into a career of dangerous and unconstitutional change on which they did not voluntarily care to enter. The public agitation which they had created and fostered in the great mass of the people for the purpose of carrying the Reform Bill had produced extravagant expectations that the meeting of a Reformed Parliament would necessarily be followed by the redress of everything deemed a grievance and the cure of everything called an evil." This is, indeed, a very correct description of the foremost peril to which the Ministers found themselves exposed at the first meeting of that Reformed Parliament from which so much was expected and so much was dreaded.



GROTE, THE HISTORIAN

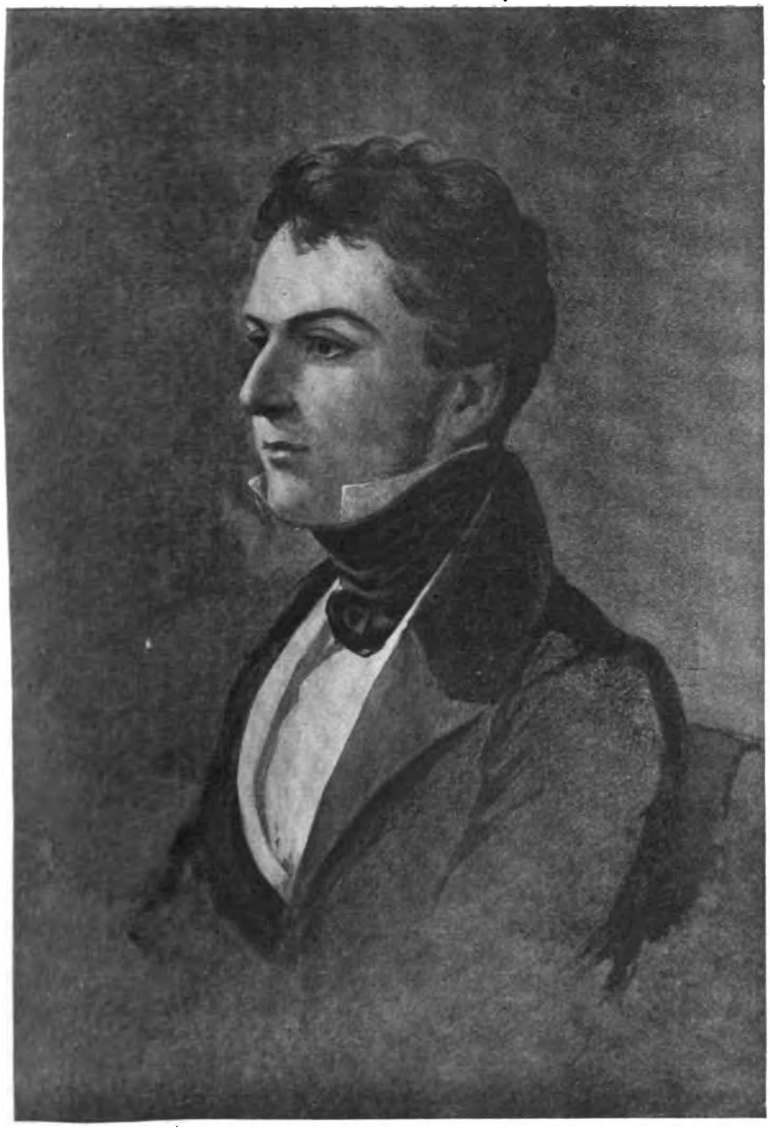


BROUGHAM, THE ORATOR

TWO OF GLADSTONE'S CONTEMPORARIES IN HIS FIRST PARLIAMENT
From old Portraits

Mr. Gladstone came quietly and modestly into the debates of the session. He first spoke on what might be called a local rather than a public question. Later on the Government had been strongly pressed by some of its own supporters to deal with the condition of slavery in the colonies. The new Colonial Secretary, Mr. Stanley, who had just resigned the office of what I may call Irish Secretary, brought forward a series of resolutions intended to lead up to the extinction of slavery in England's colonial possessions. It was in the course of the debate that followed that Mr. Gladstone delivered his first really important speech. Yet it was not a speech on the broad and general subject, but rather a reply to a sort of attack made by Lord Howick, afterwards Earl Grey, on the management of Sir John Gladstone's plantation in Demerara. Mr. Gladstone warmly vindicated his father from any charge of countenancing hard dealing with the slaves on his plantation. Every one felt the most genial sympathy with the young man called on to defend in his first important speech the conduct of his father as an owner of property in slave labor. Two or three weeks after this Mr. Gladstone spoke again in the same debate, but dealt with the general subject. He expressed just the same views as he had already set out in his election address to the constituency of Newark. He was entirely in favor of the extinction of slavery, but he held that emancipation must come gradually and after proper steps had been taken for the education of the slave. From all that I have read or could hear I am not inclined to believe that the speeches made anything more than a passing and a personal impression on the House of Commons. Certainly I have no reason to suppose that they gave to the House any idea of the great powers which the young orator was destined before very long to display. I remember talking years ago to some very old members of the House of Commons who told me that for some time Gladstone's speeches were listened to with only the respect which the House always pays to youth, modesty, and knowledge of the subject under discussion. In Gladstone's early days, as in subsequent days, the House detested "bumptiousness"—self-sufficiency, "cheek," ostentation, and the unwarranted

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WILLIAM EWART GLADSTONE. FROM A PAINTING BY GEORGE HAYTER
Described by the artist as "A study from my great picture of the House of Commons in 1833"

assumption of any manner of superiority. Many experienced members of Parliament consider it rather an inauspicious omen if a young man should begin with a very successful maiden speech. The idea is that probably the young man has, to use a colloquial phrase, put all his best goods in the shop window, and that nothing is left inside. There are notable instances that way, and notable instances also the other way. The younger Pitt's maiden speech was a great success. The maiden speeches of Sheridan and Disraeli were ghastly failures. There is not much of a theory to be established either way. But I am inclined to think that Gladstone's earlier speeches did not put much of the goods in the shop window, and did not, indeed, give any idea of the wealth of deposit that was in the shop itself. It is a curious fact that Mr. Disraeli, Gladstone's lifelong rival, happening at that time to meet Gladstone in London society somewhere, and hearing people talk about him, wrote to his sister and gave her his opinion that "that young man has no future before him." It is well

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to remember that Cicero thought Julius Cæsar would never make a soldier.

The truth probably is that from the very first Gladstone had an instinctive, intuitive knowledge of the conduct which best suits the House of Commons. That conduct undoubtedly is the policy of waiting until your real opportunity comes. It is almost always a mistake to try to create an opportunity—to thrust yourself into any controversy in the hope that you can make an eloquent speech. The one fact which young Gladstone soon impressed upon the House of Commons was the fact that he would not intervene in a debate unless he had something to say. Thus from the very outset he made himself sure of the ear of the House. Everybody knew that he would not get up to talk for the sake of talking, and that when he had said all that he wanted to say he would wind up with a few effective sentences and then sit down. We have to take Mr. Gladstone's speeches in this early part of his Parliamentary career very much on trust. The reports in Hansard, the semi-official records of the House of Commons debates, give only leading men in the first person, and Gladstone had not at that time advanced to the dignity of the first person. So we read only that the honorable member for Newark said that he would not at that late hour of the sitting detain the House too long with the observations he had to make—and so on. We can gather, however, even from these oblique and colorless reports, that Gladstone's style was even then somewhat diffuse and rhetorical, that it was usually very happy in its phrasing, that it was very fluent, and that the manner of the speaker was animated without being too dramatic. Mr. Gladstone, in fact, did not take the House of Commons by storm, and did not try to do anything of the kind. His great Parliamentary rival, Mr. Disraeli, did a few years later try to take the House by storm, and made a dismal failure of the attempt, and was thrown back consequently for many sessions in his Parliamentary career. One especial gift Mr. Gladstone very soon showed the House—his wonderful skill in the arrangement of figures. He came of a great commercial family, and he might be said to have been cradled in finance. To paraphrase Pope's famous line, he lisped in numbers, for the numbers came. He had some early opportunities of showing his capacity for such work, and thus he soon recommended himself to the attention and the favor of Sir Robert Peel. Peel might be said in a certain sense to be a Gladstone without imagination. In later years Gladstone used to be called a pony Peel, so much was he thought to have borne a resemblance to the great free-trade Minister. Now it is to the praise of Peel to liken him with his pupil Gladstone. So does perspective alter even in the practical life of Parliament.

[To be continued in the Magazine Number for February]

His Religion

By W. E. Gladstone

Translation of Horace's Ode XXXIV., Book I.[1]

I, rare and stingy worshiper
In silly sapience while I err,
Now face about, my steps retrace,
And paths too long forgotten pace.

For Jove, whose common use enshrouds
His lightning fire in folded clouds,
Once now his thunder-steeds hath driven
And lightning-car through cloudless heaven.

Then wayward streams, and solid ground,
Then Atlas from his farthest bound,
Shake; aye, and Styx the tale can tell,
And lowest depths of hateful hell.

God can reverse the high and low,
Can greatest lessen, darkest show,
And Fortune's hissing swoop may veer,
Departing thence, alighting here.

[1] From "The Odes of Horace, translated by W. E. Gladstone" (Charles Scribner's Sons, New York).

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DRAWING OF CEILING OF LIBRARY OF WOMAN'S BUILDING AT THE WORLD'S FAIR
By Dora Wheeler Keith

Art Education for Women

By Candace Wheeler

IT is less than twenty years since American women began the study of art as a profession. Before that time it was a fixed idea in the general mind that it was the duty of a "lady" to live in self-denying poverty, rather than to practice any industry or occupation for profit; and yet when I look back to that period, and even before it, I seem to see that the necessity existed as certainly as it does at present. It was as difficult then as now for the father of a family to maintain the non-producing five which, according to statistics, are the average burden of the producer.

In those days the lucky or unlucky males of the family were carefully shaped and prepared for the world-grind at as early an age as possible; but the girls—no one had ever heard of a girl of good family making money. It is true that the giving of music lessons was a possible and respectable recourse in cases of what was appropriately characterized as genteel poverty; and perhaps it was an unconscious recognition of the need of help at the family oar, and a wish to give it, that made every mother's daughter, of any degree of refinement, learn the piano. It was an inevitable part of the girl's education, even when musical ability was entirely wanting.

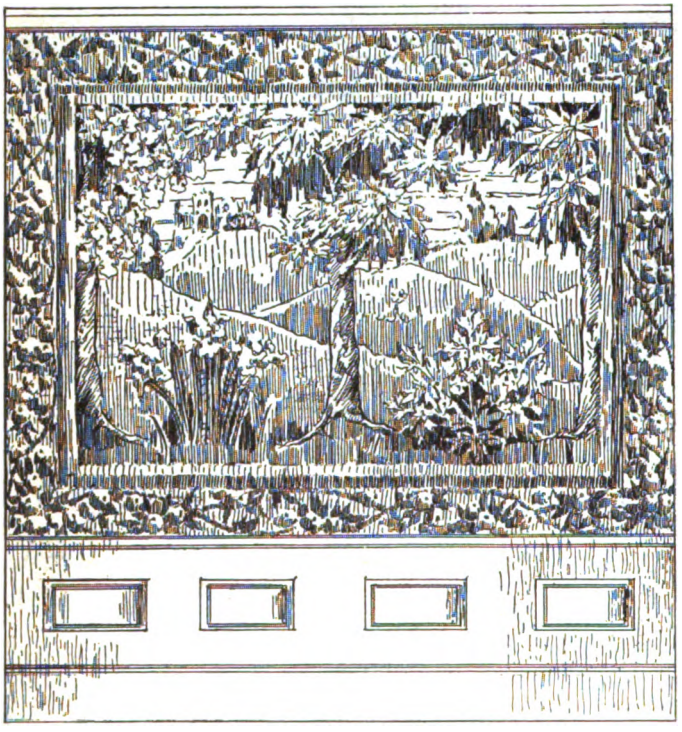
A few, a very few, women painted in water-colors. That is, they painted flowers on cardboard, and fans, and satin screens; but these were for domestic enjoyment only, and if the family life failed at its source, and the man who was at the head of it died, nothing remained for the conservative women of the family but to hang like an incubus upon any man or men who were theirs by right of blood.

It was the universal acceptance of this interpretation of what was appropriate in woman's life that made it an invariable custom to provide a liberal education for sons only, and to equip them as completely as possible for the heavy demands which family life might make upon them. As the girls were to be maintained, instead of maintaining themselves and others, it was not considered necessary to prepare for their future otherwise than to make them

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agreeable and pleasant companions; in short, to make the duty of maintaining them as pleasant, by reason of their own attractiveness, as possible.

And they were, for the most part, dear and lovely companions, and much to be desired in their own place. As useful—far more so, indeed—to their "natural protectors" as could have been expected.



EMBROIDERED TAPESTRY PANEL

They were the most exact housekeepers, the daintiest of cooks, the most exquisite of needlewomen; but to have *sold* the preserves concocted with so much skill, or to have turned their exquisite needlework to profit, would have relegated them without question to the ranks of cooks and seamstresses.

Occasionally some one of them, in spite of her educational disadvantages, developed into a woman so superior as to be a friend and counselor to the thoroughly educated, college-trained man who was her father or husband or brother. Still, whether superior and charming, or inferior and still charming, if any one of them failed of her natural vocation as wife and mother, she did and must become an inevitable burden, making life hard for some overweighted man, and doubly hard for her repining and idle self.

Of course I am speaking of the families of professional men and merchants living in villages and towns rather than in cities. In large cities there was always a probability or possibility of the head of the family securing a fortune amply sufficient to provide a maintenance for the women of his family, and even to float them with dignity upon the sea of life; but the unmarried daughters of professional men living in the country were so great a contrast to the same class at present that it is amusing as well as interesting to follow out the reasons of difference.

The greater part of the professional women of to-day are the daughters of professional men of narrow means, or of merchants who have not achieved fortune. They are well born and well bred, and come from homes distinguished by refinement and culture; and the multitude—for they are a multitude—has so persistently walked over and trodden down the prejudice against professions and occupations for women that it is almost as natural to expect a girl who does not marry early to "do something" as it is to expect the sons of a family to go into business, or prepare for a special career.

Girls are being educated for much arduous and responsible work in life, and for many varieties of it; but most of all, perhaps, they are studying art. There are to-day thousands upon thousands of girl art students and women artists, where only a few years ago there was scarcely one.

I remember perfectly the woman who, forty years ago, loomed upon the feminine horizon as a painter—a painter of portraits as well as of compositions.

My first acquaintance with this lady's work was made somewhere in the fifties, at an exhibition of the Academy of Design,

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which was held, I think, on Seventeenth Street, long before the present Academy, so soon to vanish from our sight, was built. The picture was a street scene—a gathering at a town pump. It was presumably a New York street pump, for they were not then, as now, in the far, far past, and could easily have been found as models in Hoboken, where the artist lived. The group of servants, waiting for the morning supply, was a picturesque and pleasing one, and I remember seeing two Academicians, Elliot, the portrait-painter—Charlie Elliot, as he was universally called—and H. Peters Gray, also a popular portrait-painter, commenting upon and praising it, with heads together, in front of the small canvas.

As far as I know, Mrs. Spencer was the only woman painter of the time—at least the only one—oh, tremendous achievement! —who painted in oils. She was alone in her little day, and there was a long gap of time, filled only by women flower-painters, who had by that time climbed to the use of oils, until Miss Lea, who afterward became Mrs. Lea-Merritt, came upon the scene. I remember a full-length portrait of Admiral Farragut, placed in a window at Goupil's, on the corner of Fifth Avenue and Twenty-second Street, which, by reason of the prominence of the subject, and the fact that the portrait was painted by a woman, excited much attention. The Admiral was standing in the shrouds of a vessel, if that is what the rope-ladder which leads upward over the deck is called, and was, I think, holding a speaking-trumpet in his free hand. I remember that Mr. McEntee—that most appreciative of painters and generous of men—spoke of it as a work any artist might be proud of. Whether in the light of present accomplishment it could be as well praised, is more than I can say. However that may be, Miss Lea soon disap-



MRS. CANDACE WHEELER

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peared from our sight, to begin a long and successful career of portraiture in England.

It is worthy of note, if one takes account of environment, that not only Mrs. Lea Merritt, but two of the most prominent of our present women painters, Miss Cassatt and Cecilia Beaux, are natives of Philadelphia. But Cecilia Beaux belongs to the art history of to-day, and is elbowed by a swarm of American women painters who have already come to the front in portraiture, landscape, and even mural painting, and who manage to crowd the younger men painters in all the lines of decoration and design.

I am glad to remember that it was one of my cherished beliefs and constant prophecies, in that day of dearth, when Miss Lea was our only woman portrait-painter, and Miss Hosmer the only woman sculptor, that there was no possible reason, either in nature or circumstance, why women should not become painters and sculptors. In fact, I was inclined to believe that they would in time be among the best.

I must frankly confess that my belief has been somewhat modified by observation, for while I still think they are peculiarly fitted by temperament for the production of the more subtle and imaginative expressions of art, I seem to see that at the period of life when the powers are at the highest and the best artistic efforts are made, nature has other work which she intends shall be done, and it may be pretty safely prognosticated of the best women painters that "a little child shall lead them."

But, aside from any question of fitness, the fact remains that the woman painter and girl art student prevail so universally that it makes one feel like a Methuselah who remembers when they were *not;* and that naturally leads one to wonder how and why the change has come.

Why have women suddenly taken it upon themselves, in spite of the usage and prejudice of generations, to become not only doctors and lawyers and preachers, but, above all and more than all, artists? Why are the art schools crowded with girl students, and the designing-rooms of manufactories filled with women designers, and why do we find women painters competing successfully with men in that most profitable field of art, the painting of portraits? What gate has been unlocked from the straitness of woman's past which tempts a headlong and multitudinous rush into the world's field of labor? And why do many choose to study art instead of other professions? The answer would probably be that to live by art means to the enthusiastic and inexperienced girl to live by doing the most delightful thing in the world, to occupy one's self for a maintenance exactly as one would choose to do for pure pleasure. It is in consequence of this mixture of delightsomeness and utility, and because it is a pleasant and enticing occupation, offering many different forms of profitable employment, all based upon one sole method of preparation (itself a fascinating one), that of learning to draw, that so many girls have chosen art as a profession. There is also the reason, authoritative for the time, that in the beginning of the rush, and to a certain degree at present, the reward of pecuniary success has followed, and will follow, unusual talent.

Perhaps the example of two girls, who made a notable success very early in their respective careers, had as much to do with the direction in which the mass of young femininity suddenly rushed into active and ardent art-study as any more profound reason. Examples of success are very far-reaching in their influence, and Rosina Emmett and Dora Wheeler became enviably and admiringly known to thousands of other well-bred and charming girls, by their fortunate winning of the $500, $1,000, and $2,000 prizes offered by Louis Prang for the best and most popular compositions in Christmas-card form. Christmas cards were at that time the universal greeting of friends to friends in the holiday season, and Mr. Prang, who perhaps has done more than any other man in America toward making the love of art general instead of individual, took a very effectual way of directing talent to their production.

The success of these two pioneers seemed easy to girls of the same general education and acquirements, and who, by reason of scant experience, were not able to reckon the rarity of what each of the two prize-winners had been fortunate enough to possess: first, a genuine vocation for art, and, secondly, an environment which made the study and practice of it a natural consequence. If one girl, or two girls, could do things which gave pleasure to a buying public, earning at once both praise and profit, why should not other girls do the same? and to this end thousands of them

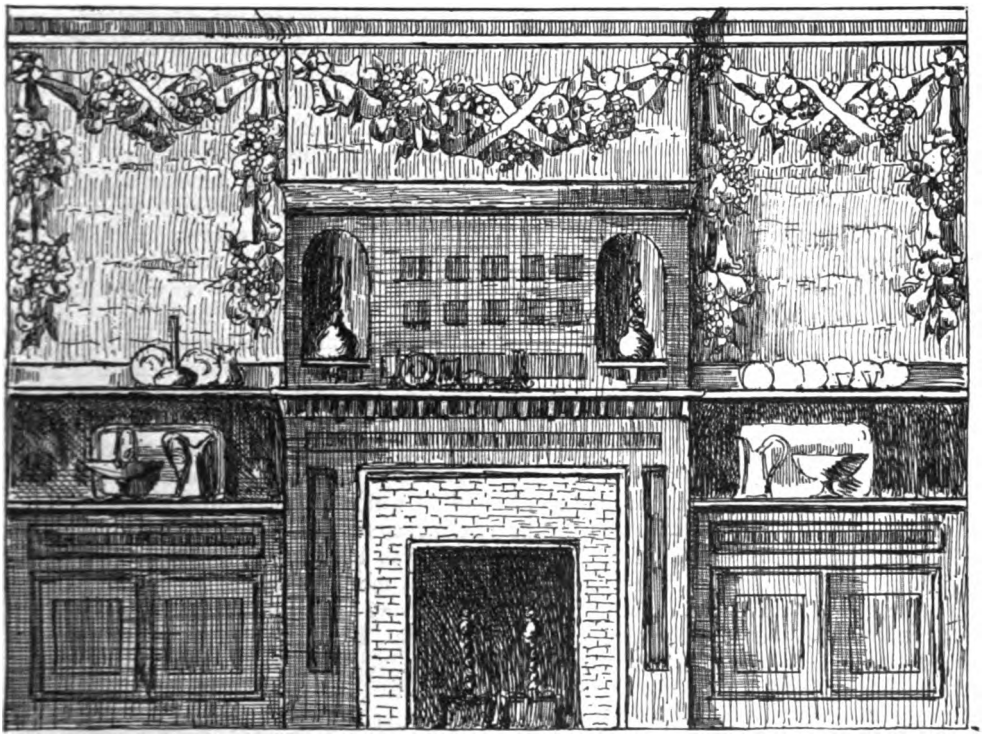
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began to cast about for ways and means to study art.

Previous to this period, another and very potent influence had been at work in the shape of Societies of Decorative Art, which were in process of establishment all over the country. They were really an outgrowth of the exhibit of painted china and embroidery shown by certain societies of English women at the Centennial Exhibition of Philadelphia. I am not alone in emphasizing the importance of that exposition to the art of America, since many others interested in art and the art manufactures of the country have selected it as the most apparent of the forces leading to an unusual and rapid development; but perhaps few have reflected that much of the important addition of women's labor to this phenomenal development is due to the woman's exhibit of the Kensington School of London, at Philadelphia, in 1876.

This exhibit was especially interesting to me, not only on account of its inherent value and attractiveness, but because the subject of suitable occupation for women who could not become mere laborers was a pressing necessity of the time. I seemed to see that the small skill and abundant taste of the average woman could easily be made available in the production of artistic manufactures of this kind, and I reflected that if English women could do acceptable work of the kind, why should not also American women? Indeed, I was optimistically certain of their ability to do that, and perhaps even more.

This belief was justified in the success which immediately followed the founding of a society in New York for the encouragement of artistic industries among women. For lack of a better name, we decided to call this organization "The Society of Decorative Art," and our first efforts were given to the encouragement of innumerable auxiliaries all over the country. The organization was as different from its English prototype, The Kensington, as a republic is from a monarchy. It was wider in scope and more general in its benefits, and not based upon the idea of one class helping another, but upon a combination for education in all branches of art appropriate to the various circumstances of



WALL PANELS OF NEEDLE-WOVEN TAPESTRY

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women, as well as present and ultimate profit by their practice.

It had two immediate consequences which were very noticeable.

In the first place, it made daily and successful breaches in the invisible wall of prejudice and custom which had separated well-born and well-bred women from the remotest thought of money-gaining enterprise; and in the next, it made art education an important thing to attain, since lasting and sure success depended upon it; and so it came about that classes in drawing, classes in china-painting, classes in embroidery, became the fad of the hour, followed inevitably among the more intelligent and gifted by thorough and serious study.

In the evolution of this general idea I had become interested in as wide an application as possible of art education to the various manufactures which naturally interested women, and in helping to form the combination since widely known as The Associated Artists, I put it to a practical test.

It was not at any time the intention of this association to educate artists, but to apply the education to the various decorative manufactures which already existed. The first apparent result of this effort was the appearance of a method or school of American embroidery, which carried within itself artistic qualities supposed to belong only to painting, and which illustrated the fact that even great artistic ability could find certain and beautiful expression in embroidery. It followed that hundreds of girls, whose education was not sufficiently thorough to make a profession of painting, found even partial knowledge well applied when used in needlework. Instead of painting poor pictures, they succeeded in making beautiful embroidery and in giving it a value proportioned to its beauty.

The study attending such development led to a corresponding study of design as applied first to embroidery and afterward to textiles; and finally produced what may truly be called an American School of Design—design which included the artistic compositions used in printing cotton and silk draperies as well as wall-papers.

It will easily be seen that here was a large field for artistic ability, and one especially appropriate to women; and in truth they have not been slow to make it their own. There are hundreds of good women designers to-day, where even ten years ago there was scarcely one, and these hundreds are, as a rule, true to our national tendencies in design, although well versed in the history and traditions of the art in other countries.

As a consequence, this modern expression of American art has been unhesitatingly adopted by manufacturers and buyers, and to-day the handwriting of these girl students and designers is distinctly imprinted upon what we buy as well as what we export. American printed and woven silks and cottons are almost invariably made after American designs, and these designs are almost without exception the work of women students and designers.

The same thing can be said of the much larger manufacture of wall-papers. In 1881 Warren & Fuller, who were among the first to see the value of original and characteristic design in American manufactures, offered prizes of $1,000, $500, $300, and $200 for the four best examples of wall-paper design, the competition to be open to all nationalities, and the examples to be judged by three of our most prominent architects and artists. All of these were taken from different members of "The Associated Artists," in spite of the fact that at least sixty foreign examples were shown, every one of which, it is safe to say, was far more perfect in technique than the prize designs. This was both confirmation and reward, and did much to encourage our steady development of design in original lines.

I think I have shown in this little review of the happenings of the years between 1876 and 1896 some of the reasons for the beginning of the movement toward art study among women in America—a movement which developed in many unexpected directions, including not only paper textiles, but touching all manufactured materials which, like metals, plaster, etc., are benefited by artistic knowledge. The advantage of this development is easy to calculate, but it has certainly greatly enhanced the value of our manufactures and increased our balance in the favorable changes of commerce.

It often happens that girls who come with an ambition to reach the higher walks of art, such as sculpture, mural painting, architecture, and, in short, all of the more final and ambitious pursuits open to the serious student and artist, find themselves stayed and attracted by

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adaptations of their knowledge to certain manufactures, while others were led on from art manufacture to higher or more independent forms of art; and this passing to and fro from one pursuit to another, induced by special gifts, secured appropriate talent for each.

Aside from the quality given to manufactures by women students of art, it is certainly an advantage to the country to have a large non-producing element changed into a productive one. From an economic point of view, it is as if the whole Prussian army, maintained by taxation upon workers, should suddenly become active producers instead of active consumers.

Looking at the increase of study and practice of art by women from a more general point of view, no one can deny the advantage to the art of a country, or, to speak more widely, of a period, when the highest gifts of both men and women are brought to its service. The differences in temperament, imagination, and moral and religious sentiment may not at first, or for a considerable time, become apparent, but as soon as art becomes a natural language to both sexes instead of one, it is certain to show the wider range of feeling and tendency comprised in the race as a whole, rather than as a part.

I cannot help looking for a far more general expression of the natural, domestic, and religious side of humanity in art if women really come to the front in power of expression; and that they will master that power we can hardly doubt, if we may judge by the successful portraiture of such painters as Rosina Emmett Sherwood, Mrs. Sears, and Cecilia Beaux, or the mural paintings of Miss Cassatt, Mrs. Macmonnies, and Dora Wheeler Keith. Considering the work of these women, it appears that there are few directions of art which feminine ability may not follow.

In looking forward to a greater expression of religious feeling from the woman element in art, it may be objected, and truly, that the strongest possible suggestions of religious fervor have abounded in the art of the great old masters, and that the religious feeling of the fifteenth and sixteenth centuries is strongly expressed both in art and architecture, although both were entirely masculine in source; yet I think, if we analyze it closely, we shall find the sentiment was not, after all, that of a *personal* religion. It was the religion of a dominant power.

It may be that the art of the future, being practiced by both men and women, will embrace more fully the wide domain of thought and feeling. Yet I must confess the women painters of the present have done little to justify the expectation; they are too busy trying to master the technique which has been hitherto the exclusive possession of men.

But the history of art is by no means ended, and probably its progress is not limited by the achievements of its past.

What women will do in the art of the future remains to be seen; but that general art education among them has largely benefited manufactures is certain, and it is not too much to expect that art in its higher development will benefit equally from an expression of the purely feminine translation of life's problems. That its scope may be widened by the peculiar experiences belonging to women, and that modern art may benefit, as certainly as manufactures have benefited, by the dual experiences and the dual gifts of the race, is certainly to be looked for in the future.

Two Priests

By Mary G. Slocum

Two priests one day at Heaven's gate together stood,
And heard the solemn question, "Giv'st thou ill or good
Account of souls?"

"I know," said one, "I have not wrought in vain among
My flock, for from the Devil's grasp I've surely wrung
Some precious souls."

The other sighed and said: "This have I never done,
Alas! But through my love for men my Lord has won,
I know, some souls."

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Divine Providence and Miss Vitty

By Anna Eichberg King

I.

SANDOWN was conservative, and yet there came a day when the old stage that rumbled up twice a week from Three Rivers came no more; instead, a railway train shot into the temporary shed and transfixed with awe the soul of Miss Lavinia Vitty, who was limping past, her sunbonnet tilted over her absent-minded old face, and her latest creation, a rag doll for Mary Ann Lufkin, under her arm.

Miss Vitty clung to her rag doll for moral support, and trembled, and had just enough presence of mind left to take a nibble of flag-root out of her under petticoat pocket, after which she scooted like a frightened hare across the railroad track. But worse was to come. No sooner had Miss Vitty's soul become reconciled to the railroad when she received another shock in the shape of Littlefield Nash and Littlefield Nash's sister, who—the sister—flew in the face of Divine Providence (so it seemed to Miss Lavinia) with a sewing-machine.

Miss Vitty was the one dressmaker of Sandown, as her mother had been before her, and she knew the secret history of every wardrobe in the village. With a conservatism that did her infinite credit, she clung to the fashions of her mother's day, and Sandown went about quite contented in leg-of-mutton sleeves long after they had become a tradition feebly resurrected in faded daguerreotypes. But if Miss Vitty was interested in her dressmaking, there was an offshoot of it that she adored: she was the creator of the only dolls with which the infancy of Sandown unbent their rigid little minds.

It was the custom of Sandown to hire Miss Vitty once a year, and to let her loose in a wardrobe and await the result; at the end, such odds and ends as escaped legitimate destruction were made into a rag doll, on which, with the aid of pen and ink, curls, and two red beads for a mouth, Miss Vitty lavished all the romance of her heart. As Miss Vitty grew older, her starved emotions found vent in the extra big eyes of her dolls, who stared into the world with an expression (had Miss Vitty but known it) which was nearly immoral.

Miss Vitty lived in a single room of the Black Horse Tavern, which had been given over to mice and decay these fifty years. The old signboard still creaked dismally before the front door, and the wind whistled and howled through the broken windows. Miss Vitty lived in what had once been the kitchen, a huge, low-studded room, where two black wardrobes loomed at one end, blotting out of existence a very little stove and a very little bed with a patchwork quilt.

She always sat at the window with a doll on the sill, partly for pride's sake and partly for company. She liked to look out and catch the flutter of a dress she had made.

"That purple caliker of Martha Green's is real stylish, if I do say so, but I'd ought to have put more gathers in Mis' Simpkin's black an' white check—she's dreadful lop-sided. Mis' Nye's black alpacca's about given out, but it's been turned bottom up five times, I guess."

As land was cheap in Sandown, no one cared to pull down the Black Horse Tavern, so Miss Vitty remained in placid possession. She had been dressmaker of Sandown for forty-five years when it was invaded by Littlefield Nash and his sister. Miss Vitty had barely recovered from the railway when, one day, as she went down the street, she stood rooted to the spot: a wooden building was going up near the station, where the Sandown River pours over a dam, and shortly after there appeared over the door a sign, "Toy Manufactory," and in the doorway stood Littlefield Nash, and a great, satisfied smile was on his face, and his shirt-bosom was white and stiff, in a way in which Sandown indulged only twice in its career—when it was married and when it was buried. This smile and this shirt-bosom he turned on Miss Vitty, and invited her in.

"Guess we'll have to go into partnership, Miss Lavinia."

Miss Vitty crept past a pool that looked like blood to her heated imagination, but it was only red dye; and in the factory the wheels and belts were going like mad, and the place was fragrant with the smell of fresh pine wood. She was led to a

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machine that cut out eighteen dozen legs and arms at once, and to another where unlimited heads came grinning out at her, and then Littlefield Nash bore her to a room where all these miscellaneous joints were strung together, the whole forming a jumping-jack that leaped into her face and told her that she was dreadfully behind the times. Miss Vitty tried to escape from Littlefield Nash as he told her how many thousands were ordered for New York and Chicago for Christmas.

"Guess you'd best come work for me 'stead of making homely old-fashioned rag dolls. It's real genteel work, and you don't need to do more'n you like."

Miss Vitty fled from the presence of the shirt-bosom and the smile like a hunted creature, and sank down by her own familiar window, and for the first time in her life her hands lay idle in her lap. Her last doll leaned against the window, where she had been placed, it must be confessed, to attract popular applause. Was she really old-fashioned and homely? Miss Vitty, with a tremulous sigh, took her in her arms, as if she were her old illusions and they needed nursing. She stared into the street, when suddenly a sight broke on her vision that sent the blood from her face and left it a mere pucker of gray wrinkles.

"Anna Maria Tucker's got on a dress that I ain't made!" she gasped, and rose so swiftly that the rag doll fell to her feet unnoticed as she flung open the window and thrust her old head out to gaze after this terrible revelation.

"Anna Maria sorter thought you wouldn't notice."

Miss Vitty turned fiercely. "I ain't lookin' after Anna Maria Tucker, Mis' Meachem; I guess she's a perfek right to have her dresses made—"

"That's what she said," and Mrs. Meachem giggled because she was embarrassed. "I've brought you some doughnuts, Miss Lavinia."

Mrs. Meachem lived next door, and she tried not to be proud, though she had two bay windows and a Rogers group on a marble-topped center-table; but she had been married only a short time, and was progressive.

Miss Vitty picked up the doll and sat down. There was a nervous twitching about her mouth which she could not control, and a dimness in her poor old eyes which she wouldn't have wiped away for the world.

"Won't you take just one, Miss Vitty? Well, I'll put 'em on the table. Anna Maria said to me she was dreadful tired of wearin' things like her gran'ma. She said when she got her sunbonnet well over her face there wa'n't tellin' no difference. But she wa'n't so dreadful particular," and Mrs. Meachem giggled, "till Littlefield Nash come with his sister—then she said she'd have to have a dress made on the sewin'-machine. I just wish you'd see them ruffles, an' tuckin' six deep—dreadful stylish—an' all done on the machine. I expek' Mis' Nash'll have mor'n she can do. She ain't particular, she says; they're real well off. Charlie says I can work at the factory afternoons, it's real genteel work, an' I can earn as much as twenty-five cents in no time. You'd best give up them homely old rag dolls, an' work there," and Mrs. Meachem rose.

She was long and slim, and there was a little hectic flush on her high cheek-bones. "If you don't mind, I'll take my dish home. It's one of a set. Why, Miss Vitty, ain't you goin' to keep the doughnuts? Ain't you absent!"

"I don't feel like eatin' doughnuts," Miss Vitty said in a trembling voice, and she stood before Mrs. Meachem, the doll in her arm and the doughnuts outstretched; "I can't eat 'em."

"Why, what's the matter?"

"Nothin'."

"I can't help it that folks will go to Mis' Nash!"

"'Tain't that," Miss Vitty said, feebly.

"I only wonder you ain't seen it before," and Mrs. Meachem flounced to the door, her scanty calico skirts whipping her feet; "half the folks 've been havin' their work done by Mis' Nash. You ain't showin' a Christian spirit," and Mrs. Meachem slammed the door.

In the breathless interest of making a doll's wardrobe Miss Vitty had not noticed how hungry she often was, and how few of her customers had lately sent for her.

"I'll have a dish er tea. I ain't ate nothin' since breakfast," and she limped towards the rusty stove. But there was such a hopeless gloom about it that Miss Vitty was discouraged. "I guess I ain't real hungry if I ain't hungry enough to go to the woodshed for kindlin'," she said to herself, "an' I guess I'll chew a little gum."

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She let her tired jaws rest for a spell. "Lor', ain't chewin' dreadful cold comfort! It's havin' all the trouble of eatin' an' none of the good. It is a mercy I'm goin' to the Chesleys to-morrow! I ain't been there since I had them ribs of lamb—all cracklin'! Mis' Chesley only smiled when I asked for a second helpin'. Well, I'm glad some one's come at last! Oh, it's you, Melissa? No, I ain't forgot. Tell your ma I'll come to-morrow. Won't you set, Melissa?"

"'Tain't that," and Melissa Chesley rubbed her lean shoulder-blades against the wall. "Ma said you'd best not come to-morrow; she ain't got her work ready."

Miss Vitty stared at this messenger of evil, who breathed hard through the hole where her front teeth had been.

"Ain't got her work ready, Melissa? Why, she's had it ready since—" Here she stopped, and young Melissa stared at her with little cruel eyes, and sucked the air through the hole. "It's all right, Melissa," and Miss Vitty recovered herself. "You tell your mother I'm dreadful glad of the day, for I've lots of sewin' on hand. You'd oughter come sooner, Melissa, and I'd given you a doughnut."

Melissa was edging towards the door, but her eyes were fixed with a hungry stare on Miss Vitty's doll. "Ain't she jest too cute!"

It was the first word of praise that Miss Vitty had heard that day. She gave a sob that was barely disguised by a cough, and the tears filled her eyes.

"You do think so, don't you, Melissa?" she asked, wistfully. "I've always meant to give you somethin', and so—" Here she thrust her latest creation in Melissa's sharp arms. "Your mother's been real good to me." And Melissa, without any waste of thanks, flew home.

"Jest see what Miss Vitty's given me!"

Mrs. Deacon Simpkins was in the kitchen giving Mrs. Chesley her moral support and drinking tea.

"What'd she say, Melissa?"

"She said mother'd always been dreadful good to her, an' if I'd come before I'd 've got a doughnut."

"The Vittys always was great for good livin'," Mrs. Deacon Simpkins remarked in a high, sharp voice.

"An' she said your work *was* ready, ma," Melissa piped shrilly.

"To think of her saying that!"

"I don't know why I shouldn't go to Miss Nash; I ain't married Lavinia Vitty. I've tried to save her feelin's. Miss Nash said they'd been wearin' overskirts these five years, an' I ain't seen the shadow of one."

The result was that the very next Sunday on her way to meeting Miss Vitty limped behind Mrs. Chesley, who was arrayed in a stylish snuff-brown dress, all overskirt and tucks and flounces; and when Miss Lavinia climbed the church steps, her eye fastened to that fatal overskirt, her soul rebelled.

"I can't go in an' pray," she thought, fiercely; "I ain't had enough to eat, and I ain't had no work, and the Lord can't expek me to be grateful," and she went home. She had thrown down the gauntlet tc Divine Providence, and her heart wa: faint within her. She had put on he black silk, in the hope that some on would ask her home to dinner. She wa dreadfully hungry, but she hoped that sh didn't look so. The ladies of Sandow not only had deserted her for Miss Nas but, having done her that wrong, they nc resolutely kept out of her way, and so M Vitty sat by her window, hungry and f lorn, and saw Miss Nash's productic flutter by in evident trepidation.

II.

It was a long street, with a bend at end, and the houses shaded by elm-tr Littlefield Nash lived just beyond the b and Miss Vitty, in her enforced idler pressed her nose constantly against shabby window-pane and saw Sanc disappear up the concrete with bundle

"Lor', Lor'!" she cried, and clut her hands as she saw the young ma woman disappear with a dress ove arm in which Miss Vitty recognize of her own choicest productions.

"It ain't fair! I don't begrudg half, but I do want half, too, Lord!"

If Sandown hadn't been so consc stricken, it would have realized tha Vitty was looking but poorly. One she took her last cup of tea. There a crumb left in the house; there w drop of oil for the lamp, so Mis went to bed, and heard the wind the old signboard, and the mice sc behind the rafters. And she fought rible fight.

"I can't kill myself," and she

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into the darkness. "I can't beg—I'd rather die—an' I can't steal, so there ain't nothin' left for me but Littlefield Nash."

The next morning she limped to the factory. Mr. Nash stood in the doorway, picking his teeth with his penknife, and it suggested to her a breakfast she had not had.

"Hello! Early, ain't you? Business booming?"

Miss Vitty stood speechless.

"Anything I can do for you?"

She raised her eyes to his dazzling shirt-bosom. "I'd be glad," and her voice seemed to belong to some one else, "I'd be glad of a little work, Mr. Nash."

"I kind of expected you. I guess when it comes to machinery work and hand work, machinery gets there 'bout every time. Sandown's just crazy after Bethia's sewing-machine. You'd oughter get one."

Miss Lavinia followed meekly, but her soul rebelled. He gave her a place at a table with half a dozen girls. One or two tittered. She stared fiercely at them; her harassed soul suspected enemies.

"It's real genteel work," Littlefield explained. "This is where we string the jumping-jacks. I pay by the dozen, a cent a dozen. Now you shet up, girls; I ain't going to have no sassing." He brought a pile of miscellaneous arms and legs and heads, and went away.

Miss Vitty had forgotten her spectacles, and her hands trembled with excitement. The girls, released from the presence of Littlefield Nash, eyed her wrathfully. "Ain't it mean!" and they nudged each other; "there won't be no fun talkin' now."

Miss Vitty tried not to hear, and though she was usually deaf enough, every syllable was painfully distinct. Her hands shook so that it was nearly impossible to find the little holes. Her head was dizzy from the want of food and the whirl of the machinery; her soul was filled with homesickness as she thought of her dolls and the happy days when she had made them in the quiet of her room. The tears fell on the jumping-jack she was trying to string, and she sobbed. The girls stopped in their chatter and grew silent—they were awed by her tears. Suddenly she rose and limped out of the room.

"I'm glad she's gone," said one pert thing in cotton lace and wax beads; but the rest were ashamed.

Miss Vitty found herself in her room rummaging in the sacredest drawer of the black wardrobe. She clambered to her feet; on the floor lay the jumping-jack.

"Homely thing!" and Miss Vitty put her foot squarely on it. In her hand she held her last treasure, an old white delaine sprinkled with stiff little rosebuds.

"I always wanted to be laid out in it. Mother set an awful store by it, seein' it was her wedding-dress—she kinder hoped it'd be mine. But it's got to go. That doll's as good as sold, an' so I guess I'll go down to the store and get a quarter-pound er tea an' a loaf," and for the first time in her life Miss Vitty did not pay for what she bought. She was reckless, and ran into debt for beans and a slice of pork. She flew home and sewed for three days, and the result was the crown of her existence—a doll that all but breathed, in a white delaine sprinkled with rosebuds, and an overskirt of the most fashionable cut. This masterpiece she put in the window.

"I guess they'll come now. They can see I can do jest as well as Miss Nash."

It was the time of year when Sandown replenished its wardrode. Miss Vitty was so sure of her triumph that she sat in the doorway and lured in several passers-by; they were loud in praise, but that was all. One day she succeeded in inveigling in the young married woman next door; there was a coolness between them.

"Come in, Mis' Meachem, an' see my doll. She's got on an overskirt as good as Miss Nash's," she urged, wistfully.

Mrs. Meachem sniffed as she entered. "You've got a real good smell here."

"It's beans," Miss Vitty faltered.

"We don't feel as if we could have beans but Saturdays," and Miss Vitty felt the reproach.

"I've been kinder ailin' lately, an' they relished well. Jest look at my doll; ain't her overskirt grand!"

Mrs. Meachem looked with superior scorn at the white delaine. Said she: "Miss Nash ain't makin' that kinder overskirt any more; it's dreadful old-fashioned."

"Lor', Lor', then I give up!" and poor Miss Vitty sank on the rocking-chair, and the young married woman flounced out.

"I've done my best," she cried. "I said I wouldn't begrudge her half. I've worked like a dog, an' I ain't had a cent to show for it. I've got into debt, an' I'm disgraced, an' there ain't nothin' left for me to do but to die, or—her, too! I've

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as good as stole, an' the nex' thing's murder. 'Tain't my fault. I meant for the best."

She limped to the bed, and her old joints creaked, so fiercely did she get down on her knees.

"Lord," she prayed, "sometimes I ain't sure you're anywhere; but if you are, you'll know I've done my best. I ain't begrudged Miss Nash half, but I do begrudge her the whole. I can't kill myself, an' I suppose I've got to live. When I'm dead I don't know what'll happen, but it can't be much worse'n now; an' you know, if you're anywhere, Lord, that I jest want Miss Nash to die. Let her die, Lord, real easy, but take her. Afterwards you'll punish me; but I guess you'll know I ain't much worse'n most. Amen." Whereupon Miss Vitty crept back to her rocking-chair. How long she sat she never knew, but at last some one knocked. It was Mrs. Meachem, and she was very friendly.

"I thought I'd just come an' tell you Miss Nash is sick."

Miss Vitty looked at her with strange, dim eyes. "I know it."

"You couldn't have known it. The doctor ain't but just gone. Never mind," she added, forgivingly. "What'll you do my green alpacca for?"

"I won't make it at all. An' I wish you'd go home. I'd like to be alone."

"You've been alone mor'n you like these days," said Mrs. Meachem, and with this parting stab she slammed the door.

Miss Vitty's doubts were set at rest once for all. There was a God, and he had answered her prayer with frightful suddenness. That Miss Nash would die she felt as sure of as that she was horror-struck at her awful crime. No sooner was Mrs. Meachem gone than she limped to her bed and got down on her knees. She was sure that the Lord couldn't hear her from anywhere else. "Lord, Lord!" and her voice was shrill with passionate entreaty, "I've changed my mind. Don't let Miss Nash die—don't! I don't care what you do to me. I was dreadful wicked, an' I wa'n't at all sure you'd hear me. I never had my prayer answered so dreadful sudden before. Now I know you are; but, Lord, spare Miss Nash! Think of mother, if you don't of me. She's waitin' in heaven for me, an' think how she'll feel if I don't ever come! For mother's sake, Lord!" she sobbed, and beat her old head against the iron bed.

It was an early autumn twilight when Miss Vitty stumbled back to the window. There was a golden haze in the air, and the street was dusty and still, except for the chirp of a cricket. The loose rattle of wheels broke on the silence. Miss Vitty looked out, and suddenly the dull misery in her eyes gave way to terror. She flung open the window and thrust out half of her lank body. "Ira—Ira Felch—you ain't goin' to Miss Nash!" she screamed. "Yes, I be!" and Ira spat out a convivial straw and continued on his way.

It was the one undertaker's wagon of Sandown. Miss Vitty, clinging to the window-sill, saw it draw up before the Nashes' sidewalk and Ira disappear up the wooden steps. Ira was gone a horribly long time.

"He's measurin' her," thought Miss Vitty, and shook as if in fever. "They're layin' her out in the best spare room. P'r'aps," and her teeth chattered, "God's already told her it was my doin'. Oh, I can't stay here—I can't stay!" and with a wild dash for her sunbonnet, without a covering for her poor thin shoulders, she rushed into the autumn twilight.

III.

What became of Miss Vitty that night no one ever knew or cared. The next morning the young married woman was gathering crab-apples that had fallen from the two little trees before her bay windows. She was aided by a neighbor just as Miss Vitty limped into view. Her black and white check clung to her sharp shoulders, and her boots were heavy with mud, and her sunbonnet had samples of every kind of shrub and insect clinging to it. The two women were gossiping briskly, when suddenly Mrs. Meachem looked up.

"If you ain't given me a scare!" she gasped. "Where under the sun have you been? Well, you do look!"

Miss Vitty's lips moved, but she did not utter a sound.

"She's just crazy!" and the neighbor smacked her lips unconsciously.

Then from Miss Vitty's moving lips there came a question in tones like the rasp of a file:

"When's the funeral to be?"

"Why, she ain't so crazy after all!" said the neighbor, in some disappointment. "We was just talkin' about it when you come. To-day at two."

"Be you talkin' to me? I can't hear."

"Lor'! she ain't on'y crazy, she's stun

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deaf," the neighbor exclaimed in melancholy satisfaction.

"At two!" Mrs. Meachem shrieked, and held up two fingers. The women watched the bent figure out of sight.

"Ain't she queer! An' what she wants to go to that funeral for I can't see."

"I don't know," and the neighbor began to pick up the crab-apples again. "We ain't had nothin' real pleasant since last Sunday-school picnic. I like to go to funerals when I don't care nothin' to speak of about the corpse."

The little white church stood on the main street beyond the bend. The green shutters were open, and Sandown straggled in. The melodeon, gasping for air, was squeaking out a voluntary. The undertaker's wagon was drawn up against the concrete, and Mr. Felch was reading a newspaper kept for such occasions. Some one scurried past, and he lifted his head. It was Miss Vitty in her black silk. She looked neither to the right nor the left. "It beats all," and Mr. Felch shook his head, "how folks do love to go to funerals if 'tain't their own; an', after all," he thought, with professional sorrow, "it's mighty few's lays out real han'some."

The services had begun, but Miss Vitty, with a singular indifference to public opinion, limped up to an empty front pew. She stared at the long black coffin, and then turned her dim eyes to the minister, when, all of a sudden, the blood rushed to her face; she couldn't hear a word he was saying. "Lord!" and she clutched her ears with a clap of which she was quite unconscious, "if I ain't stun deaf!"

The congregation glared at her, but she saw only the motion of the minister's lips.

"Lord, Lord, you've begun punishing me already! Didn't you know I meant to —but," she added in polite acquiescence, "I guess you'll know how to best."

She felt the scuffling of feet, and rose like the others. Then, as customary, Mr. Felch, who had shuffled up, pushed the lid of the casket from the face of the deceased, and Sandown filed past.

Miss Vitty had proposed to herself a scheme of expiation beside the body of Miss Nash. "I killed her," she had decided to say, and then let the justice of Sandown take its course. But she had not calculated on being stone deaf and bewildered at the horrible silence. The crowd pushed her on, and she had still so much earthly emotion left that she poked a mourner with her elbow who was treading on her black silk.

It was Miss Vitty's turn at the coffin. The tears streamed down her face, and she wiped them away with a new cotton handkerchief, and her eyes and nose were swollen with friction.

"Ain't she changed, though!" and she sobbed as none else did. Perhaps she would have said something, but the crowd pushed her on. But her mind was made up; her crime must be expiated. She looked about for Littlefield Nash, but he wasn't there.

"I've got to speak, though it'll kill me."

In the church porch stood Mrs. Chesley in the snuff-brown creation. Even in her great grief Miss Vitty did notice the fit. "No, I couldn't make nothin' like it," she groaned in her self-abasement.

"Have you seen Littlefield Nash?" she asked, humbly.

"I guess he's to home. I met him as I was comin' here."

Miss Vitty partly understood.

"I shouldn't have thought he'd have stayed away," she said, and elbowed her way through the crowd. When she got to the Nashes' steps her feet were like lead, and she lifted each as if it were a dead weight.

The door-bell had an action like a coffee-machine and a peal like thunder. A sandy young girl, who "helped along" in the house, opened the door a crack.

"Do you think Mr. Nash is able to see me?" she asked humbly, and the tears began to roll down her cheeks again.

"Come in," the sandy young girl snapped; and Miss Vitty, blinded by tears and the cotton handkerchief, tottered into the nearest room.

"Why, is it you, Miss Vitty? For the land's sake!"

She looked up gasping, for there, on a horse-hair rocking-chair, rocking for dear life, sat Miss Nash herself!

Miss Lavinia stood rooted to the spot, her nose still buried in her moist handkerchief, over which she stared at Miss Nash.

"Set down, Miss Vitty; what d'you want?" Miss Nash was short and stout and good-natured.

"I thought you was dead," said Miss Vitty, and sank on the horse-hair sofa.

Miss Nash laid a pudgy hand on each knee and laughed till she shook all over.

"Ain't it a joke!" she screamed. "I've

been making a dress for Mis' Doctor Hoyt, of Three Rivers, and yesterday the doctor came and brought back the spencer to be changed, and along towards afternoon my machine give out, and I sent down to Felch's for him to fix it—he's got the only other in town, and he's handy at putterin' that way; and if he didn't come up in his undertaker's wagon, and stayed and stayed, an', if you'll believe me, half Sandown's been up to inquire."

"Will you tell me, then, to whose funeral I've been?" Miss Vitty gasped.

"Lor', you ain't been to that funeral an' thought it was me?" Miss Nash shrieked. "Why, it was old Ansel Blake; he died down to Swansea; he was just the dreadfulest old critter, and he ended in the almshouse down there. Sandown kinder thought it ought to bury him 'cause of his mother, who was a fine woman, and did much for the church here. Didn't you see him?"

"I thought you'd changed dreadful."

"Gracious me, if that ain't too rich!" and Miss Nash wept tears of hilarity. "Well, as long's you've come I'm going to talk to you, Miss Vitty. I know you're a real smart sewer, and I ain't great excep' on the sewing-machine and in cuttin'. Suppose we join?"

When Miss Vitty climbed down the steps she seemed to tread on air; she could even hear better. Ain't it a beautiful day!" and her heart leaped for joy. She flung open the windows of the Black Horse Tavern, and the last golden rays of the sun poured in.

She hardly waited to lay down her old parasol before she was on her knees by the bed.

"Lord!"—and she clasped her hard-worked old hands—"Lord, I know that you are, and that you are good, and that you know best. I'll never again pray for you to do anythin' special, for you'll do what's best anyhow. You've been dreadful good to me, Lord, an' I wa'n't worth it; but I guess you saved me for mother's sake, for you knew her heart 'd jest break in heaven if she wa'n't to see me again. I'm dreadful grateful, Lord, dreadful—" and Miss Vitty buried her old face in the patchwork quilt, and outside a cricke began to chirp.

About People

—In one respect Archbishop Temple differs from all his predecessors. He is said to be the first teetotaler to sit on the throne of Canterbury.

—Mr. Stilson Hutchins, who has just bought the Washington "Times," was the founder of the Washington "Post," and owned that journal for twelve years. The new editor of the "Times" will be Mr. John H. Oberly, of Illinois, formerly a Civil Service Commissioner.

—The Boston "Transcript" says that Mr. Percival Lowell, whose astronomical researches with reference to the inhabitability of the planet Mars have commanded wide attention, has now gone to the City of Mexico, near which place he has erected an observatory. He has made elaborate plans for continuing his researches there, as well as his work at Arequipa, Peru, in the interest of Harvard College.

—Dr. Brewer, in his "Dictionary of Phrase and Fable," tells the following story: It is said that Spurgeon used to practice his students in extempore preaching from a text disclosed only in the pulpit, and that one of his young men, on reaching the desk and opening the note containing his text, read the single word "Zaccheus." He thought for a minute or two, and then delivered himself thus: "Zaccheus was a little man, so am I; Zaccheus was up a tree, so am I; Zaccheus made haste and came down, and so do I." He suited the action to the word.

—Joseph James Cheeseman, the late President of Liberia, was born in that country when it was still a colony. His parents were sent out Liberia by the American Colonization Socie and were among its early founders. His fatl died when young Cheeseman was sixteen ye old, leaving to him the care and support o mother and a large family, a duty which he fa fully discharged. Mr. Cheeseman became a n chant, and his high character and intellige raised him from small beginnings to a promir place among the merchants of the West Coas Africa. He was twice re-elected President of Republic.

—An appeal is made by the New York Associa of Cooking Teachers in behalf of a fund whi is proposed to raise for the care of Miss J Corson. Miss Corson is widely known as a pic in the cooking-school movement. It is stated she has printed and circulated at her own ex over fifty thousand copies of a small book sh how to prepare fifteen-cent dinners. Many sands listened to Miss Corson's lectures and at the New York State cooking exhibit c Chicago World's Fair. She is now a he invalid, and it is desired to raise a fund to her in a home where she will have the nec comfort and nursing. Contributions may b to Miss C. C. Bedford, President of the New Association of Teachers of Cookery, 16 Eas Hundred and Thirty-first Street, New York This Association will apply the funds for Corson's benefit as circumstances require, a soon as possible will endeavor to place her p nently in a suitable institution.

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Books and Authors

Recent Poetry[1]

It is a pleasure to use the word poetry in connection with a few volumes of recent publication; for, as a rule, the word verse describes the product of the pen in this department. It is a serious question whether ease of publication is not obscuring in a way the quality of the group of men of poetic insight and imaginative quality who are now writing poetry; whether the flood-tide of books of verse, whose skill and fluency any accomplished person could readily gain without the possession of any real poetic quality, does not tend to submerge the few volumes which, with the approval of the Muses, appear at rare intervals. Mr. Aldrich's work has a distinction which separates it at once from mere versification. No American poet has more completely mastered the technique of his art and more completely conceals the process by which he has reached the knowledge of the perfect line. Mr. Aldrich's workmanship has become so fine that it is entirely simple, harmonious, and lucid. No poet can express a thought more clearly in fewer words; but all these words are poetic. The younger poets, who are tempted to be obscure and prolix, may well study Mr. Aldrich's latest volume as a model of clear, condensed, and beautiful expression; an expression which conveys a very definite impression and yet stirs the imagination. In dealing with the story of Judith, Mr. Aldrich has departed widely and wisely from the ancient tradition, and has clothed the chief actor with a warmth and tenderness to which the Judith of the Apocrypha is a stranger. The theme is remote from our time, and Mr. Aldrich has not sacrificed that atmosphere of remoteness through which it gains a certain noble impressiveness; but he has humanized the heroine. The work is finely conceived and almost flawlessly executed; and a long poem is so rarely attempted by an American that this sustained and finished work, touched at all points with lyric freedom and beauty, carries one back to an earlier time, and forward to the day when the new singer shall feel the ancient impulse and trust himself to it. Mr. Aldrich keeps the charming lucidity of his earlier verse, but experience has ripened his art and deepened his feeling. He has been loyal to his art, and his art is now richly rewarding him.

The title of Mr. Kipling's latest volume of verse, "The Seven Seas,"[2] suggests its breadth of theme and vigor of treatment. It is the song of imperial England, and Mr. Kipling is the first to sing it with adequate strength. He is a world-poet, not by virtue of the universality of his thought, but because England is a world-power and he feels that power in the depths of his imagination. He has never been more vivid, vital, and virile than in these poems, which have something of the rush of the seas in them. Mr. Kipling has evident limitations, but in his field he is a master; his voice is the voice of one who sees, knows, and feels profoundly the phases of life which interest him. He cares little for ideas, but he cares greatly for those realities of life with which the English deal with such a strong hand. His lines are full of life and passion; the force of elemental character and experience streams from them. They take one entirely out of the literary atmosphere, and set him face to face with conditions which are full of the stuff of which literature is made, and of men who dare and risk and act and speak without shame or reservation. Mr. Kipling is very free with his themes and his readers; his taste is sometimes astray, and he makes a needless sacrifice of reserve where reserve is not only a matter of manners but of morals. This is, however, the reverse of his strength, and his force and directness are so unusual in contemporary verse that his offenses are venial compared with his real achievements. There is generous proportion of barrack life in this volume, but there are also great themes touched with that imaginative force which is Mr. Kipling's greatest gift. The breath of life is in these songs, and moves on the face of the seven seas; and that is a thing to be grateful for.

The modesty of Mr. Richard Burton's verse, "Dumb in June,"[1] is characteristic of the man and his work. In neither is there any pretense or assumption. The work is sincere, honest, and promising; the man is clearly wedded to the highest standards, and content to grow rather than to attempt to force the note of power. Among our younger writers there is none more conscientious than Mr. Burton, and none whose progress has been more steady and healthful. Both in prose and verse he has shown an increasing acuteness of perception, clearness of insight, and command of his materials. The contents of this volume are not entirely unfamiliar to the readers of The Outlook. Some stray verses have appeared in its columns, and other verses have appeared in other publications. They are all characterized by delicacy of feeling and by a sense of what is poetically significant. Mr. Burton does not try to make experiments with novel forms of verse, nor does he search in hidden places for themes. He takes what comes, as a poet must whose art grows out of his life. His simplicity, directness, and sincerity, combined with his ability, give good promise for the future.

Mr. James Whitcomb Riley has been steadily enlarging his audience and advancing his reputation with the publication of each succeeding volume. The delight with which Mr. Lowell discovered the Indiana poet on his return from England has now been shared in by a host of readers in all parts of the country. The humor, the freshness, the homeliness, the flavor of the time and the soil, give Mr. Riley's verse a reality and an originality which are rare among contemporary poets. "The Child World"[2] is one of his most distinctive poems; it is a domestic pastoral which pictures life in the Central West as Whittier's "Snow-bound" pictures life in New England; it is simple, homely, familiar, tender, and at times prosaic. There are some things in it which are not poetry, but the underlying conception is entirely poetic, and it is full of those fresh and sincere touches

[1] *Judith and Holofernes.* By Thomas Bailey Aldrich. Houghton, Mifflin & Co., Boston. $1.25.
[2] *The Seven Seas.* By Rudyard Kipling. D. Appleton & Co., New York. $1.50.

[1] *Dumb in June.* By Richard Burton. Copeland & Day, Boston. $1.25.
[2] *The Child World.* By James Whitcomb Riley. The Merrill-Bowen Co., Indianapolis. $1.

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which make the reader feel that Mr. Riley is not only an American, but an American poet. The home life in Indiana has found in him its authentic and sympathetic interpreter. He has sung of childhood and the memories of childhood, and of the tenderness and beauty of domestic life, with a voice which is both trained and sympathetic.

In his delightful introduction to Mr. Paul L. Dunbar's "Lyrics of Lowly Life"[1] Mr. Howells says that "the world is too old to care for the work of a poet because he is black, because his father and mother were slaves, because he was, before and after he began to write poems, an elevator-boy." Mr. Howells is entirely right. These facts in Mr. Dunbar's career invest his work with interest, but they do not present any valid claim for a consideration other than that which is based upon the quality of the verse. It is interesting to know that this young colored boy, with his defective training and his obvious limitations, has found his way to poetic expression; but it is much more interesting to find that the expression is, on the whole, excellent, disclosing here and there the promise of something really fine and strong. Mr. Dunbar comes of a race which is gifted with a genius for emotion, and with a musical instinct. One expects to find in his verse, therefore, a touch of tenderness and a genuine singing quality, and these are characteristics of this group of poems. The range of thought is not wide; there is no evidence of the play of a great imagination or the force of a great passion; but there is feeling, considerable felicity of expression, and the musical quality. The most genuine and significant poems in the volume are, naturally, those in the negro dialect; these are simple, humorous, vivid; they are distinctively a contribution to our poetic literature. The volume is certain to have sympathetic reading and kindly comment; it is fortunate that it deserves both.

Mr. Bliss Carman and Mr. Richard Hovey have again collaborated in a volume of poems almost identical in spirit and method with the volume which already bears their names on its title-page. "More Songs from Vagabondia"[2] is characterized by freshness of feeling, exuberance of spirit, and occasional audacity. The workmanship of the poems which it contains is very unequal, and the reader is vexed because he is unable to fix the responsibility. Of the two authors of this volume, Mr. Bliss Carman is distinctly the poet of natural gift and power. There is, indeed, no young poet in the country whose promise is greater. Mr. Carman has done admirable things, and has revealed a capacity which deserves the most conscientious and wholesome artistic development. It will be a great pity if he allows himself to be confused by the fads and vagaries which some of the younger poets are affecting, and from the influence of which he has not entirely escaped.

Of Mr. Madison Cawein it must also be said that he has shown poetic ability of a genuine kind, that his command of poetic expression is very unusual, and that it lies in his power to do very admirable work. His latest volume, "The Garden of Dreams,"[3] proves this beyond all question. It is full of delicate fancy, and, better still, of real imaginative insight, and it abounds in fine illustrations of imaginative expression. It shows, however, occasional evidences of carelessness and occasional violations of literary taste. Mr. Cawein owes it to his fine ability to avoid extravagance and carelessness.

[1] *Lyrics of Lowly Life.* By Paul L. Dunbar. Dodd, Mead & Co., New York. $1.25.
[2] *More Songs from Vagabondia.* By Bliss Carman and Richard Hovey. Copeland & Day, Boston. $1.
[3] *The Garden of Dreams.* By Madison Cawein. J. P. Morton & Co., Louisville. $1.25.

The Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending December 18. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

A new volume of sermons by Bishop Brooks is always an occasion for rejoicing, because no recent religious teacher has more often touched the springs of spiritual life or has more nobly and intimately ministered to the spiritual needs of his contemporaries than the great preacher who so lately passed from us. The new volume bears the suggestive title so descriptive of Bishop Brooks's point of view, *New Starts in Life, and Other Sermons.* (E. P. Dutton & Co., New York.) The selection of sermons, of which there are twenty, could hardly go amiss, and the spiritual genius of the preacher is so familiar to all readers of The Outlook that it is unnecessary to do more than convey the information that more riches from his noble heart and great mind are now accessible.

Thomas Nelson & Sons, of this city, send us the *Illustrated Bible Treasury and Combined Concordance,* handsomely made, with flexible covers, and profusely illustrated. This volume, besides being a condensed and extremely convenient concordance, contains a series of valuable articles by eminent students and specialists on questions relating to monuments, chronology, patriarchal history, topography, historical and physical geography, analyses of the books of the Bible, descriptions of Bible birds and animals, reptiles and fishes, comment on the astronomy of the Bible, Jewish antiquities, a brief life of Christ, and twelve colored Bible maps. This brief résumé indicates the wealth of material contained between these covers, and the value of the volume for readers and teachers of the Bible.

We are somewhat surprised at the necessity for a "third million" of *A Square Talk to Young Men about the Inspiration of the Bible,* by H. L. Hastings, the editor of "The Christian." (H. L. Hastings, Boston.)——Two books have just appeared on the subject of the life beyond. One is entitled *Beyond the Horizon,* and is by Dr. Henry D. Kimball, of Chicago. (Eaton & Mains, New York.) There is much of cheer and comfort in this volume, although its literary and scholarly merit is by no means on a par with *Life After Death,* by Bishop Dahle. (Charles Scribner's Sons, New York.) This volume, so far as we know, is the first important theological work which has been translated from the Norse. Our readers may remember that Bishop Dahle was one of the Protestant missionaries in Madagascar who made the successful translation of the Bible into Malagasy. He now lives in Norway, and directs all the missionary work of the Norwegian Church.——Volume VI. of *The Critical Review* (Charles Scribner's Sons, New York) has now made its appearance, and is a far more notable volume than are the bound numbers of most magazines. Any volume would be notable which contained such scholarly reviews as Dr.

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Robertson's, of Christlieb's "Homiletik;" Dr. Bruce's, of Gould's "Commentary;" Dr. Dods's, of Schwartskopff's "Die Weissagungen Jesu Christi;" Dr. Salmond's, of Ottley's "Incarnation;" Dr. Gibb's, of Gladstone's "Butler;" Dr. Macalister's, of White's "Warfare of Science with Theology;" and the Rev. William Johnston's, of Bradford's "Heredity and Christian Problems."——The Warburtonian Lectures delivered in Lincoln's Inn Chapel in the years 1890–4, by the Rev. F. H. Woods, B.D., have now been made into a book, *The Hope of Israel*, which we reserve for longer notice. (Same publishers.)

The author of *A Boy and the Christ*, Frank C. Haddock (Eaton & Mains, New York), states that it is his custom to preach once a year a Christmas sermon in the form of a story. This sermon opens with a dream of the Temple, and then it takes up the unfolding of the mind of a boy into manhood, when he develops a system of belief which the writer of the book means to be a help to others seeking a way to a belief in the divinity of Christ and the Gospel teachings.

BOOKS OF TRAVEL

In this general domain three excellent publications have just been issued. One of them is, in great part, however, a reissue; namely, Susan and Joanna Horner's *Walks in Florence*. (Charles Scribner's Sons, New York.) This work, the title of which reminds one strongly of Mr. Hare's "Walks" in various places, has long been favorably known to those who have visited Florence, but has become somewhat antiquated. The numerous changes which have taken place in Florence have made a new edition necessary. The present two volumes as now issued show an entire recast, and also have the addition of some chapters on the neighborhood of Florence.——Mr. Alexander Robertson has published a volume which covers a district hitherto treated in an unsatisfactory manner. His admirably printed, illustrated, and bound *Through the Dolomites: from Venice to Toblach* (Charles Scribner's Sons, New York), is exactly the book to stimulate interest in a most interesting region, as well as being a good guidebook. As long ago as Titian's time it was the custom of Venetians to go in summer-time to the cool Dolomites. The mountains may be seen even from the city itself. Mr. Robertson covers the whole situation in his description and appendices. We could wish, however, that the map were clearer.——The third publication, and the one which will make by far the greatest stir, is a fragment by the late Robert Louis Stevenson, and is entitled *A Mountain Town in France*. (John Lane, New York.) This is really the opening chapter of "Travels with a Donkey in the Cevennes," but the intention was abandoned in favor of a more abrupt beginning, and the fragment is now printed for the first time. The "mountain town" was Le Monastier, and Stevenson's stay there was in the autumn of 1878. The text is made even more than Stevensonially picturesque, since it has the accompaniment of five illustrations by the author. These are not remarkable; in fact, they are just about like those that any traveler may have perpetrated in the idlest hour of some summer holiday. The text is, of course, remarkable. It is not, however, equal to the best parts of "Travels with a Donkey," but one can easily see that it has been written by the same man who wrote that delightful book and that other equally delightful one, "An Inland Voyage." We are thankful for every bit of Stevenson, be it good or not so good.

NOVELS AND TALES

Mrs. Rebecca Harding Davis, in *Frances Waldeaux*, brings out three or four characters with clearness, and tells their story directly and forcibly. There is a tinge of melodrama in the crisis of the plot which seems a little out of Mrs. Davis's real province as a novelist. The fun of the book, on the other hand, is natural and effective. (Harper & Brothers, New York.)——*The Wise and the Wayward*, by J. S. Street, has refinement of manner and also many negative virtues. It is not, however, notably forceful. (John Lane, New York.)

NEW EDITIONS

Chief among the editions of standard works which have just made their appearance must be placed the first volume of the Centenary Edition of the Works of Thomas Carlyle, which is to be completed in thirty volumes, in octavo form, with an ample page, wide margins, and delightfully clear, large type. The first volume very properly presents *Sartor Resartus*, with an interesting portrait of Carlyle as a frontispiece. The volumes are to be sold at $1.25 each, and the edition promises to be a definitive one. Further comment will be made later. (Charles Scribner's Sons, New York.)——From the same publishers come the second volume of *Sentimental Tommy*, and *My Lady Nicotine* and *Margaret Ogilvy* (the latter two in one volume), being Volumes VII. and VIII. in the Complete Works of Mr. J. M. Barrie.

The sixth volume of Johnson's *Lives of the Poets*, with notes and introduction by Arthur Waugh, completes an edition the excellent features of which have already been pointed out in these columns. These well-known biographies have never appeared in a more compact and attractive form. (Charles Scribner's Sons, New York.)——The same imprint appears on the two volumes lately added to the Muses Library, and containing the *Poems* of Henry Vaughan, edited by E. K. Chambers, with an introduction by H. K. Beeching. Each addition to this library increases its value to the lover of English poetry, to whom Henry Vaughan appeals through certain poems with special directness and effectiveness. These volumes will afford occasion for more extended comment.

BIOGRAPHY

Professor Woodrow Wilson's *George Washington*, which has appeared in chapters in "Harper's Magazine," has been put into a substantial and handsomely made volume, and is likely to be accepted as a permanent addition not only to American biography but to American history. Professor Wilson's study is a dispassionate, intimate, and sympathetic one. He has endeavored to get at the real Washington behind the traditional hero and the National ideal, and he has been very successful in his effort. He has humanized Washington without in the least diminishing his great services or lowering the standard of his lofty character. It is impossible to have too many such books as this life of one of the greatest of Americans. They are, first and foremost, the very best educational material for American youth. (Harper & Brothers, New York.)

The admirers of Du Maurier—and how many there are in this country is best indicated by the

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sales of "Trilby," more than 1,000,000 copies of which have been bought and read by Americans—will welcome the two latest contributions by the artist's American publishers (Harper & Brothers, New York) to Du Maurierana. *In Bohemia with Du Maurier* is a record of the artist's early life in Paris by his intimate comrade of those days, Felix Moscheles, the well-known artist-musician-littérateur of London. Mr. Moscheles's characteristic charm appears in the style and literary contents of his familiar and friendly story; but perhaps the chief value of the volume lies in the sixty-three illustrations by Du Maurier. They are sketchy and impromptu in quality—not unlike some of Thackeray's similar pen-and-ink work. But they appear to be singularly different in spirit and method from the famous "Punch" drawings. Many of the best of these are embodied in the collection, published by the Messrs. Harper, called *English Society*, with an introduction by Mr. W. D. Howells. This, after all, in our opinion, is a product of the most satisfactory side of Du Maurier's versatile genus. The draughtsman's skill, the artist's imagination, the social satirist's wit, the humor of the genial observer of mankind, are all recorded here. What, for example, could be more keen than the picture of the supper-room in an English mansion during a fashionable party at which the following brief dialogue takes place:

She—After all, there's nothing better than the wing of a chicken! *Is* there, General?

He—I never tasted the wing of a chicken. I only know the *legs!* When I was *young*, you know, my parents always ate the wings, and *now* my *children* always do!

POEMS

The Book of the Hills, by O. C. Auringer (Henry Stowell & Son, Troy), is a volume of poems which are only occasionally poetic.——*The Substance of His House*, by Prosser Hall Frye (G. P. Putnam's Sons, New York), is very sentimental substance—indeed it were better called stuff.——The Rev. Benjamin Copeland has published through Messrs. Eaton & Mains, New York, *Poems Pastoral and Psalms*. The pastorals are poor, but under the next head there are some beautiful lines. In reading them one feels that it is their manifest destiny to be set to music. They are both expressive and spiritual.

BOOKS FOR YOUNG PEOPLE

Mr. James Otis continues to enjoy popularity as a writer of boys' books. His *With Lafayette at Yorktown* combines history and fiction in judicious proportion; it shows how two boys joined the Continental army and went through Lafayette's campaign as soldiers and spies. The pictures of camp life are interesting. Mr. Otis has also written *Wrecked on Spider Island*, a tale of marooning, treasure-finding, insurance-wrecking, etc., etc.—quite improbable, of course, but pleasing to the boyish imagination. (A. L. Burt, New York.)——Mr. Edward S. Ellis, in *The Phantom of the River*, adds another to his long list of stories having as heroes boys with quite preternatural sagacity. (H. T. Coates & Co., Philadelphia.)

A book of suggestions for arranging a home stage for the performance of Fairy Tale Plays has just been issued by Longmans, Green & Co., New York. The author, Mrs. Hugh Bell, has prepared several other books in the same line. This book dramatizes the familiar fairy plays, "The Forty Thieves," "Red Riding Hood," "Beauty and the Beast," "Jack and the Bean Stalk," "Cinderella," "The Sleeping Beauty," "Bluebeard," and others.

It will be a surprise to many people to know that *The Three Homes: A Tale for Fathers and Sons*, was written by Canon Farrar, who states in his preface that this is the only piece of literary work to which he had not before attached his name. The three homes are those of three boy friends—three cricketers; boys of different temperament, and growing up under entirely different influences. It is a book that would be as valuable to the fathers of boys as to the boys, as the writer had specially in mind methods of discipline and home influence. (E. P. Dutton & Co., New York.)——The writer of *A Virginia Cavalier*, Molly Elliott Seawell (Harper & Brothers, New York), has told in a most sympathetic spirit the story of the boyhood and youth of George Washington. The home life at Ferry Farm and Mount Vernon, and at Grey Court, the home of Lord Fairfax, reveals the high-mindedness and refinement of the three homes in which George Washington is said to have grown up. Little is said of the three brothers, but Betty Washington, his sister, and his half-brother, Laurence Washington, are brought well into the foreground of the story. There is an Indian fight, the history of the surveying experiences in the new country, and enough of the French and Indian wars to satisfy the dramatic instinct of the boy, to whom Washington is always a man and a general.

It is delightful to open such a book as *The Child World*, by Gabriel Setoun (John Lane, New York), charmingly illustrated by Charles Robinson. Every illustration is a delight, from the wee little maiden in the upper corner of the fly-leaf to the little maiden in the lower corner of the last fly-leaf. The following poem, illustrated by a demure little maiden holding the finger of one hand in the other, is irresistible—only one of the many to which that adjective might be applied in this delightful book of poems for children:

I saw a bumblebee to-day
Alight on a nettle-leaf;
And when he had rested and buzzed away,
He was not buzzing in grief.

"The nettle did not sting," you see,
I said to mother and nurse;
"For the nettle knows it he stung the bee,
The bee would sting him worse."

The coward nettles only sting
The hands that are soft and small,
For the gardener grips them like anything,
And they don't hurt him at all.

We believe that no good art is too good for children, but also that children cannot be expected to separate the fad-esque from the picturesque as an adult mind is able to. We therefore consider *In Childhood's Country*, by Louise Chandler Moulton, illustrated by Ethel Reed (Copeland & Day, Boston), an unsuccessful book: it is intended for children, but it can appeal only to grown people who are interested in deckle-edged paper, expansive margins, and drawings very well done, but of the most modern decorative school.

SCHOOL-BOOKS

The Students' Series of English Classics, published by Leach, Shewell & Sanborn, Boston, has just been enlarged by Dryden's "Palamon and Arcite," De Quincey's "Revolt of the Tartars," Carlyle's "Essay on Burns," and Goldsmith's "Vicar of Wakefield." Dryden's poem is edited by Warren Fenno Gregory, A.M., and contains a valuable

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biographical sketch of Dryden, a list of his works, and the comments on his work by Johnson, Scott, Macaulay, Taine, Saintsbury, and Lowell. "The Revolt of the Tartars" is edited by Franklin T. Baker, Professor of English in the Teachers' College, New York, with a sketch of the life of De Quincey. Carlyle's "Essay on Burns" is edited by W. K. Wicks, M.A., of Amherst, with a biographical sketch. "The Vicar of Wakefield" is edited by James Gilbert Riggs, Superintendent of Schools at Plattsburg, N. Y. The book contains a biographical sketch and list of works of Oliver Goldsmith, and critical comments on Goldsmith by Goethe, Irving, Thackeray, and Black, with valuable notes.

The Forms of Discourse, by Mr. William B. Cairns, of the University of Wisconsin (Ginn & Co., New York), is, as its author informs us, an attempt to present the subject of literary invention in a form suited to the needs of pupils in high schools and colleges. A book on rhetoric is assuredly one of the hardest things to compile. Some authors assume that its study is the study of style, and nothing else. When they treat the forms of discourse, they do so only by way of literary analysis. Whereas style comes appropriately first, it is, as we are well reminded, not a study in which progress can be forced. In order to reach normal growth, this study should be carried on simultaneously with that of invention. Mr. Cairns's volume is valuable in this respect, and his text-book differs from any other now before the public. It relieves that long-felt trouble of the student when asked to prepare a composition, a trouble caused not so much by matters of diction as by such questions as, "What subject shall I choose?" "What shall I say about it?" and "How shall I express my thoughts to suit this particular occasion?"

MISCELLANEOUS

The Square of Sevens purports to be "an authoritative system of cartomancy." Mr. E. I. Stevenson in a prefatory note explains that this is a reproduction of a famous and rare old book by one Robert Antrobus, who flourished in the first half of the eighteenth century. Whatever its origin, those who wish to pass an idle hour in making believe that they believe in card necromancy will here find an elaborate system expressed in somewhat antique form. The book is oddly and charmingly printed. (Harper & Brothers, New York.)

One of the most useful reference-books in The Outlook's editorial library is *The New York Charities Directory*. It contains a vast deal of information, in brief space and well indexed, about all philanthropic and educational societies and institutions and churches in the city. The information is authoritative, as coming from the Charity Organization Society. The number and variety of the societies cannot fail to impress one with the extent of the charity work of the metropolis. There are about 2,000 institutions mentioned in the 500 pages of this book. The title-page quotes the excellent motto of the Charity Organization Society, "United, an Army; Divided, a Mob."

How to Listen to Music, by the well-known critic, Mr. H. E. Krehbiel (Charles Scribner's Sons, New York), might justly be called the music-lover's enchiridion. There is scarcely an amateur who will not get more profit as well as more pleasure from orchestral concerts after having read it. It not only evinces knowledge of a high order on the part of the author, but the still rarer quality of knowing just how to adapt technical learning to the average non-professional mind.

Margaret Huntington Hooker has made a collection of scarce, curious, and valuable recipes, compiled from "old and reliable sources." She has called the book *Ye Gentlewoman's Housewifery*. (Dodd, Mead & Co., New York.) A delightful introduction contains the following paragraph:

Mrs. Hannah Glaſs—who hath done more for the happiness of mankind than all the blue ſtockings of this or any other age. There is ſcarcely a civilized being who hath not been benefited by her labours in the cauſe of human happineſs, and it is one of the indications of a baſe ungrateful world that neither ſtatute nor monument, nay, not even a biography or a pudding hath been confecrated to her memory—Mrs. Glaſs's unparalleled genius as far outſhines and overtops that of Mrs. Hemans and other female venders of empty poetry, as doth a white fricaſſee or a diſh of buttered eggs exceed the frothy evaporations of a brain moiſtened by the dews of Parnaſſus. What comparison can there be between the falſe ſentiment and flimſy philoſophy of Madame de Staël and the ſolid puddings of Mrs. Glaſs? Talk of an Epic poem! Verily, gentle reader, it is little better than downright nonſenſe. There are the Iliad, the Odyſſey, the Aeneid, the Pharſalia, the Argonaut, the Jeruſalem Delivered, the Paradiſe Loſt, the Henriade, and the Viſion of Columber. But there is only one plum pudding and one Mrs. Glaſs!

This from an American cook-book of the present century! Would that Mrs. Glass had more followers to-day! "Ye Gentlewoman's Housewifery" certainly would not satisfy the consciences of many of the nineteenth century housekeepers. The following is the recipe for pancakes:

Pan-Cakes ſhould be made with half a pint of Milk, ſalt, three great ſpoonsful of Sugar, ſpiced with Cinnamon, Cloves, Roſe-water or Lemonbrandy, just as you happen to have it. Flour ſtirred to make a batter. If you have no Eggs or with to ſave them ſupply the Place with two or three ſpoonsful of Lively emptings, but they muſt ſtand five or six hours to Riſe. A ſpoonful or more of New England Rum makes pan-cakes Light. Flip makes very nice Pan-cakes. In this case nothing is done, but to Sweeten your mug of beer with Molaſſes, put in one glaſs of N. E. rum, heat it till it Foams by putting in a red hot Poker: and ſtir it up with Flour as thick as other Pan-cakes.

The recipe for custard pie is really valuable. In turning the pages of this book one is impressed with the simplicity of housekeeping in our day as compared with the days of the famous Mrs. Glass; and this simplicity is due to the labor-saving devices of the present day, and the knowledge of chemistry which has taken from the housekeeper much of the care and work that were inseparable from housekeeping in the olden time. Not the least interesting of the pages in the book are those devoted to the "Approved secrets in physicke and chirurgery." Though one might be grateful for being spared the using of many of these "approved secrets," "the Vapours and Hysteric Fits" approved secret is as valuable to-day as when it was written, especially this: "Endeavor to preserve a Cheerful spirit, putting the best Construction on Everybodys Words and Behavior"—a little moral stimulant as useful to-day as when it was prepared.

—Mr. Harold Frederic writes to the New York "Times" that "the practice of practically gutting new books under the pretense of reviewing them has been carried to great lengths here by T. P. O'Connor in the 'Weekly Sun' and by W. T. Stead in the 'Review of Reviews,' and authors and publishers have never quite made up their minds whether it is serviceable to the book or not. Perhaps the general feeling was that it helped novels, but hurt books of travel, history, and the like. Mrs. Humphry Ward, however, does not hold this view, for she is applying for an injunction

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against the sale of the current number of Stead's 'Review,' which quotes large blocks from her book, 'Sir George Tressady.'"

Literary Notes

—Professor Maspero's "Dawn of Civilization" has now been followed by his "Struggle of the Nations: Egypt, Syria, and Assyria." The book includes the story of the Israelite sojourn in Egypt.

—Professor Palgrave, of "Golden Treasury" fame, has been preparing an anthology of the landscape art of the poets, from Homer to Tennyson. It seems strange that no one has yet carried out this idea.

—The "New Century Review" has now made its appearance in England. It is to be a monthly international journal of literature, politics, sociology, and religion, and will be sold at a sixpence. Its headquarters are at Oxford.

—Sir Walter Besant's new novel is to be named "A Fountain Sealed," and is to be a romance of the latter half of the last century.

—The newest quarterly is called "Americana Germanica," and is devoted to the comparative study of the literary, linguistic, and other cultural relations of Germany and America. The quarterly is under the editorship of Mr. Marion Dexter Learned, of the University of Pennsylvania, and is published by the Macmillan Company, New York.

—The rumor that the delay in the publication of a biography of Lord Tennyson was due to a difference of opinion in the Tennyson family as to the wisdom of publishing certain portions is declared by the London "Academy" to be unfounded. The journal says that the delay has been caused solely "by the magnitude of the work."

—Mr. Ford writes from London to the New York "Tribune" that Mr. Bramwell Booth's strictures on the disappearance of certain passages of Herbert Spencer's "Social Ethics" in the revised edition have brought out a delightfully characteristic letter from the philosopher in the "Times." He recognizes the conflict between his earlier and later beliefs, and confesses that he has learned something in the course of the forty years during which he has enjoyed leisure for thinking out fully a few things at first thought out only in part. He remarks, philosophically: "It would be strange if a writer on evolution contended that his own ideas were the only things that had undergone no evolution."

—In these days when sensationalism and straining after effect seem to be prime motives in journalism and periodical literature, it is always a relief, a pleasure, and an encouragement to turn to the pages of the "Atlantic Monthly." The oldest literary magazine published in this country, it has possessed throughout its long career an unshaken reputation for solidity of character and finish of workmanship that has given it an enviable position among American periodicals. Its announcements for 1897 promise that the high standards of its past—standards set by Hawthorne, Emerson, Lowell, Holmes, Longfellow, Whittier, Parkman, and others of that illustrious group of men of letters—will be maintained with catholic taste, human sympathy, and trained skill. It deserves to have conferred upon it by a convocation of its contemporaries, in which The Outlook would be glad to join, the honorary title of "*Exemplar litterarum humanarum*." It professes on its title-page to be devoted to "literature, science, art, and politics," and it lives up to its profession.

Books Received

For the week ending December 18, 1896

A. L. BURT, NEW YORK

Otis, James. With Lafayette at Yorktown. $1.
Otis, James. Wrecked on Spider Island. $1.

HENRY T. COATES & CO., PHILADELPHIA

Ellis, Edward S. The Phantom of the River.

COPELAND & DAY, BOSTON

Moulton, Louise Chandler. In Childhood's Country. Illustrated by Ethel Reed. $2.

DODD, MEAD & CO., NEW YORK

Dunbar, Paul Laurence. Lyrics of Lowly Life. $1.25.
Hooker, Margaret H. Ye Gentlewoman's Housewifery. $1.50.

E. P. DUTTON & CO., NEW YORK

Farrar, Very Rev. F. W., D.D. The Three Homes. $1.50.
Brooks, Rt. Rev. Phillips, D.D. New Starts in Life and Other Sermons. $1.75.

EATON & MAINS, NEW YORK

Kimball, Henry D., D.D. Beyond the Horizon. $1.
Haddock, Frank C. A Boy and the Christ. 60 cts.
Copeland, Rev. Benjamin. Poems Pastoral and Psalms. 50 cts.

GINN & CO., BOSTON

Cairns, William B. The Forms of Discourse.
Thorp, Frank Hall. Inorganic Chemical Preparations. $1.60.

HARPER & BROS., NEW YORK

Moscheles, Felix. In Bohemia with Du Maurier. Drawings by G. Du Maurier. $2.50.
Warner, Charles Dudley. The Relation of Literature to Life. $1.50.
Davis, Rebecca Harding. Frances Waldeaux. $1.25.
Seawell, Molly Elliot. A Virginia Cavalier. $1.50.
Wilson, Woodrow. George Washington. $3.
English Society Sketched by George Du Maurier. $2.50.
Stevenson, E. Irenæus. The Square of Sevens. $1.50.

H. L. HASTINGS, BOSTON

Hastings, H. L. A Square Talk to Young Men About the Inspiration of the Bible.

JOHN LANE, NEW YORK

Setoun, Gabriel. The Child World. $1.50.
Street, G. S. The Wise and the Wayward. $1.50.

THE MACMILLAN CO., NEW YORK

Cartwright, Julia (Mrs. Henry Ady). Jean François Millet, His Life and Letters. $5.

THOMAS NELSON & SONS, NEW YORK

Wilson, Sir Charles, Prof. A. H. Sayce, Marcus Dods, and Others. The Illustrated Bible Treasury. Edited by William Wright, D.D. Illustrated. $2.

CHARLES SCRIBNER'S SONS, NEW YORK

Bibliographica. Part XI. (Imported.) $2.
Dahle, Bishop Lars Neilsen. Life After Death. Translated by Rev. John Beveridge. (Imported.) $3.50.
The Critical Review of Theological and Philosophical Literature. Edited by Prof. S. D. F. Salmond, D.D. (Imported.) Vol. VI. $2.
Cave, Alfred, D.D. An Introduction to Theology. (Imported.) $4.50.
Carlyle, Thomas. Sartor Resartus. (Imported.) $1.25.
Vaughan, Henry. Poems. Edited by E. K. Chambers. (Imported.) 2 Vols. $3.50.
Horner, Susan and Joanna. Walks in Florence and Its Environs. (Imported.) 2 Vols. $4.
Johnson, Samuel. Lives of the Poets. Edited by Arthur Waugh. (Imported.) Vol. VI. $2.50.
Robertson, Alexander, D.D. Through the Dolomites. (Imported.) $2.50.
Woods, F. H. The Hope of Israel. (Imported.) $1.40.
Betis, Victor, and Howard Swan. Class-Room Conversations in French. (Imported.) 80 cts.
Krehbiel, Henry Edward. How to Listen to Music. $1.25.
Barrie, J. M. The Novels, Tales, and Sketches. Sentimental Tommy, Vol. II. My Lady Nicotine; Margaret Ogilvy (in one volume). $2 each.

HENRY STOWELL & SON, TROY

Auringer, O. C. The Book of the Hills.

UNIVERSALIST PUBLISHING HOUSE, BOSTON

The Universalist Register for 1897. Edited by Richard Eddy, D.D. 15 cts.

FREDERICK WARNE & CO., NEW YORK

Whittle, James Lowry. Grover Cleveland. $1.25.
The Royal Natural History. Edited by Richard Lydekker. No. 35 (Vol. VI., No. 5). No. 36 (Vol. VI., No. 6). 50 cts. each.

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The Religious World

Missionary Progress

The January number of the "Missionary Review of the World" contains an interesting summary of the progress which has been made in foreign missions. The figures are taken from various authorities, and presumably are correct. The article is by Dr. George W. Peck, of Buffalo, N. Y. According to his figures, in the year 1825 there were only 60,000 Christians in all the mission churches of the world. In fifty years from that time the annual increase of Christians in mission fields was about 60,000, while in seventy years the annual increase was about 100,000. In other words, the gain in seventy years had risen from a very small number to 100,000 converts per year. In the whole of the first hundred years after the birth of Christ the additions to the Church were only 500,000, but now it is increasing at the rate of 100,000 per year. In the year 1800 there were 200,000,000 nominal Christians in the whole world. During the next ninety years that number was augmented by 70,000,000. "Thus on the average Christianity expanded more than thirty times faster during each decade of the missionary century than it did during each decade of the previous eighteen centuries." Dr. Peck then considers the facts as related to the United States. At the beginning of the present century the church membership was only one out of eighteen of the population; while now it is one out of four and one-half of the population. That is, our church membership has increased from about seven per cent. to nearly twenty-five per cent. of the population. It is estimated that not more than 8,750,000 copies of the Bible had been printed in the world up to the year 1804, but since that time 256,000,000 copies have been issued. We are well aware that figures are not always reliable. All who bear the Christian name do not possess the spirit of Christ; and yet the figures do bear a certain testimony to the value of Christianity. They unquestionably show that, while in certain localities the type of Christianity may have been higher in other times, in the world at large the progress has been greater than the most sanguine Christian would have imagined if he were not familiar with the facts. We believe these figures do not exaggerate the advancement which the Church has made during what is properly called the greatest mission century in its history.

In Madagascar

When the French rule was confirmed in Madagascar, many felt that the era of Protestant missions was at an end; that the influence of the French would be given entirely to the Roman Catholics, and that all the splendid achievements of English Christians would practically be destroyed. Happily, that anticipation has been proven to be without foundation. The French occupancy of the island has thus far been marked by great moderation, an English missionary himself being the witness. According to the Rev. W. E. Cousins, since the French assumed control the condition of the country in all the large towns has improved. Many roads have been constructed, and other public improvements are in progress. The present Governor is himself a Protestant, and has made it clearly understood that Protestantism will have an equal chance with Romanism. The missionaries are having to face many difficulties, but they are chiefly in those parts which the French have not been able to penetrate. As many as four hundred churches have been destroyed, but that is the result of a nationalistic revival which opposes all foreigners, and Christianity because it is a foreign religion. Persecution is not inspired by the Jesuits, but is, in part, directed against them. So far as there is any religious element in the movement, it is a recurrence to the original heathenism which prevailed in the island. The outlook is not by any means altogether discouraging. The condition of society which always prevails where there are a large number of resident troops is not favorable to the growth of missions, and the terrible hostility of the more savage people of the interior is also resulting in great suffering on the part of many native Christians; and it has been proven that the faith of many was only nominal. But a most encouraging fact is that, so far as can now be seen, there is no indication on the part of the French Government of an intention to discriminate against any special form of Christianity. Protestants and Romanists will have an equal opportunity.

A Modern Apostle

One of the noblest missionaries of recent times is the Rev. Egerton R. Young, whose heroic service among the Indians of British Columbia is now well known. Mr. Young and his wife went a thousand miles north of St. Paul, where the nearest post-office was four hundred miles distant, and where they received their daily paper but twice a year. He says they "lived in a land so remote from cultivation that the word 'bread' was literally unknown, and the petition 'Give us this day our daily bread' had to be translated 'Give us something this day to keep us in life.'" He says: "For years we did not begin to live as well as the thieves and murderers in the penitentiaries of Great Britain and America, but it was blessed work and we were happy in it." In a vivid article in the "Missionary Review" Mr. Young gives a brief account of some phases of his work, and tells the story of the translation of the Bible, and the invention of a written language. He says: "In some of our villages eighty per cent. of our people over eight years of age are now reading in their own tongue the blessed Book." His story of the loyalty of the Indians to their convictions may well be read by those who make light of the sanctity of the Lord's Day, and with whom a promise has no binding obligation. Illustrating this point, he relates an incident of failure on the part of a commissioner to meet the Indians, as he had promised, with provisions. The provisions were on hand, but the commissioner had not arrived to distribute them. The Indians waited two days and three days, until they were almost starving, and when they found the commissioner he proposed to come to them on Sunday, but they refused even to receive their food on that day because it was the Lord's Day. Such simplicity may excite a smile in our easy-going time, but it is a type of loyalty to conviction which may be wisely cultivated in many circles. In another place he describes an interview between Mrs. Young and an old Indian, whom she declared

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to be the most interesting Christian that she had ever met, and who Mr. Young afterward told her had in earlier days been a cannibal, and who had eaten his first wife. Yet that man had been so utterly changed that all who knew him felt that his Christianity was genuine and vital. No one can read the story of the work of Mr. and Mrs. Young in the region of the Hudson's Bay Company without feeling that the days of heroism are not past, and that many modern Christian missionaries have performed a service for the kingdom of God as wonderful as any in the apostolic or the martyr days.

A London Anniversary

The church of which the Rev. J. Guinness Rogers, D.D., has been pastor for thirty years has just celebrated its two hundred and fiftieth anniversary. The Independent Church of Clapham is one of the strongest in the metropolitan district, and its pastor is now perhaps the most prominent of the elder Congregational leaders. The location of the church is near the Clapham Common. It was founded in 1646. On a recent Sunday Dr. Rogers preached special anniversary sermons, and others, like Dr. Charles A. Berry and Principal Fairbairn, took part in the celebration. We quote from the anniversary sermon of the venerable pastor as it is reported in the "British Weekly:"

One of the few early facts known of the Clapham Church is that an early pastor (Mr. William Bridge, M.A.) was one of the five men who, in the Westminster Assembly, stood out for full liberty of conscience. In 1760 the squire of the parish hired a mob from London, who wrecked the pulpit and building, because an obnoxious minister from Southwark preached. Dissent is never an attitude agreeable to unreasonable men, but it was forced upon the Congregational churches. From this starting-point the Doctor passed to a vindication of the influence upon national life of these quiet, unobtrusive spiritual churches, and an eloquent appreciation of the courage and faithfulness shown by the 2,000 evicted clergymen of 1662. But no church can live upon its history. It only lives as it does its work. It is only a true church as it brings a message to the generation, as it accomplishes its task, as it becomes more and more a channel of life to men; and for all these ends it must be a living church. The true church is a lighthouse to men, in which Christ himself is the light, the inspiration, the strength, and the source of all power and help. This sermon was listened to with the keenest attention by a large congregation, and was one of the most piquant, forceful, and inspiring ever delivered by the Doctor.

The Bishop of Rochester on Socialism

Economic liberalism seems to be growing stronger and stronger in the English Establishment. The London "Clarion" reports that the Bishop of Rochester, in a recent lecture at Birmingham on "The Church and Social Problems," declared that, though he was no collectivist,

he thought a special duty rested upon all who in any degree enjoyed the good things of the existing system to look with very earnest and sympathetic candor towards those thoughts which, to use a single name, were Socialist in color. There was so much in Socialism which, it seemed to him, echoed the spirit of the words of Christ himself. He recognized in Socialism a largeness of human aim, a desire for a kingdom on earth of justice and love, sympathy for the weak, a desire to control the thrust and stress of material forces and self-regarding impulses under the sway of higher and more noble human motives, and assertion of the universal obligation upon every single life of the law of service to God and man, a burning impatience of all the open sores and crying evils and frightful inequalities of opportunity and advantage in our present social life. Along with those things he often saw a self-denying personal disinterestedness, a devoted toil, a consuming zeal in many of its representatives, in honoring which he was sure that he honored his Master, and from which he knew that he and the like of him had much to learn that was really His.

The Wants and Dangers of Syria

The veteran missionary, the Rev. H. H. Jessup, D.D., of Beirut, has written a letter to the Secretary of the Foreign Board of the Presbyterian Church on "The Wants and Dangers of Syria" which we condense for our readers. Dr. Jessup asks for special prayer for the thousands of Syrian men and women who have emigrated from their native land to North and South America and Australia. The number is estimated at not less than eighty thousand. They are exposed to peculiar temptations from the vices of other lands. About one-third of this number return to their homes, and either help or hinder the work of the missionaries. Dr. Jessup then speaks with great earnestness of the danger that a corrupt European civilization may prove the ruin of Syria. Great good has already been done by the missionary, charitable, and educational institutions taken there by the United States, Great Britain, and the Continent of Europe; but, on the other hand, intemperance, horse-racing, and gambling have come in upon the land like a deluge. The most serious menace to the morals of Syria he finds in the "Hotel Casino" which is now in process of erection on one of the stations of the Damascus Railway, at an elevation of forty-five hundred feet above the sea. Here a French syndicate are building a palace of gambling, designed to take the place of Monte Carlo when the license there shall terminate. It is to be a hotel with every European luxury and attraction. It will draw multitudes from Europe, and work great moral ruin in Syria. Gambling is contrary to the Mohammedan law, and it remains to be seen whether the vice which will be driven out of Europe will be sanctioned there. Well may the missionaries pray to be delivered from the corrupting influences of Occidental civilization, which often do more harm than the missionaries can do good! Dr. Jessup asks also that Christian people pray that the restrictions on the printing of books, tracts, and newspapers should be removed. At present they are intolerable. He also asks prayer that the missionaries may have the grace of patience, declaring that the present crisis in the East is a test of courage and patience. All who have had the privilege of seeing and hearing Dr. Jessup will appreciate the force of his suggestions. He is not a man to be led away by his feelings. If he speaks strongly, it is because there is great need of such speech. It is a burning shame that missionaries of selfishness and crime should follow the missionaries of the cross wherever they go around the world, and in large measure neutralize their beneficent work.

The Question of the Gown

A case has just been decided in the English courts which doubtless seemed to some to be of great importance, but which in Americans can only excite a feeling of amusement and of pity; a case which could be known only in a land where there is an Established Church. It seems that some years ago a lady living in Bournemouth, the widow of an English clergyman, "wishing to guard against improper innovations, left a sum of money in trust for the clergyman, on condition that the black gown was always worn in preaching, unless it should be made positively illegal; and, furthermore, that the incumbent should sign an undertaking, pledging himself to fulfill this condition of the trust." A certain Mr. Selwyn, who was incumbent of that church,

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refused to comply with these conditions, and applied to the court to compel the payment of the endowment. That was the case, and it was appealed from one court to another, but in each case the will was supported. Mr. Selwyn insisted that the use of the black gown itself was illegal. The whole affair to an American seems supremely ridiculous. While a minister was devoting his energies in the courts to the question of what kind of a garment he might wear in the public services, multitudes of people were waiting for the message of the Gospel. Those who tithe mint, anise, and cumin are not all dead yet! We are thankful, however, that there is little danger of such a controversy ever arising in this country; and we should think that the friends of the Establishment in Great Britain would long for a time when such spectacles would be impossible there.

The Home Department

The Home Department for Biblical Study is one of the institutions of our time. Just where it began we do not know, but it is finding a place in many churches. It is more than a department of the Sunday-school, although it is usually administered through the Sunday-school. It is a plan for enlisting a large number of the congregation in the systematic study of the Word of God. One of our suburban churches, which has had such a department heretofore, has recently taken an advance step, with the result that more than a hundred adults, many of them among the most prominent men and women in the congregation, have signed the pledge agreeing to study each week the same lessons that are studied in the Sunday-school. The plan in that church is to have the same passages of Scripture considered at the weekly prayer-meeting, and often also the subject of the Sunday morning sermon. The result will be that at the end of the year the people of that congregation will have a systematic knowledge of the teachings of Christ such as would otherwise have been impossible. The Home Department is one of the most important departments of church work, and one which ought to find a place in all churches. In the one to which we have referred the lessons used are the Blakeslee Lessons on the Teachings of Christ; and while the adults are considering the teachings of Christ the children will be studying the events in his life and ministry. Thus the whole church will be at work upon the same part of the Bible, and the benefit will be instant and universal.

Home Missionaries and Hard Times

The times are improving slowly. Yet the present winter promises to be financially one of the severest which has yet been experienced. The fact that the missionary societies have made such a strenuous effort to pay their past debts, combined with the fact that the times have not as yet generally improved, is making the outlook for the treasuries of some of those societies far from favorable. The Congregational Home Missionary Society is a case in point. In common with other Congregational societies it paid a heavy debt, but it now finds itself obliged to face the fact that its receipts this year have been $110,000 less than in the same months last year, a decline of more than one-half. Of this falling off $65,000 were in donations and $45,000 in legacies. Already the appropriations have been scaled down to what seems to be the lowest possible point. The missionaries on the frontier are at the beginning of a long and severe winter, in dire need of all their small salaries, while the directors of the Society at home are looking into an almost empty treasury. The exigency is great. It can be met only by prompt action, and, if necessary, instant and general sacrifice. The churches have not yet begun to sacrifice. The wealthy church members have not begun to give as have the poorer. There is money enough in the possession of the rich to lift all these forms of Christian activity out of their embarrassment. The cry that such responsibility ought to be distributed is liable to abuse. The poor usually give far more in proportion than the well-to-do. If necessary, prosperous churches ought to cut down their expenses and unite in a movement to prevent suffering on the part of the heroic workers who have undertaken the difficult work at the front. Of course it is possible that next month may show a great increase in the receipts of this Society. It is devoutly to be hoped that there may be an improvement in the condition of the treasury.

Young Men's Christian Union

The recent celebration of the fifth anniversary of the Ladies' Auxiliary of the Young Men's Christian Union again brings to our attention that excellent organization, of which we have before spoken, and which is doing such an active work in the northern section of our city. Although the Union is scarcely nine years old, its beneficent influence has already been so effectually spread, and the advantages of its existence become so apparent, that both in and out of its immediate district have arisen friends who, notwithstanding the hard times, have enabled it to carry on and enlarge its work, while maintaining its reputation for always meeting its engagements promptly. Having for its object the upbuilding of character, it proceeds by providing a comfortable place of resort for the young men, wherein they will be free from temptations to evil, and may enjoy the advantages of gymnasium, baths, educational classes, lectures, concerts, etc. Religious meetings in its rooms are not a feature of its work, but the Christian spirit and example extends throughout. Every young man is considered a gentleman and expected to conduct himself as such, and this simple rule is the only one which has ever been needed. The Union's property, corner Westchester and Bergen Avenues, is finely located, and, although the building is small, an effort will be made to replace it before many years. The Ladies' Auxiliary aims to provide for the girls some of the advantages which the Union offers the young men. Considerable attention has also been given to fresh-air work among the poor. By their own efforts the ladies have raised over three thousand dollars, but the scope of their work has been very much hampered by being obliged to conduct it so that it would not interfere with that of the Union proper, and an annex building exclusively for their purposes is very much needed.

Texas Christian Lectureship

The Texas Christian Lectureship held its four days' annual session for 1896 in the early part of December at Bonham. This lectureship is a kind of spiritual and intellectual exchange maintained by the preachers of the Disciples of Christ in Texas,

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and its educational influence has been a great agency for good for many years. The programme committee assigns a number of the strongest men in the State to discuss certain vital issues confronting the churches; they are required to write their lectures and mail them to certain other ministers appointed to review the lectures, so that the Association has the benefit of the original treatment, and also the mature and scholarly opinion of able critics. This method of treatment secures broad and practical results, and especially helpful they have been to the younger men of the State. The following partial list of themes and speakers gives an idea of the scope and trend of the recent meeting: "Harmony of the Work of Evangelist and Pastor" was ably discussed by the Rev. B. B. Sanders, of Austin; "The Bible in the Light of Modern Research," by the Rev. F. N. Calvin, of Waco, was much enjoyed, though perhaps not of equal acceptance to all. "The Gospel in the Cities," by Dr. J. W. Lowber; "The Gospel in the Country," by the Rev. C. McPherson; "An Educated Ministry," by Professor Comparethe; and a large symposium on "The Working Church," seven phases of which were presented by as many specialists in as many departments of work, all elicited close attention and deep interest. One of the most enjoyable features of the lectureship was the Normal Bible Lecture given each morning by experts in that line of work. The general supervision of the sessions by the venerable Charles Carlton, President of Carlton Female College, did much toward making the social features of the lectureship a success. We see no reason why the ministers of the several denominations of other States might not profitably maintain a lectureship similar to this one in Texas.

A Down-Town Church

The Metropolitan Temple of New York City has just issued its annual report. During the year 284,925 people have attended its services, being an average of 5,450 per week. Dr. Cadman has received into church fellowship 340 members, and the educational and literary sides of this phenomenal growth have been cared for by numerous circles, class-meetings, sewing-schools, choirs, etc. The broader evangelical school finds expositions in the preaching, while the charge that this does not secure adequate spiritual results is not sustained by the facts of this particular case. The concerts are given weekly, also the lectures. Both are free to the people. During the year Dr. Abbott, Dr. Joseph Agar Beet, the Rev. W. L. Watkinson, Dr. Buckley, Bishops Warren, Newman, and Andrews, have preached in the Temple, and the Sunday evening audiences in this down-town church overcrowd the building, numbering from 1,500 to 1,800 people.

Is This a New Denomination?

A church is to be erected in North Adams, Mass., to be known as The Church of Glad Tidings. Its distinctive article of faith will be what is known as Conditional Immortality, or life in Christ alone. It will be open to pastors of various denominations, but the teaching will not all be according to accepted orthodoxy. When the divergence is so slight, is another denomination necessary? This will be the one hundred and fifty-seventh, or thereabouts, in this country.

Correspondence

"Divine Healing"

To the Editors of The Outlook:

I think you hardly meet the case in your reply to "C. R." in your issue of December 5. "C. R." asks: 1. Do you consider that there is any Scriptural foundation for the belief in divine healing? You answer, For a belief, yes; see Psalm ciii., 3. You might have quoted a very large body of Scripture which, it seems to me, is a warrant for that belief. See Isaiah liii., 4; the Hebrew is "He bore our sicknesses." See also Matthew's understanding of this text (Matthew viii., 17). See also the name by which God revealed himself (Exodus xv., 26), "I am Jehovah Rapha," *i.e.*, Jehovah your repairer, healer, etc. See also Job xxxiii., 19–30 inclusive; Deuteronomy vii., 15; 2 Chronicles xxx., 20; Psalm xxx., 2, 3, and many others in the Old Testament. In the New Testament a very notable proof is found in a right translation and interpretation of Acts iv., 7–12. See the account of the healing of the lame man at the gate of the temple. Peter and John were examined by the Council, inquiring, "In what power or in what name did ye do this?" Notice, the only question being considered is, By what means was this cure effected? There is no ambiguity about the question, and the answer is equally clear: "Rulers of the people and elders of Israel, if we be inquired of as to the good deed done to the ailing man (as to how he has been healed), be it known unto you that by the name of Jesus Christ of Nazareth . . . doth this man stand here before you whole," and there is not salvation (Greek *soteria*, *i. e.*, healing, soundness, health) in any other, for there is none other name given under heaven or among men whereby we must be saved, *i. e.*, healed, Greek *sodzo*.

There is no question as to the salvation of the soul; that was not the subject of inquiry, neither is it in the text. Peter so understood it and answered accordingly. As to James v., 15, the statement is not that the anointing shall heal the sick, but that "The prayer of faith shall save" (Greek *sodso*), *i. e.*, heal the sick. For the use of the Greek *sodso* see Mark v., 23; Luke viii., 36; Acts xiv., 9, and xxvii., 34, where it is rendered healed or made whole physically. But the text demands that the prayer shall be energized and inwrought by the divine energy. To me the plain teaching of the Bible seems to be that divine healing is a legitimate part of the inheritance of those who are obedient to God in all things and who believe for it, but it is nowhere promised to the disobedient or the unbelieving.

2. As to Mark xvi., 9–20, being a later addition, that would greatly strengthen the claim of those who believe in divine healing, because of the direct testimony of verse 20 to the belief and the experience.

You say of this passage, to wit, verse 18, "If it be a valid argument, it is a guarantee against the effect of an overdose of morphine." Which is true, but only to "those who are believing these things"—see Young's translation. This promise belongs only

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to those who believe these things, and it is no guarantee against presumption.

As to Matthew xvii., 20, you say nothing, and yet it is a plain statement, and requires for its proof only the *condition of faith* on the part of the believer. The trouble is we do not believe God and appropriate what he gives. Consequently we do not realize the promised results of faith.

Again, you say as to the other texts the promise to faith is always conditional, expressly or impliedly on the use of means. Clearly this is not so understood by those who accept them as inculcating faith for divine healing.

As to the claim of freedom from bodily ills being too sweeping, if the above conclusions be correct, then those who believe have a right to claim deliverance from sickness, but only unwise persons would think that the body should not grow old, or die. The last enemy (Death) has not yet been destroyed. As to paralysis and cancer, they are in these days often cured in answer to "the prayer of faith," as is proven by a constantly increasing volume of unimpeachable testimony.

3. Is there ground in John xiv., 12, for the claim that we should effect cures by the methods which Christ employed, namely, by prayer and the laying on of hands? You answer "may," not "should." "Many cases are amenable to such treatment, provided they have the same faith in it which the subjects of Jesus' treatment had." Quite right, and there is no promise to any other faith. And this will include all lepers, etc., who have the same faith.

In your reference to Hebrews ii., 9, it seems to me that text will not bear your construction. The question is not death, but "divine healing" of the man when sick.

As you say, and that wisely, controversy should be avoided; it is unprofitable, and seldom productive of good. The Christian should bear testimony to the facts of experience.

As to Christian Science, it seems to me that that system should not be named "Christian;" but, as I understand C. R., his inquiries do not relate to Christian Science, but to divine healing pure and simple, which I believe to be an eminently Scriptural belief, and verified in experience. And I believe the supreme value and interest in Christianity consists in the fact that it stands for a complete regeneration of the man in spirit, soul, and body—socially, politically, and religiously.

D. J. S.

[We agree with you that "Christianity stands for a complete regeneration of the man in spirit, soul, and body." But there can be no common ground for argument upon the subject with one who denies, as we understand you to do, that the Scriptural promise to faith is "always conditioned expressly or impliedly on the use of means" for the securing of the thing prayed for. Such denial we regard as a serious and mischievous error. We are exhorted to work out our own salvation, because it is God who works in us. To except cases of disease from this rule, which we apply in every other case, finds no warrant that we can discover either in Scripture or in reason.—THE EDITORS.]

The Bible and Small Type

To the Editors of The Outlook:

One of my parishioners has given me such a good illustration of the ill effect of fine print in Bibles that I send it to you, hoping that it may add to the force of my appeal to the American Bible Society published in your issue of October 17.

This lady is one of those people who excuse their own failures in duty by cultivating a tender conscience for the sins of other people, and especially of members of the Church.

She attends church occasionally, and is in every way a most correct person as the world goes, but has always rejected all appeals made to her to come out and make a public profession of faith in Christ; although her only son is a professed Christian.

I was making an appeal to her to become one of Christ's flock, both on her son's account and on her own, when, after she had positively refused to do so, I said to her:

"You are quieting your conscience by dwelling on the faults of others; do you read your Bible?"

"No," replied she, "I do not. There was given to me when I was a child a Bible in very small print, and it has been years now since I read it, for I found that it hurt my eyes."

My reply to this was to give her a set of the 24mo edition of the Gospels published by the Bible Society in separate volumes.

The moral of the story is plain.

J. R. T.

Bryan, Texas.

[Our correspondent's point is well taken, but we are not so sure about the plainness of the moral. We doubt if so naïve a sinner would read her Bible if it were printed in display pica. We should suggest trying her with the thumb-nail Bible published by the Oxford University Press, which is so small that it can be read only by the aid of the little magnifying-glass which is carried in a little pocket inside the cover. Perhaps Curiosity would accomplish what Conscience apparently cannot.—THE EDITORS.]

Indian Reform

To the Editors of The Outlook:

The opinions of Dennis Crowley on the management of the Reservation Indians, in The Outlook of November 14, have interested me very much. I cannot speak from an experience of twenty-seven years with Reservation Indians, as Mr. Crowley does, but can most heartily indorse every point he makes, and would like to add a few more. To us who live with the Indians, and who work for their advancement, it often seems as though, in the management of Indians by Government officials, theory were ruling and had even "run to seed," while many practical points had been lost sight of entirely.

1. As to the selection of agents, not only should an agent be both capable and honest, but if he is to be a civilizing and an uplifting force, he should have an ideal to work towards. The man who thinks that, no matter what is done for the Indians, they are, and always will remain, senseless dependents on our paternal Government, is manifestly out of place in the office of Indian agent. Under the leadership of such a man the Indians will not make the progress that they can and will make under a wise leader. For to the Indians the agent and the agent's opinions are supreme. What he thinks, they think. And if he thinks and says they will always remain what they have been, then remain so they *must*. There is no use trying to do differently.

2. If great care should be exercised in the selection of agents, what should be said regarding the

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selection of inspectors? If the inspector is "kith and kin" to the dishonest or incompetent agent, how is reform possible? If an inspector finds an agent unfit for office, yet for political reasons "whitewashes" that very agent, and bolsters him up in his iniquity, what are the friends of good government to do? I greatly fear that the rule of the political machine in Indian affairs has ceased more in the imagination of some people than in actual fact.

3. In some cases greater care should be exercised in distributing Government supplies. The giving of wagons, harness, plows, and seed should be done *judiciously*, with a view to stimulate self-help, not so as to take the place of it. A system which squanders Government money by giving to Indians constantly and unwisely is no system at all. It pauperizes, instead of teaching thrift and economy, and is a lasting detriment to the cause. Too often such promiscuous giving of Government supplies is used by unworthy agents to curry favor with the Indians to get them to sign petitions asking the Government to retain in office these agents, who thus use their office only for their own selfish ends. Such men care not how much they ruin the Indians, their only ambition being that they may be allowed to continue "feeding at the public crib."

4. In some quarters a brighter day will dawn for the Indian when his true standing before the law is better defined. For the last decade or more much has been said and written about securing for "poor Lo" his just rights, and the sentiment now prevailing is, "Let the Indian have a white man's chance." Nothing could be more just than this. But let not the sentimental obscure the practical side to all this! When an Indian becomes a transgressor—what then? The white man under such circumstances is amenable to the law. To what law shall the Indian be held amenable? The State court and its officials are near at hand, but they hesitate to interfere, because the Indian is a ward of the Government. Cases of murder are, indeed, tried by the Federal courts, but the many cases of lesser importance too often go unpunished, either because the great dignity of the Federal court forbids its stooping to attend to them, or because to the judge of the Indian court, if such court has any existence whatever, nothing is known of law, justice, or equity, and caprice or favoritism rules. If the Indian is to become a good citizen, he should be taught to know what the law is, and he ought to be made to obey it.

5. The Government, through the agent, ought to deal with a firm hand with such questions as marriage amongst the Indians, the power of the heathenish "medicine-man," and the demoralizing "ghost-dances." No doubt there are tribes who are not far enough advanced to be ready for reforms along these lines. But there are tribes who are ready, and in their cases the apathy of Government on these points becomes the silly doting of the rich uncle who clothes and feeds his erring nephew, while the erring nephew continues unrebuked in his erring way. X. Y. Z.

Uniform Rates

To the Editors of The Outlook:

Your kindly notice of my monograph, "A General Freight and Passenger Post," in The Outlook, failed to call attention to the fundamental principle on which I base all of my conclusions.

The Penny Post scheme of Sir Rowland Hill was founded on the principle that any rate that would pay the cost of the transportation of a piece of postal matter for the shortest distance in a postal system would pay the cost of the service for the average post, and was, therefore, the cost of service rate which should be adopted as the uniform standard rate for all distances within the postal system.

Relying upon the adoption of this principle as certain to produce the best results both for the Government and for the people, Mr. Hill proposed at one sweep to reduce the average charge of the inland postage of England from about twenty cents a sheet to two cents, and to make the rate from Land's End to John O'Groat's the same as that then charged from London to the nearest village. He offered this scheme to the English people in the spring of 1837; in January, 1840, it was English law and in course of application.

Now, it is in the application of this cost of the service principle to railway tariffs that I seek for the solution of the railway problem; and I hope for it, when applied under the control of the post-office, the same wonderful results in general transportation that have come from its adoption in our ordinary postal business.

I am enthusiastic enough to hope that when the twentieth century opens, my scheme, or something similar to it, may be American law and in course of application throughout the whole railroad system of North America.

The cost of the service principle may, however, be applied by any State legislature, at any session, to all the stations subject to its jurisdiction within any railroad system, and with beneficial results to be measured only by the extent of its application.

If it had been adopted by the last New York Legislature, it would have saved to the people the nine million dollars to be expended on the Erie Canal, while it would, at the same time, have given to the railroads an ample return for their services, and would have secured to every railroad station in the State the lowest possible uniform rates for every day in the year; and these rates, these transportation taxes, would have been subject to change only at the will of the representatives of the people convened in their General Assembly.

My position that railway rates should be uniform for all distances is indorsed by the highest authority. The Inter-State Commerce Commission said, in 1888, that the system of a uniform milk rate then prevailing for all distances within 220 miles of New York was the best possible system that could be devised for the good of all interested in the traffic. This zone of a uniform milk rate now covers distances up to 330 miles, and George R. Blanchard, of the Joint Traffic Association, says that there is no good reason why it should not be extended up to one thousand miles. The counsel of the Delaware and Lackawanna Railroad says that the only limit to the uniform rate should be the distance within which the milk can be brought to the New York market in fit condition for use, and for this reason the cost is practically the same, whatever be the length of the haul. But transportation taxes should not only be uniform for all distances; they should be determined by the cost of the service; and the Hon. Joseph H. Choate has shown that the present milk rate to New York is about three times the cost of the service.

Between all great competing points, distance has

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long ceased to be a factor in the determination of rates, and there is a steady tendency toward the application of the cost of the service principle in this traffic. My scheme makes this rapidly growing railway custom, in through business, a common law in all railway traffic, and provides that this law shall be enforced by the Government.

The evil in our mileage system of rates is this: Distance measures very accurately the cost of transportation by human burden-bearer, or by ox team dispatched on a special errand. The railway manager using ton miles and passenger miles in his local traffic is thus enabled to so gauge his rates that a man cannot quite afford to walk or to hitch up his cattle. A more effectual system for keeping the districts through which the railroads pass in their original human burden-bearer and ox-team condition could hardly be devised. It would be very difficult to invent a system by which one man, the manager of a railway system, could more easily convert the property of the people along his lines to his own private use or to that of the stockholders in his private corporation.

It is this "terrible" power of the railway manager, now rapidly concentrating itself in the hands of the controlling spirit of the Joint Traffic Association of New York, that threatens both our civil and industrial liberties. The object of my book is to point out a method to save the State and to restore our general prosperity.

JAMES L. COWLES.

New Haven, Conn.

Indolent Activity

To the Editors of The Outlook:

I am sure if my brethren in your office find it difficult to read this article because the hand of an old man trembles, they will kindly decipher it as best they can, and print it if they deem it worthy. I have been for years out of the pastorate, and have received most loving and tender treatment from my brethren still busy and tireless in this great service. I have wondered whether some observations and thoughts from one in this retirement might not be helpful to my beloved brethren. If these suggestions seem meddlesome, will you not, my brethren, kindly forgive, remembering the solicitude and loving anxiety natural to one no longer engaged in the active duties of ministerial life, although loving them most fondly?

Sometimes there is a busyness which does not seem to accomplish much. I have thought that perhaps some of our most active ministers did not always accomplish very satisfactory results, at least not to that degree which might be expected. Why is it? I have asked myself. A possible explanation has come to me in some quiet hours, which I give here.

A well-known principle of physics is familiar to all. Other things being equal, a force always takes the direction of the least resistance. The mountain streams that run down from the hills of New England on their way to the ocean make strange figures in the flat meadowlands at the edge of the sea. Almost all the letters in the alphabet are printed in the green of the salt-water marshes. The force of the stream has cut the way for the water where there is the least resistance.

I have wondered whether my dear brethren of the ministry were not acting a little too generally upon this principle of nature. May I illustrate? The ministers of any generation may be roughly divided into two classes:

First, those who enjoy the active duties of the pastorate.

Second, those who enjoy the quiet duties of the study.

The first are pastors pre-eminently; the second, preachers. No doubt the tendency is planted by nature in the disposition of any given minister toward one of these courses. But following this tendency involves a possible and serious mistake. For instance, here is a pastor who loves to be among his people. He rushes out in the morning to visit in the homes of his parishioners. Many calls are needed, and he seems to be very active and earnest. Dropping into an office or store, a chat with a lawyer or merchant may win the man to church attendance or pave the way for spiritual conversation. The poor are to be visited, and the sick gently administered to. The active minister feels that he is accomplishing a good day's work and worthy of the "well done" when the evening comes. But is this true? Has not his life force taken the direction of the least resistance, whether it is the right direction or not? He has been active, but has he been wisely active? Supposing the lawyer or merchant won by his pleasant call dropped into the church on the following Sabbath and heard only a rambling, disconnected, indifferent talk. Has the minister gained anything by his call? Would he not have spent his time much more usefully, at least through the morning hours, by hard, earnest, devout study in his library? His temptation is to neglect the studious side of his life and work. A greater danger is, however, that he will satisfy himself with the idea that he is nobly meeting the demands of the parish by rushing about here and there when he ought to be in close confinement over books and paper. He is active, but indolently active. He does the thing which he likes to do best, and neglects the thing which he needs to do. I have seen men of great natural ability who have almost wasted their lives by yielding to the temptation of taking the direction of the least resistance.

But the dear brethren who constitute the second class are liable to a similar temptation. These find it easy to study. The library wooes them and holds them. Not the morning only but the whole day is delightfully spent in careful and profound study or thoughtful composition. There are outside parish duties to be done, but these are irksome, and my studious friend urges to his conscience that he is too sensitive, and his time too valuable, to spend himself or it in listening to a recital of the rheumatic pains of the old ladies, the garrulous chatter of the old men, or profitless talk with lawyers or merchants. But is not this the same mistaken tendency, and must it not prove equally disastrous? To do the thing because it is easy to do, and inviting, is indolent activity whether on the library or on the street. The life is taking the direction of the least resistance, and not the direction of the largest usefulness, in such a case. Now, my brethren, I have thought so much of this danger, and have seen some of the most honored brethren little by little lose their hold upon the work which they loved and the influence which they desired, that I have presumed to write these words. Few men, educated and trained, are willing to be absolutely idle. No Christian can be. Quite a considerable number, however, are content with an activity in the direction in which they most desire to be active.

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I have feared sometimes that the excessive use of electives in our institutions of learning tended to develop vacillating qualities in the young men. It is doubtless well that a young man should determine the larger course of his life, what he will be, what line of study he will pursue. What the world needs, however, is men who can hold themselves rigorously to lines of work that are not inviting. This is the final test of success. To render work inviting to the young is important. But those of us who have passed through many years of active labor know that there are many duties to be done because they are duties, and not because they are particularly pleasant or inviting. The sterling manhood of New England has been developed because the very fight for existence involved the surmounting of insurmountable obstacles. Not this alone, for a high and noble ideal was always present, and it was this which inspired a noble race to this heroic conflict. The man who does the easy thing because it is easy will some time find that his fellow-men do not even trust him with the easy duties of life. Perhaps there is no self-deception more insinuating than that a busy life is necessarily a useful life. Not sheer downright idleness, but indolent activity, is the rock on which not a few ministerial barks go down.

SENEX.

Notes and Queries

In your answer to my inquiry in regard to the story of Jonah and the whale you say—"There is grave doubt whether Christ did make any reference to Jonah as "in the whale's belly." But Matthew says that in answer to certain of the scribes and Pharisees Christ "*said unto them*"—thus giving as Christ's own statement that which follows in verses 39, 40, and 41 (ch. xii.). Do you think that Matthew or a "late transcriber" would quote Christ as saying that which he never uttered? If Christ did not say on this occasion that which Matthew quotes him as saying, how are we to know that he did say that which Matthew quotes him as saying in the sermon on the Mount of Olives? E. A. C.

The grounds of our belief in any case lie in the evidence given us. This evidence is supplied in part by a comparison of parallel accounts, and in part by the general character of Jesus' teaching and example. Our opinion that verse 40 in Matthew xii. is not from Matthew, but a later hand, is based on the account in Luke (xi., 29–33), which not only omits reference to the "whale," but expressly says that Jonah "became a sign to the *Ninevites*." The "sign of Jonah," then, was in his preaching at Nineveh, not in previous occurrences, of which the Ninevites were ignorant. Verse 40 in Matthew xii. makes the "sign" to have been very different—his experience with the sea-monster. As we have to choose between these two versions, we choose that of Luke as being from first to last the more self-consistent. We then account for the divergent version in Matthew as having arisen from a reader or preacher, who jotted down his comment in the margin, which afterwards got copied into the text, where it stands as verse 40.

I am much pleased with a statement you make (December 5) in reply to "A Diligent Reader." Now "if the two sacraments symbolically represent the fundamental truths of the Gospel," is it not then best to practice those sacraments in the forms given and practiced in the N. T.? Are we, for instance, wise to practice the degenerated form of baptism, *i. e.*, infant sprinkling, in preference to the burial of Romans vi., 4, 5? J. M. S.

As our correspondent, in a subjoined note, explicitly disclaims any desire to enter into a discussion, we will explain that, in our view, the symbolical import of baptism is in the water itself, not in its quantity or mode of use. Granting that immersion was the usual mode in Palestine, it appears from "The Teaching of the Twelve Apostles," a document of the second century, emanating from Palestine, that baptism was already practiced otherwise; that is, the mode was varied as circumstances dictated. Such liberty does not seem to have been "degenerate" then, or to be so now. Whether the transfer of baptism from a rite signifying confession of faith in Christ and admission to his Church on such confession, into a right signifying consecration of a child by the parent, is legitimate is another question. That such a change in the significance of the rite has taken place we do not doubt.

Sometime perhaps you will print (or send me) a list of books on the following lines: 1. Devotional and spiritual, for use in one's own quiet hour to cultivate the spiritual life of communion with God. 2. The Holy Spirit. 3. Books helpful in personal Christian work for others. D. S.

1. "Between the Lights," by Fanny B. Bates (Randolph, New York); "Daily Strength for Daily Needs," by Mary W. Tileston (Roberts Brothers, Boston); "Good Cheer for a Year," Selections from Phillips Brooks, and "Royal Helps for Loyal Living," by Martha W. Richardson (Thomas Whittaker, New York); "Moments on the Mount," and "Words by the Wayside," by Dr. George Matheson (imported by the same); "The Building of Character," by Dr. J. R. Miller (Crowell & Co., New York); "The Still Hour," by the late Professor Phelps, of Andover (Scribners can supply it); A'Kempis's "Imitation of Christ." 2. Included in the foregoing. 3. Dr. Cuyler's "How to be a Pastor" (Baker & Taylor Company, New York); Dr. Spencer's "Pastor's Sketches," Stall's "Methods of Church Work," Canon Barnett's "Practicable Socialism" (Funk & Wagnalls can supply).

Recently I heard a pastor in Chicago make this statement: that several years ago, when in Massachusetts, there was considerable agitation in regard to the doctrine of the "larger hope;" at that time he predicted that in twenty-five years the question would be at rest; that although not that number of years had passed, yet the idea had been so generally abandoned that it is scarcely ever mentioned now. Quite the contrary was a statement made by another—that so many had accepted the idea of the "larger hope" that there was less occasion for discussion now. Which statement is the more correct? R. G.

For this part of the country, at least, the latter statement seems nearer truth than the former. One indication of its truth appears in the proceedings connected with the installation especially of Congregational pastors. The insistence, so general twenty years ago, upon their holding to the doctrine of an endless punishment seems for the most part to have disappeared. The "Congregationalist" of December 17, speaking for the Congregational churches, says they "do not affirm that there is an eternity of conscious suffering for sinners unchanged and unforgiven." Instead of this, while strenuously affirming a future retribution, there is a disposition to affirm nothing more, but to leave to God what has not been revealed.

1. It is stated here that Abraham Lincoln was led to issue the proclamation of liberty for the slaves through an interview held with a Spiritualistic medium. Can you give any information on the matter? 2. What was the result of Joseph Cook's investigations into Spiritualism? 3. What was the Seybert Commission and the nature of its report? 4. Are Mr. Stead and the Hon. Arthur

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Balfour Spiritualists? 5. Is 2 Cor. xii, 1-4, a legitimate instance of Spiritualism? J. W. P.

1. No; we utterly disbelieve it. 2. Mr. Cook simply reported the conclusions of Professor Zöllner, of Leipsic, and criticisms upon them. The "result" was, in Mr. Cook's view, that Zöllner's physical facts required further investigation. As to inferences from these facts, Zöllner held that there was more evidence for the agency of evil spirits than of good. 3. It was a scientific commission (in Philadelphia, we think) to report upon certain claims of Spiritualists. The report was thoroughly unfavorable, so far as we remember, and was bitterly resented on that account. 4. Mr. Balfour is not; as to Mr. Stead we do not know. 5. No; it refers to ecstasy. Spiritualism, or, as we prefer to say, spiritism, always has reference to commerce with the spirits of the dead.

Be so kind as to name a thorough but compact work (not too expensive), such as will give me: 1. A good knowledge of secular history to serve as a background for a better understanding of the development of the Christian Church. 2. A knowledge of ancient and mediæval history, such as will throw light on the genesis and growth of the civilization of to-day, *i.e.*, a work on general history, written from the standpoint of evolution. Is Fisher's "Outlines of Universal history" such a work? 3. Is Fisher's "Brief History of the Nations" noticed in Book Number of The Outlook practically an abbreviated form of his Outlines? O. H. C.

1. Stanley's "History of the Jewish Church," Vol. III., Schürer's "History of the Jewish People in the Time of Christ," and Uhlhorn's "Conflict of Christianity with Heathenism" will probably serve your purpose well. 2. Fisher's "Outlines," etc., is such a work, not that it is exactly "written from the standpoint of evolution," but recognizes the law of a developing design in history. 3. Practically so, but with the recasting of a considerable part of it.

Kindly answer the following questions: 1. Which are the best histories of the United States? 2. Which book (or books) of Herbert Spencer's deals with evolution? 3. Do you know of any interpretation of George Macdonald's "Golden Key" or "Lilith"? 4. Is there any English translation of Max Chop's (I believe that is the name) "Vademecum für Wagnerfreunde"? If not, is there any English book on Wagner's operas which also gives and explains the different *motifs*? 5. What are the respective literary merits of Simrock's, Schroeter's, and Freytag's treatment of the "Niebelungenlied"? Why is Simrock's generally considered the best? M. L. C.

1. Fiske's, Bancroft's, Schouler's, Rhodes's. 2. All of them. But see especially his "Principles of Biology." 3. No. 4. Finck's "Richard Wagner and His Works;" Krehbiel's "Studies in the Wagnerian Drama;" the "Bibliography of Wagner's Leit-Motives and Preludes." 5. We cannot enter into a discussion of the relative merits of these translations. We believe that scholars do in fact consider Simrock's the best.

We know the Catholic Church, the Presbyterian Church, etc., but please tell your readers what is the "Church of God in general." Is it a new division of Christendom, as is the Reformed Episcopal Church? and who made its constitution and canons, and where can we find them, in accordance with which the Rev. Samuel Fallows and others ordained Mr. Ballington Booth? E. S.

The churches for which we have "denominations" are particular churches. The Church universal includes all these and all sincere seekers after God, for Christianity is broader than any of the *isms* which are covered by the Christian name. Its "constitutions and canons" are stated by Jesus Christ as the Two Great Commandments (Matthew xxii., 36-40). As we understand it, Mr. Booth was ordained as a minister of this Church universal, which ought to have its ministers as much as any particular churches.

1. What is the name of the service-book used in the Scottish Kirk? Where can it be obtained? 2. Do you know of any books of a similar nature which have been successfully used in evangelical churches? Where can they be obtained? N. D.

1. "Εὐχολόγιον [Euchologion]. A Book of Common Order, being Forms of Worship Issued by the Church Service Society" (W. Blackwood & Sons, Edinburgh. Imported by any bookseller). 2. "The Scriptural Service Book" (Ferguson Brothers, Philadelphia). "The Church Service Book," by Dr. E. Hungerford (Houghton, Mifflin & Co., Boston). "The Congregationalist," a series of Church Services, issued semi-monthly, each issue a complete service (The Congregationalist, Boston).

Kindly give your ideas in regard to the washing of the disciples' feet, as described by St. John, ch. xiii.—whether a direct command was given, and a perpetual ceremony made binding on all who profess to be true followers of Jesus; whether it was only a strong way of saying, As I am willing to do the humblest things, so ought you also to be humble?

An Earnest Reader.

See Luke xxii., 26, 27, where Jesus inculcates the principle in which he had just given an object-lesson by the foot-washing. As Jesus had girded himself for this with a towel, so Peter (1, v., 5) exhorts the brethren to gird themselves with humility. One who regards the foot-washing as a permanent institution must in consistency not have more than one coat, because this was a special injunction of Jesus. (See Luke ix., 3.)

1. What do you consider the best series of lesson helps for Sunday-school scholars? (I do not refer to teachers' helps, such as "Peloubet's Notes" or the "Sunday-School Times.") 2. Is there any book which tabulates quotations from the Bible, and gives abstracts of its histories, etc., serviceable for public speakers who lack time to hunt out these for themselves? E. C. S.

1. This is a question to which we do not think that a general answer can be helpfully given; it depends so much on varying conditions, as, the religious denomination, the character and grade of the pupils, the capacity of the teacher, and finally the subject-matter, which changes every year. 2. We do not know of any such.

Kindly mention a list of books that would be helpful in preparing a series of sermons on (1) The Lord's Prayer, (2) The Life and Times of the Apostle Peter.

A Beginner.

1. See the volumes written by Canon Farrar, Dr. Gladden, Dr. G. D. Boardman, and the Rev. H. W. Foote. 2. See Farrar's "Early Days of Christianity," Renan's "History of the Origins of Christianity," Vol. II., "The Apostles," Macduff's "Footsteps of St. Peter," and Dr. W. M. Taylor's "Peter the Apostle."

Where can I find the effusion of Sam Johnson in which he said:

> "Never since I went to school
> I heard nor saw so —— a fool
> As William Wordsworth is for once."

Also that of Wordsworth to which it was a reply?

T. A. W.

Johnson died when Wordsworth was nineteen years old. The lines were written, we believe, by Byron in parody of a familiar passage in "Peter Bell."

"C. P.," sends us from California a synopsis of an article in a Jewish periodical asking as to the truth

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of its allegation that the account of the trial and execution of Jesus is unhistorical, because contradictory to the established procedure in criminal cases according to Jewish law; *e. g.*, crucifixion not being a Jewish mode of punishment. This is quite beside the mark. We do not hold that Jesus was tried and executed according to Jewish law. The Gospels themselves show that the Jewish part of the proceedings was simply a preliminary hearing to justify the design of making Roman law and Roman power instrumental for his death. See the accounts in Luke and John, especially Luke xxiii., 1–6.

The Outlook asked week before last for some excellent book on Quakerism. I have a most excellent work entitled "Observations on the Commencement and Progress of the Work of Vital Religion in the soul," by Samuel Rundell. (Wm. H. Pile's Sons, printers, 422 Walnut Street, Philadelphia, 1895.)

If "C. L. C.," who asks for an old song commencing, "When the hollow drum beats to bed," will address "R. C.," Box 1,033, New London, Conn., I will furnish a copy as I find it in "The American Song Book," published in 1815, New York and Boston.

Bits of Fun

No invention, we think, ever caused quite as much talk as the telephone.—*Yonkers Statesman.*

Friend—I see that the papers are complaining of overcrowding on the cars of your line. Street Railway Director—Yes, business has been fairly good of late.—*Brooklyn Life.*

Author—You have no idea how many stamps I use up mailing my manuscripts. Critic—Very likely. I think there ought to be round-trip tickets for manuscripts at reduced rates.—*Fliegende Blätter.*

Professor—Say, Anna, couldn't we just as well postpone our silver wedding and celebrate it at the same time as the golden wedding? I don't like to be interrupted in my work so often.—*Fliegende Blätter.*

Like Other Medicine.—Penelope—I hear you are engaged to Miss Dingbatts at last. Reginald—Yes; she refused six times, but I persevered. Penelope—Then you were well shaken before taken.—*Harlem Life.*

Unanswerable.—Little Clarence (his 'steenth question)—Pa? Mr. Callipers—Well, my son? Little Clarence—Pa, how did the man who named the first parcheesi board know it was a parcheesi board?—*Truth.*

When the Queen visited Dundee in 1844 the Town Council provided a piece of red cloth for her Majesty to walk upon in passing from the steamer to the royal carriage. At a subsequent meeting a discussion arose as to what should be done with the cloth, when a learned Councilor proposed to preserve it "as a *memento mori* of the royal visit."—*Scottish American.*

The Spanish general was seated at a desk, a blue pencil behind his ear and a pair of scissors in his ready right hand. "There is a newspaper man outside who desires to speak with you," said the subordinate officer. "Ask him what he wants." "He desires to inquire whether there are any proofs of the victory you have been winning." "Proofs? Of course there are. Tell him I am just reading them."—*Washington Star.*

"William, dear," exclaimed a Washington woman, whose husband is prone to oversleep himself, "it's time to get up." The only response was a yawn. "William, dear; you'll have to get up, if you don't want to be late in getting down town." "Yes." She left him a little while, and, coming back, found that he had relapsed into slumber again. Shaking him, she said, "William!" "What is it?" "If you don't get up this minute, you'll be so rushed getting away that you won't have time to find fault with the breakfast."—*Washington Star.*

This is said to be the title of a genuine essay evolved by a boy in a Welsh Board School. "King Henry VIII. was the greatest widower that ever lived," says the boy. "He was born at Anno Domini in the year 1076. He had 510 wives besides children. The first was beheaded and executed. The second was revoked. She never smiled again. But she said the word 'Calais' would be found on her heart after her death. The greatest man in his reign was Lord Sir Garret Wolsey. He was sir named the Boy Bachelor. He was born at the age of fifteen unmarried. Henry VIII. was succeeded on the throne by his great-grandmother, the beautiful and accomplished Mary, Queen of Scots, sometimes known as the Lady of the Lake, or the Lay of the Last Minstrel."—*Exchange.*

George Du Maurier

—The other day Mr. Gerald Du Maurier discoursed thus to a New York "Tribune" reporter:

"Father never thought that 'Trilby' would be a success as a play when he was first told that it was going to be dramatized. However, he said he didn't care what was done with it, so long as he was not obliged to see it. He always hated the theater, anyway, and never went unless he had to, for the sake of some one else. But he rather changed his mind later about 'Trilby.' That is, he thought it was awfully clever to be able to make a play out of it at all, and was quite pleased at the way in which several of the scenes were reproduced. He went to the dress rehearsal, and several times after that.

"As for the book 'Trilby,' my father grew very tired of the furor which that created. Everything in the shops was 'Trilby' for a time—gloves, boots, shoe-laces—it was ridiculous, and the very name grew wearisome to him. Personally, I like 'Peter Ibbetson' much better than 'Trilby,' and I think father also thought it was the better book of the two. He was very much interested in the new book 'The Martian,' and preferred it to either of the others.

"After his books became so popular he was quite overwhelmed with letters from all parts of the world. A good many came from admiring women, especially American women, and some of them were vastly amusing. I have no doubt many of them thought he was a young man. Well," reflectively, "he used to let his grandchildren answer most of those. I fancy the writers were rather disappointed. Then there were numbers of letters relating to the dream part of 'Peter Ibbetson.' My father didn't believe in any of that, of course, though he wrote it perhaps as if he did. But so many people took it absolutely seriously. I don't know how many inquiries he had about it. 'I have tried sleeping on my back,' one would write, 'with my feet crossed, as you describe, and my hands clasped under my head, but I can't succeed in "dreaming true."' Such complaints used to amuse him very much. He seemed to consider hypnotism an interesting subject, though he never investigated it particularly nor believed much in it."

"Most of the personal characteristics of Peter Ibbetson were actually those of your father, were they not, Mr. Du Maurier?"

"Yes; he put himself into all his books; perhaps more directly into that than the others. The dislike of cruelty to dumb animals which he mentions in several places was a characteristic of his. He never would shoot or hunt in any way when he was a young man. He didn't mind boxing, or any sort of reasonable encounter between men, but the idea of hurting helpless creatures, lower in the scale, was very repulsive to him."

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For the Little People

A Child's Fancy

By A. R. L.

Why, Moon, it strikes me you're looking quite thin;
You were fat when I saw you before.
Pray what have you done, and where have you been?
You had better not go any more.

Perhaps you are sick, and have eaten some stuff
Which did not exactly agree;
Just go to my doctor, and tell him your case—
I assure you he always helps me.

But, please, dear old Moon, don't get any worse;
When you come again morrow-day night,
I hope you'll not look so peaked and thin,
For I like you fat, jolly, and bright.

Silvercap, King of the Frost Fairies

By Alice J. Patterson

Silvercap lived far up among the white, fleecy clouds of the North. All his life he had played and studied with his brothers and sisters and cousins in the fair kingdom of his father. But now he was almost grown, and he began to look with disdain upon childish sports and occupations, and to long for something greater to do. He was much rejoiced, therefore, to receive, one day, a message from his father commanding him to come at once to the Council Chamber of the palace to hear the discussion of plans for an expedition to the Earthland, and to receive orders to assist in the onslaught.

Silvercap did not waste a moment, but rushed into the palace, where he found his father, King Winter, seated upon a magnificent throne of crystals, and surrounded by his attendants. The king, as soon as Silvercap had taken his place, arose and thus addressed the assembly:

"I have called you together, my dear subjects, because my son, the West Wind, has just returned from a flying trip to the Earth. He informs me that Prince Autumn, with his followers, is lingering longer than usual this year, and is loth to leave, even though he knows it is time for my reign to begin. We must, therefore, hasten down and strike him such a blow that he will be glad to depart without further delay.

"North Wind, you must start with your forces at once. Make your first attack upon the trees, and scatter their leaves in all directions, for there are some of the bold Autumn fairies still at work painting them all sorts of brilliant colors. Then hasten into the gardens and fields, snip off the heads of the asters, the goldenrod, and the other flowers that you may find. But you understand your work: see that you do it well.

"Prince Snow, set your forces at work to-day, to fill all your bags with flakes from the mountains. Have them ready to-night, so that you may fly down early in the morning, and begin scattering the crystals before the sun has a chance to peep at the ruins left by North Wind."

When King Winter had given orders to West Wind, and Prince Ice, and others, he turned to Silvercap.

"My son," he said, "I have decided to intrust to you the band of Frost Fairies. They have remained in idleness long enough. It is high time they were beginning to serve me. Just what they can do I am not prepared to say. You may form your own plans; but whatever you do, never forget that you are a prince, the son of King Winter."

Silvercap made a very low obeisance to the king, and left the Council Chamber. All the rest of the day he spent in deep thought. At length, after a sleepless night, he called the Frost Fairies together and said:

"My father has appointed me to lead you forth to Earthland to aid in maintaining his rule there. North Wind has just returned telling of the wonders he has wrought. He has wrenched the beautifully painted leaves from the trees, he has killed the flowers, he has driven all the birds away. This makes me very unhappy, for I am sure the Earth children must be mourning and weeping for their flowers and leaves and birds. Let us, then, dear fairies, gather together myriads of the feathery leaves of our trees, and our dainty crystal blossoms, and hasten to the Earth to deck their trees and plants. Let us also fill our chariots with our waste building material; perhaps we may find some place on which to build fairy castles for the children, and thus make them happy once more."

The fairies were delighted, and set up a great shout for Silvercap, for he had always been their favorite. All day they worked busily, filling their chariots, and when the twilight began to gather, with happy hearts they started on their expedition to Earthland. They flew to the trees, and decked every bough and twig with the most exquisite lacy leaves. They covered every plant in the gardens, even the weeds and grasses, with their wonderful feathery blossoms.

"I don't believe their own leaves and blossoms could look more beautiful," whispered Silvercap, as the last twig was finished.

"Now for the castles; where shall we erect them?" asked the chief builder.

"On the windows of the rooms where the children are sleeping," answered Silvercap.

So into the rooms, through chinks and crevices, the tiny fairies crept. Silently they began to build, not only grand castles with towers of all shapes and sizes, but the surrounding landscape as well, with its high hills covered with silvery trees and rushing waterfalls, its sloping valleys and bounding streams, its fields filled with rare blossoms, flocks of flying birds, and hundreds of tiny insects.

The last chariot was emptied just as the sun began to unfold great streamers of red and gold in the eastern sky.

"Into your chariots, brave fairies! We must begone!" cried their leader. And away they flew. Silvercap alone waited long enough to hear the merry shout from the Earth children as they arose, exclaiming:

"O the beautiful trees! O the wonderful silver castles! O the kind, loving Frost Fairies!"

King Winter was so pleased with the success of this plan that he immediately appointed Silvercap King of Frostland. And every winter since, he and

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his fairies come and work night after night to make the world beautiful for the Earth children.

The Squirrels in the Park

By Mary Willis

The squirrels in Central Park are very tame. They will run down a tree-trunk and across the road in front of you, and stop and squint at you, or gaze squarely at you, without a thought of fear. I saw a group of little boys, dirty, ragged little boys, sitting on a bench looking at the beautiful jackknife of one of them. While I was watching them there was a shriek, and one of them jumped into the middle of the path rubbing his leg. Now what do you think had happened? A squirrel running across the lawn had seen this group of boys, and doubtless thought, "Here are some nice young, very young, trees. I'll take a nibble," and he had run over and nibbled the leg of the boy who shrieked. The squirrel was quite as much frightened as the boy. He ran like a flash across the grass and up the trunk of a tree, where he sat on a limb gazing pantingly at the curious transformation of his young trees into the most curious objects, who shook fists and threw stones that never reached him.

It seemed a pity that these boys and squirrels, made for each other's enjoyment, should be enemies. So I explained to the boys what had happened. They were very much interested, and agreed to go with me to the Park entrance and try to find a peanut man, and play marketmen for the squirrel. We found the man, and returned to the squirrel locality with a bag of peanuts. We sat down, some on the bench, and some on the ground. Presently a squirrel appeared; I think the same squirrel. "There he is," screamed all the boys at once. He was not there by the time the sentence was finished, but up the same big tree, looking in the most startled manner at this curious crowd. The boys agreed not to shriek when the squirrel appeared again. But they had to hold their hands over their mouths. The smallest boy was sent with a peace-offering when the squirrel came down. A dozen peanuts were thrown far out on the grass. The squirrel, being very intelligent, seemed to understand, and came at once to investigate. He did look so funny when he sat up and cracked the peanut that the smallest boy rolled over and over on the path in convulsions of smothered laughter. The squirrel finished his lunch, and then sat down to investigate the strange creatures on the other side of the path. He came nearer and nearer. The boy nearest the middle of the path was handed the bag of peanuts. He held one in his fingers until the squirrel took it from him. The smallest boy shouted "Hurrah!" and Mr. Squirrel refused to come back to us. We ate the rest of the peanuts ourselves, but agreed that we would enter into a compact not to be frightened at any of the animals free in the Park, and never to throw a stone while in the Park.

A Queer Member of the Community

A curious story is told of a hen and a cat in one of the Western papers. When the cat was a tiny kitten, the hen stole her nest and determined to raise her family in the carriage-house where this kitten and her family lived. Her owner told his little boy, named Tom, not to permit her to settle on her nest in the carriage-house. Every time he saw the hen on the nest in the carriage-house, he must drive her off. Again and again Tom drove the hen from her nest, but she would come right back. Tom knew that cats and hens were not supposed to be good friends, so he took one of the little kittens and put it in the hen's nest, believing that she would leave the nest when she found the kitten there. Instead of driving the hen away, kitty's presence seemed to be a new attraction. The hen was charmed with the nice, furry thing, and settled down in the nest with her. She endeavored to make the kitten comfortable and happy. The family gave up the attempt to drive Mrs. Hen out of the carriage-house, and allowed her to carry out her maternal intention as she felt disposed. No chicks came to Mistress Hen, and she adopted the kitten. When the kitten was able to walk, it appeared, with its adopted mother, in the hen-house yard, and was accepted as one of the community, even sleeping on the high beam just above where its mother roosted. The kitten is now a big cat, a large and important member of the poultry community. The rats are greatly surprised, when they visit the community for eggs and young chickens, to find a cat in charge, who has reduced by several scores the number of the rat community who live in the barn.

A Mouse's Night Journey

Here is a funny little story told of a mouse. A bicycle hung in a cellar from the ceiling. Near it was a hanging shelf. How the mouse got on the shelf no one knows, but he did. He must have wondered what that queer object of wires and rings could be. Like some small children, he thought he could easily decide by touching it. He jumped, landing on the inside rim of the wheel, which began at once to revolve. Poor little mouse, how frightened he must have been! He trotted and trottted, but the faster he trotted the faster the wheel went round, and the dear little mouse was always in the same place. The next morning, when one of the family came into the cellar, he was greatly surprised to see the front wheel of the bicycle going round. He caught it in his hand, and the little mouse dropped to the floor, very tired—too tired to run away. He had traveled twenty-eight miles, so the cyclometer said. That little mouse will not be tempted to get into intimate relations with strange objects very soon.

An Industrious Cat

A lady in California has a cat and an olive orchard. She has taught the cat to pick up the olives that fall from the trees, and put them in a basket. The basket is put under a tree, and Bildad—that is the cat's name—is called. He sets to work at once, and acts as if he enjoyed picking up the nuts, which he does with his mouth. When the basket is full, he goes in and pulls his mistress's apron to let her know she must come and get the basket before the nuts are stolen. The second thing that Bildad has been taught to do is to churn. The churn is a small one, and the treadle light. At the side of the churn a small bell is hung. Bildad has learned when the butter is ready by the sound in the churn. When he thinks the butter is ready he stops churning and rings the bell. Bildad seems to enjoy the churning, so perhaps his natural industry is his enjoyment. We know boys who are happiest when working, so why not cats?

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The Home Club

Working-Girls' Clubs

The constant increase of the number of working-girls' clubs in this country, and the increase, slow but sure, in the membership in the older clubs, proves the need they meet in the life of working-girls. The first club established in this country is the Thirty-eighth Street Club of New York, of which Miss Grace H. Dodge is the President. For years Miss Dodge has conducted a Tuesday evening series of practical talks, many of which have been published in book form. The talks for this year have just been announced—"Literature," "Our County and Our City," "Woman and Her Needs," "Home and Character Building," "Music and Pictures," "Finance." These subjects are treated in turn, and followed by discussions in which the members take part. Current events come under the head of "Our City and Country." The many phases of the other subjects are treated on the assigned evening in regular order. For instance, November 17 the subject is "Home and Character Building." The phase that night for treatment and discussion is:

Art of home-making. The kitchen and its influence on the well-being of a home. How can homes be made attractive? Functions of a true home.

December 22—Woman and Her Needs: Relations of single life. Which is the happiest life, married or single? Responsibilities of a single life. Opportunities of usefulness. Cannot old maids be just as happy as married women?

February 23—Home and Character Building (Three P Circle Discussion): Define the broad meaning of love. Define the usual narrow meaning of love. What is true affection? How best show it? Is it selfish to expect attention from a person you love very much?

All the subjects are treated on this plan.

A New Club

The City History Club of New York City is now fully fledged.

The City History Club has for its object the formation of popular classes for the study of the History of the City of New York, in the hope of awakening an interest in its traditions and in the possibilities of its future, such educational work being for the improvement, uplifting, and civic betterment of the community.

It aims to accomplish this through four classes: A normal class of those who are willing to teach others; general classes formed by the members of the normal classes; public lectures in conjunction with the Board of Education; and a series of papers. These will be issued by the Club and called the Half-Moon papers. They are edited and written by the members of the Club. The first of these is now published. The subject is the "Staats House," by Alice Morse Earle. She has succeeded in making a most instructive and interesting paper, a valuable addition to the histories of New York. The editors of the series are Mrs. Almon Goodwin, well known to our readers; Miss Edith Putnam, and Mrs. Boyce. Mrs. Robert Abbe is the President of the Club.

The Pin-Money Sweat-Shop

The question of sweat-shops is one of the most serious questions with which the philanthropists and sociologists have to deal. That many of the burdens laid upon the needlewomen who must earn their own living are due to women who need not earn their own living—that is, women who work for pin-money—doing the work at prices that they could not possibly do it for if they were self-supporting is well known. At no special department of sewing is this pressure so great as in embroidery. Many women in comparatively good circumstances earn their clothes by following this employment. It has been discovered that babies' shawls, infant blankets, and sacks are embroidered at from $1.25 to $6 a dozen. This means solid embroidery on four sides of the blanket, which is about seven-eighths of a yard square. The worker is paid about ten and a half cents a shawl. This work must be kept perfectly clean, a thing which is almost impossible in the tenement-house home. By steady work one woman says that she can make $4 a week. In Brooklyn one employer of this class of labor lives in a brown-stone house in a neighborhood that suggests ease and comfort, and the women she employs, for the most part, live under the same conditions.

The Burden of the Law

There is not a State in the Union the laws of which do not require remodeling as regards the rights of parents and children. New York has just had a demonstration of the inadequacy of the law. A father and mother separated, having one child. The father took the little girl and evidently devoted himself to her care and entertainment. The mother, who had not fulfilled all the duties of a mother to a child, made the charge against the father that the child was not sent to school. He proved conclusively, when the case came to trial, that he had tried to send the child to school, but that the schools in the neighborhood of his home were so overcrowded that he could not get the child into any of them. The mother acted through the Gerry Society, and her statement was found to be true—the child was not attending school. In order to settle this case, that little girl of eleven years was brought into a police court and was compelled to sit by while her mother made charges against her father, while her father attempted to defend his position. She was old enough to know that an effort was being made to take her away from the home her father had provided for her and put her in an institution. The decision was that the child should be taken from the father and placed under the care of the Gerry Society until a school was found. Those who saw the incident in court said that it was enough to move a stone. The little girl clung to her father's neck until the officers of the law unclasped her hands and bore her fainting away from him. When the mother saw what she had done, her mother-heart re-asserted itself and she then tried to undo it. This led to the child's being returned to the father after three days. Now, this happened because the father and mother were poor. There is no privacy for the poor before the law. Surely something should be done to save little children from being made participators in such scenes as this in a police court. A girl eleven years old will remember as long as she lives being made a prominent object before the law, and she bears a scar that nothing will remove. This case should have been

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tried—and hundreds like it occur every year—without bringing the child into the court-room.

The Difference

Some one writing of the housekeeping in Hungary says:

The mistress of a large household in Hungary has need to be a very capable housewife, for she is cumbered with many cares. You must boil your own soap, mold your own candles, dry your own prunes, prepare your own candied fruits, smoke your own sausages, cure your own hams, bottle your own compotes, make your own vinegar, store your own fruits and vegetables, butter and cheese, for winter use, grind your own maize for culinary purposes, grow your own wine, act as your own butcher and poulterer, laundress and seamstress. The eye of the mistress must be everywhere, even though she invariably has a housekeeper under her. Servants get much smaller wages, work harder, and live less comfortably, but they are very independable, and there is absolutely no standard of personal morality among them. There is always an undercurrent of *galanterie* going on between the men and the maids, ending occasionally in tragedy, though more often in indifference.

The blessings of housekeeping in this country shine out by contrast. Certainly wisdom must be as great a stranger in Hungary as here. There is no doubt that many women make as great a failure in the business of housekeeping as men make in the commercial world. These failures are not recorded in the daily press, but are recorded in the hearts and characters of those who are affected by the failures. There is an ocean of difference between housekeeping and home-making. One is a business, the other is an art. Many women make great successes in the business who fail absolutely in the art. Their houses are perfectly kept. Every department is run with care and exactness. There is never a failure to meet demand; but it is not a home. A home exists for the comfort, happiness, and health of the family. There is no department of housekeeping that is not made to yield to the needs of any member. There is never a crisis of temper if a meal is late, or the convenience of a member demands a change in the hour. A few minutes, yea, even a number of minutes, spent in kindly converse in the morning, the call of a friend, or the sudden desire for an hour's outing never seems to the home-maker a violation of the moral code. Dust does not cause nightmare, nor disorder a display which love and charity agree to call nervousness. Not things but souls are the objects of the home-maker's care. She values peace more than system, happiness more than regularity, content more than work accomplished. Yet with it all her house, when she touches perfection, is the essence of regularity, order, and quiet. It is this that makes home-making an art. And she alone is a home-maker who has a true sense of proportion.

German Housewives Society

We recently referred in these columns to the organization of housekeepers who had arranged for the giving of prizes to servants who had served faithfully given periods of time. The constitution of the German Housewives Society can be obtained by addressing the office, 107 East Fifty-ninth Street, New York. As stated in the constitution, the Society "was organized to guard the interests of the employer as well as the employee." The employers joining the Society pay three dollars initiation fee, and two dollars in advance as dues every six months. The class of servants is limited to cooks, general housework maids, chambermaids, nursery-maids, and nurses. The Society regulates the wages to be paid. A prize of $100 is given for ten years' uninterrupted service with a member of the Society; $45 for five years; $30 for three years; $20 for two years. Servants who neglect their duties, or who are obstinate, forfeit the privileges of the Society.

Parents and Teachers

There has been formed recently in New York a League of Parents and Teachers, the purpose of which is for the improvement of the secondary education of girls in New York City. The constitution states: "This League exists to secure the co-operation of parents and teachers in improving the condition of the secondary schools and their relation to the colleges." The meetings are to be held the first Monday in each month. Miss Louise A. Bangs is the President. Dr. Nicholas Murray Butler, of Columbia College, is Vice-President. Meetings of great interest to educators and parents were held last year. After the year's experiment the projectors have decided to form an organization looking forward to permanency.

The Mother's Letter

A member's letter appeared in these columns in the issue of December 12 that led the editors to believe that the writer had perfect health. She sends this in reply to this editorial comment:

Dear Outlook: I notice in to-day's Outlook you have credited me with "perfect health," and I rise to explain that I have not always had good health, but am blessed with the power of recovering rapidly from sickness, and bearing up under afflictions. I think the secret of living down sorrow and trouble, next to the Divine Help, is *work*.

Many a time have I gone to the piano to practice with a breaking heart and a sob in my throat, and with such an anguish of mind as only mothers know who have lost dear children. I forced myself to it, and the effort brought its reward. How can we mothers live and see our children go from us forever, if we shut ourselves up and grieve and mourn and wear deep mourning clothes? I am looking for the day when fashon shall decree that mourning be left to widows. As I reason it, our friends in heaven would grieve to see us so troubled, and they would wish us to take up life and go on again as if they were still with us—and so they are!

Another thing I did not touch upon in my last, and I would like to urge it here—find a hobby and *ride* it. It is fine exercise. And when one gives out, mount another, always selecting a good one! This will tide a mother over many of her frets and worries, and improve her mentally and physically.

One thing more, to show what a woman can do. Last December, and again this year, I have had an exhibition of fine water-colors and etchings from a New York firm in a room down-town, showing them in the afternoons of one week, and have sold quite a number. My young babe is left at home in charge of a grown woman. I find I can spare the time for this business venture, and no one suffers for it. Why does not some other woman take up this "missionary" work? It is educating the town people up to good pictures, and is light, easy work for one who is versed in art, to say nothing of the pleasure and delight in looking at and feasting on such good things herself.

J. P. W.

London, O.

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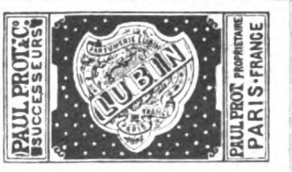
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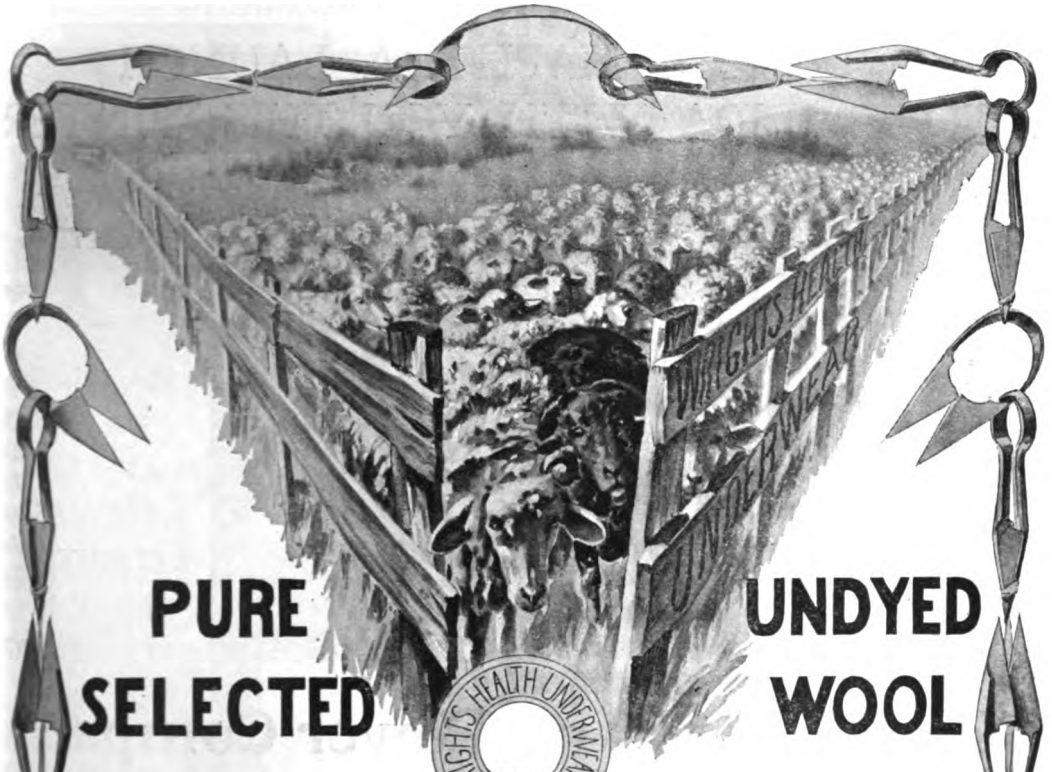
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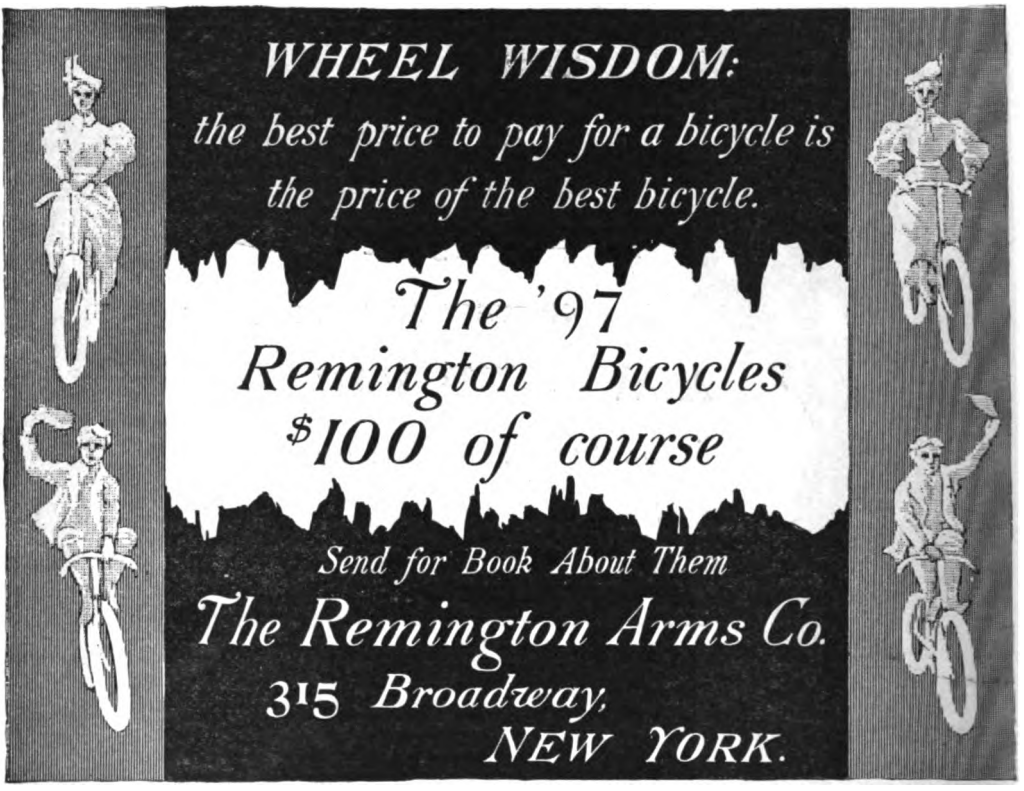
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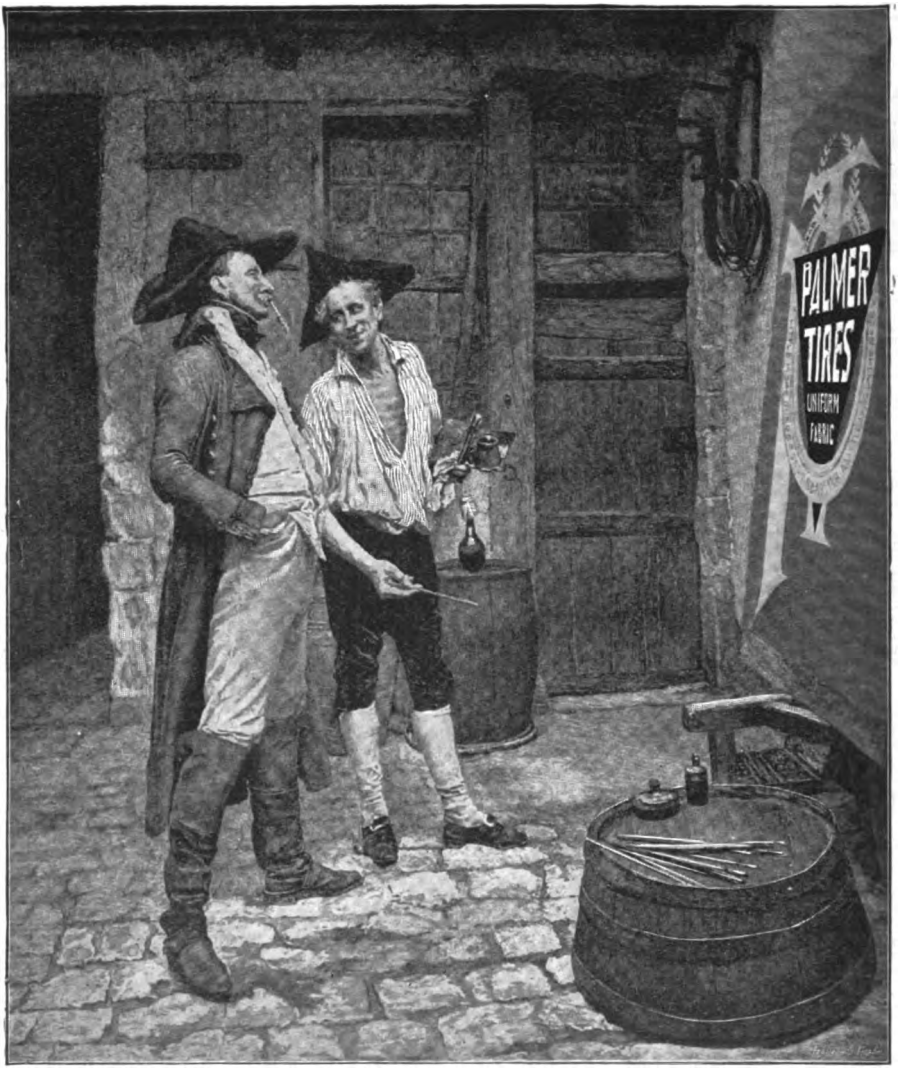
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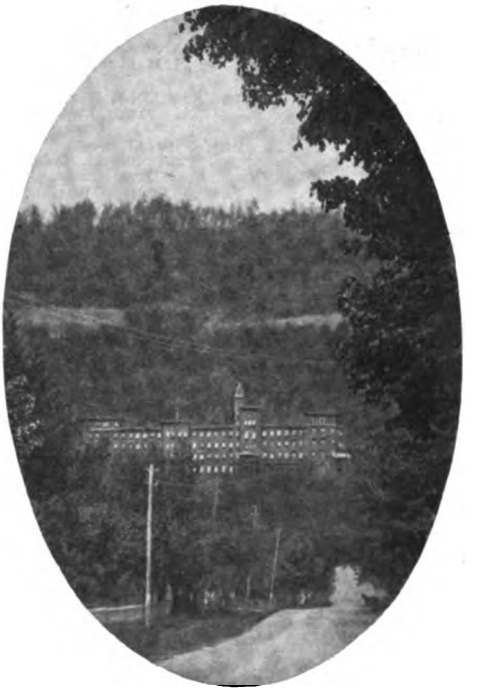
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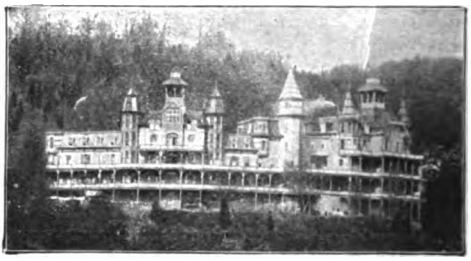
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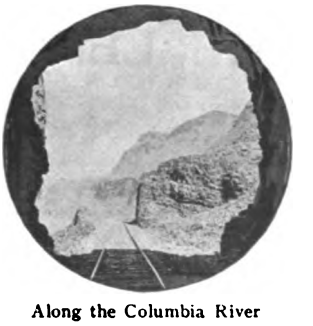


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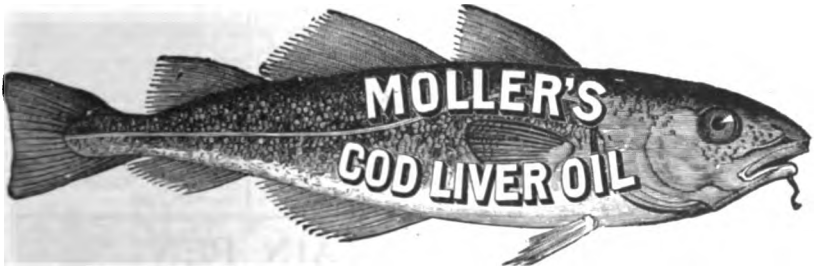
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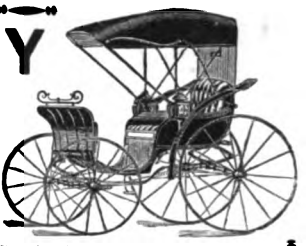
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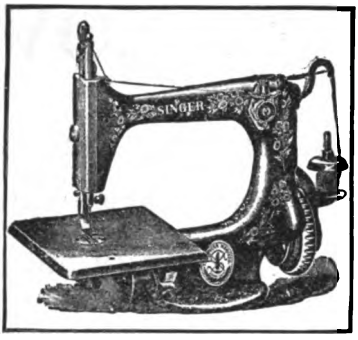
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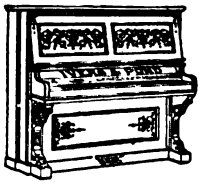
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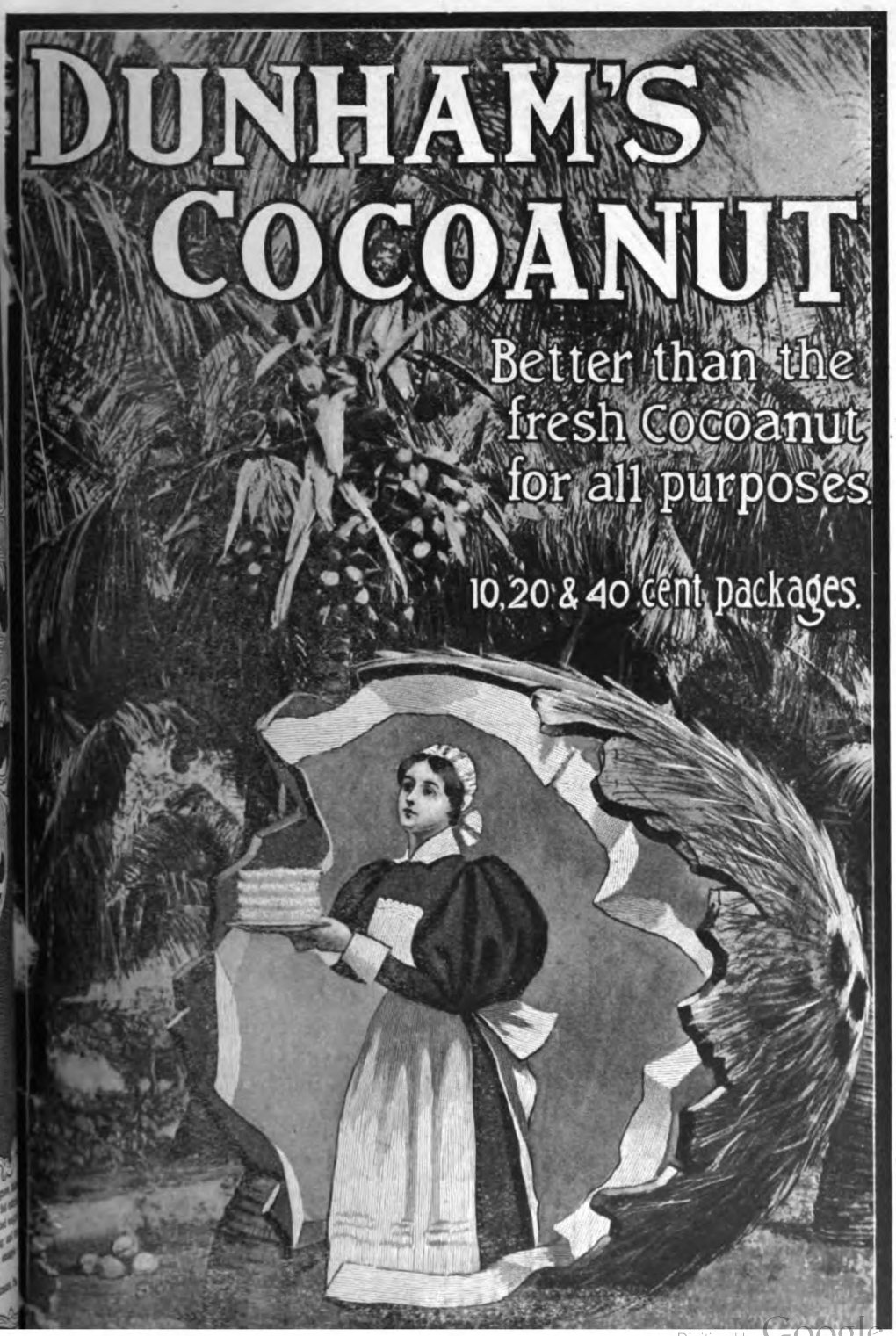
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CONTENTS FOR 9 JANUARY, 1897

THE WEEK:

The Tariff Hearings ... 155
Machine Candidates ... 155
Employees as Stockholders ... 156
The Business History of 1896 ... 156
Civil Service in Brooklyn ... 157
Dangers from Wealth ... 158
Canadian Affairs ... 159
The French Senate ... 160
Ireland and Taxation ... 161
Germany and Russia ... 161
Stambuloff's Assassins ... 162
The New Greater Republic ... 162

EDITORIALS:

The New Charter ... 163
Government by Injunction ... 164
Lying to the Government ... 166
An Idyl of Motherhood ... 167
1901 ... 168

CONTRIBUTED ARTICLES:

The Greater New York Charter ... 171
The Theology of an Evolutionist:
II.—Creation by Evolution ... 175
In the White Wood ... 179
By Francis S. Palmer
The Minister and Athletics ... 181
An Interview with Caspar Whitney

BOOKS AND AUTHORS:

Faith and Social Service (Dean Hodges) ... 183
Quaker Worthies (W. G. Horder) ... 184
The Triple Tradition (A. R. Bruce) ... 184
The Story of Canada (Bourinot) ... 185
Johanna Ambrosius ... 185
Books of the Week ... 186
Literary Notes ... 188
Books Received ... 188

THE RELIGIOUS WORLD:

Church History ... 189
The American Board ... 189
The Council of Seventy ... 189
Dr. Morris and Lane Seminary ... 190
Systematic Beneficence ... 190
Churches and Colleges ... 190
A Growing Evil ... 190
Home Mission Work ... 190
In Memory of the Brownings ... 190
Clergy and Nonconformists ... 191

GOVERNMENT BY INJUNCTION ... 192
CORRESPONDENCE ... 193
NOTES AND QUERIES ... 195
ABOUT PEOPLE ... 198
LITTLE PEOPLE ... 201
HOME CLUB ... 203

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THE tariff hearings at Washington last week before the Ways and Means Committee of the House of Representatives repeated the accustomed story. The only men heard were representatives of special interests pleading for special favors. Representatives of the general interests were, as usual, conspicuous by their absence. Every industry considered demanded that it should receive a part, instead of paying a part, of the new taxes to be imposed by the incoming Administration. It was not the manufacturing interests alone which made this demand, but the lumbermen, the wool-growers, the hemp-growers, the sugar-planters, and even the cotton-planters. It is simply astonishing to learn how many businesses have been injured by the increase of imports under the Wilson Bill. Not one word was said about the increase of exports, and yet we know that the exports so far exceeded the imports as to make the balance of trade in our favor last year $250,000,000. By that unprecedented sum did the American products sold abroad exceed the foreign products sold here. The testimony of the witnesses from every industry was to show that we cannot possibly produce as cheaply as is done abroad because of the differences in wages, differences in local taxes, etc., etc. Nothing was said to explain how it happens that in so many industries we can pay for shipping our goods abroad and still undersell the foreigners in their own markets. Lumbermen said that they cannot compete with Canada, cotton-growers that they cannot compete with Egypt, hemp-manufacturers that they cannot compete with Japan, and the sugar growers that they cannot compete with Germany. The sugar-growers alone showed that they are subject to an unfair disadvantage in the foreign trade. Germany, it was stated, pays a bounty of 27 cents a hundred pounds on raw sugar exported, and $38\frac{3}{16}$ cents a hundred pounds on refined sugar. By taxing her own subjects to this amount Germany enables her sugar-producers to sell to foreign countries for less than cost. It was reasonably urged that the amount of these bounties should be added to the tax on German sugar, so that our Government should get the benefit of the German tax. It is noteworthy that our sugar interests did not demand the revival of the McKinley bounty.

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In Illinois as well as in New York an active fight is being made by the best element in the Republican party to prevent the election of the machine candidate to the United States Senate. In Illinois the candidate put forward by the machine is a Chicago Alderman named Martin Madden. In the Chicago Council his rôle is similar to that of Mr. Platt in the politics of New York. He is the trusted friend of corporations desiring to further or prevent legislation affecting their interests. The men and newspapers who are opposing Mr. Madden's elevation to the United States Senate do not hesitate to charge personal corruption against him. Since 1890 twenty-nine valuable franchises were granted by the Council of which Mr. Madden was a member, and the leader of the majority. "Of the disreputable history of these six years," says the Chicago "Times-Herald," "he can well say, 'Part of it I saw, and a great part of it I was.' Almost invariably when these ordinances, reeking with corruption, are traced to their source, Madden is found in the neighborhood either openly aiding or secretly advising their promoters." A great public indignation meeting has been held against his election to the Senate, but the engi-

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neers of the State Republican machine seem loth to change their plans. The boldness with which public sentiment is defied lends further support to the generalization that the power of the machine increases with the size of the State, and the greatest States are the most certain to be represented by men of the Platt, Quay, Madden type. What New York and Illinois need is a direct primary system by which the names of candidates for the Senate must be submitted to all the voters of the party to which they belong. In South Carolina this system was established by the Reform party a few years ago, and this year resulted in the defeat of Governor Evans despite the determination of the "machine" to make him Senator. Should Platt's name and Madden's go before the Republicans of New York and Illinois, they would not get one-quarter of the votes.

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A plan has been put in operation by the Illinois Central Railway Company by which employees are encouraged to become stockholders. If the plan succeeds, it will establish some degree of co-operation between employers and employed. For the employers this would bring a lessening of the liability of strikes and a stimulus to the efficiency of employees, while for the employees themselves there would come about a more direct sense of responsibility and interest, and an increased independence proportioned to the increase in their savings. The stock is offered on easy terms, any employee being permitted to apply for one share at a time, for which he may settle on pay-days in installments of $5, or multiples thereof. Interest on payments is allowed at the rate of five per cent. a year until the installments equal the price of a share, when dividends take the place of interest. Should payments for stock be discontinued, the money is returned with accrued interest. The plan is in every way a laudable one, and the terms offered are as generous as the employees could well ask. At the same time it is not likely that these terms will be widely accepted. Five per cent. assured interest on very small savings may prove a considerable boon to the employees on the Illinois Central, but railroad stock netting five per cent. is not so attractive an investment to them as it is to persons of larger means having idle funds at their disposal, and no idle time to look after petty loans. Illinois wage-earners, as a rule, are either renters paying at least ten per cent. interest on the capital invested in their homes, or else are borrowers paying at least seven per cent. interest on their mortgages. Even those who own their homes free of debt have no difficulty in securing more than five per cent. from investments more secure than railroad stock. As between the local building and loan association and the form of co-operation proposed by the Illinois Central, they will almost uniformly choose the former. Nevertheless, the spirit manifested in the new plan is admirable, and whatever results come of it will be in the direction of progress.

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A retrospect of the business world for 1896 shows that year to have been a depressing one. This depression is reflected by the expenditures of our National Government, which have exceeded the revenue by over $52,000,000, as compared with a deficit of $35,000,000 during 1895. As a year ago, so now, business conditions are menaced by conditions at Washington, though thus far there has not been so much to fear from the Cuban as from the Venezuelan episode. The former, however, was an unsettling factor throughout most of the year, the first belligerency resolution having been introduced in February. A far more disturbing feature was the principal issue in our Presidential election. The session of Congress, which lasted till the middle of June, was also a continuous cause of uneasiness. The unsatisfactory state of public finances was apparent in January, and our Government invited subscriptions to another loan for $100,000,000, ostensibly to replenish the Treasury gold reserve. The sale proved successful, but in April gold exports again began. In July a panic was prevented by the deposit from the banks of the metropolis and other cities of part of their gold in the Treasury, and by an agreement on the part of foreign exchange houses to stop the gold outflow. During the succeeding month, by reason both of greater confidence and an increasingly favorable trade balance, imports of gold were resumed, and continued into November. At present the net gold in the Treasury reaches nearly $138,000,000. The large takings of gold from abroad led to an advance in the Bank of England's minimum rate of discount from 2 to 2½, 3, and finally to 4 per cent. In January last gold was at a pre-

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mium; it was so again in July and thenceforward to November. A year ago the rate of money for loans on demand was about 6 per cent., from which during the first half-year it dropped gradually to 3 per cent. In July 6 per cent. became again the rate, and, under political excitement, the rate increased later to 18 per cent., fell off to 7 per cent., and about November 1 advanced to 100 per cent., at which period no time loans could be made. After the election call money dropped to 4 per cent., and a fortnight later to 2 per cent., at which it has since remained.

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Bank clearings for 1896 were not so large as those for 1895. During last year there was a decline in the loans and discounts of the banks and also in their liabilities. The business world has lately been shocked by a colossal failure, precipitating many others, a failure due to bad banking and uncollectable assets. Business failures were the largest, both in number and aggregates of liabilities, for any year save 1893, Our exports of merchandise were greatly in excess of those in 1895, while imports were almost correspondingly diminished. The development of electric roads, both in mileage and business, was phenomenal; the new track of the ordinary roads, however, was the smallest for twenty years. More locomotives were built than in 1895, and one-third more freight-cars. A striking number of railways were restored through reorganization to solvency in 1896, among these being the Erie, Atchison, Reading, Northern Pacific, Norfolk and Western, St. Louis and San Francisco, Oregon Railway and Navigation, Oregon Short Line, and the Central of Georgia. The average price of railway stocks is slightly in advance of what it was a year ago; the same may be said of bonds, while Government securities have attained in the last month the highest prices of the year. The same is true of municipal bonds, for which the market has become gratifyingly large. In November New York City advertised bonds rejected two months before, and the entire issue was subscribed for eleven times over. In agriculture we have had a small wheat crop, but the price in the metropolis, 69 cents a year ago, fell to 62 cents, and then rose until now it is over $1 a bushel. Our slight shortage and the great shortages of Russia, India, Australia, and the Argentine, have caused larger demand and higher prices. For the first time we are shipping wheat to India. The crops of corn and hay were greater than for 1895, but the prices lower. Oats, rye, and barley, with reduced crops, brought reduced average prices. Potatoes were scarcer than in 1895, and brought higher prices. The cotton crop was much larger than for the year previous, and the price has declined from 8 to 7 cents. Sales of cotton were greater than in any preceding year, though Northern spinners have taken 66,000 bales less. Southern spinners have taken 12,000 bales more and foreigners 350,000 bales more. Prices for cotton goods have ruled somewhat less. Sales of wool were only two-thirds of those in 1895. The petroleum production showed a marked increase. A year ago the weekly output of iron was something over 200,000 tons; it gradually fell to 112,000 tons on October 1; it is now over 142,000 tons.

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Several months ago six citizens, representing the Reform Civil Service Association, brought suit against the Mayor and other city officials of Brooklyn to prevent the payment of salaries to eleven employees of the city on the ground that these places were held in violation of the Civil Service Law. The case was carried to the Supreme Court, and the decision was rendered on the 23d of December. This decision stated that the questions to be decided were: Do competitive examinations ascertain the merits and fitness of any person to fill any of these eleven positions? Was the action of the Mayor in placing these positions in the non-competitive class a matter to be passed upon by the courts? and Was the proper form of action pursued by the plaintiffs? Justice Keogh, who rendered the decision of the Court, decided that the evidence proved conclusively that the positions could be filled from an eligible list obtained by competitive examination; and that the action of the Mayor in placing such positions in the non-competitive class and allowing the filling of the positions without competitive examinations was illegal and subject to the review of the court. This decision does not settle the matter, as the eleven officials affected will appeal the case. Should the decision of Judge Keogh be sustained, the holders of these positions will have to give place to those who have passed the civil service examination and have been waiting for appoint

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ment. For the most part these positions are filled by men whose predecessors were arbitrarily removed—men to whom the salaries were quite as necessary as to the present incumbents of the offices.

When the present Comptroller took office in Brooklyn, January 1, 1895, the office was run on sound business principles and was equipped in the number of its employees to meet the needs of the city. According to Mr. Shepard, the non-competitive appointees were twenty-one in number. The competitive appointees were eleven in number. These men had held office at periods varying from five to fourteen years. At the end of one year the official civil list of January 1, 1896, shows that the number of non-competitive places in the Comptroller's office had increased from twenty-one to thirty; in the competitive schedule from eleven to fourteen. The increase of the office force in one year was from thirty-two to forty-four. All of the thirty-two subordinates in the office on January 1 of 1895 have been dismissed during the year except four, so that the civil list for January 1 from this one office showed subordinates who had filled their places for eleven months, ten months, nine months, two months, and the like. Preceding January 1 of 1895 the office had required one warrant clerk and one assistant warrant clerk, but during the year nine additional assistant warrant clerks were appointed, and these without competitive examinations. The work found for these extra clerks was due to a new system inaugurated apparently for the purpose of creating salaried offices; it was not called for by any complaint as to the inadequacy of the system that had been pursued by the city officials for many years.

This decision affects the municipal offices of New York quite as closely as those in Brooklyn. The newly appointed District Attorney in New York City, immediately on the publication of the decision by Judge Keogh, stated that the responsibilities upon him were so great that he did not think it practicable that his subordinates should be chosen to any extent by others—which is practically what all heads of departments not in perfect sympathy with the civil service law always say. In the face of the fact that the newspapers have stated that Mr. Olcott would make his appointments upon the recommendations of the Republican ward associations, his objection to appointing from an eligible list seems a trifle incongruous. There seems to be a misapprehension in the minds of many well-informed people as to the veto power of the heads of departments. The heads of all departments can reject any unfit candidate. Any unfit subordinate can be dismissed. Civil service competitive examinations do not mean life terms. The warmest advocates of civil service do not question that the heads of departments should be allowed to choose their confidential employees, whose success depends on the thorough sympathy and understanding existing between the head of the department and the subordinate.

Samuel Smith, M.P., a distinguished English philanthropist, reformer, and statesman, whose visit to this country last fall excited considerable interest at the time, has published, since his return, some impressions of America received from his extended tour throughout this country. The fact that he is himself a prosperous and wealthy merchant adds great significance to his warnings of the dangers to the United States from the rapid concentration of wealth. After describing the gigantic fortunes accumulated here in a lifetime, he goes on to describe some of the methods of their accumulation:

"One of the most common abuses is to construct immense trusts or combinations to control entire trades, such as the Standard Oil Trust, the Sugar Trust, etc. These syndicates deliberately destroy all competitors by opening stores alongside of them and underselling them until they are ruined. Through dread of this treatment most small dealers are compelled to sell their businesses to the trust, and become their salaried managers. Then, when private competition is destroyed, the price is raised to a point that yields gigantic profit. This process is greatly facilitated by the high protective tariff, which practically shuts out foreign competition. It would be very difficult to carry out such a system in England, as supplies would pour in at once from abroad if prices were raised at home; but in the United States there is practically little foreign competition."

Capital, with honorable exceptions, seems to Mr. Smith "to use its advantages with less scruple in the United States than in European countries, and appears to be less amenable to the moral law or to public opinion." The fact that many of our millionaries have started in poverty in a land where all have equal chances does not help the matter; "these self-made rich

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men are often men devoid of a cultivated conscience, just because they have known no life except intense competition for wealth." The excessive contrast between wealth and poverty creates an alarming growth of anarchism of a bitter type, and produces a dangerous development of luxury in New York and other large towns, and a vulgar ostentation fatal to the simplicity of American life and manners. Bryanism was a protest against these conditions; its defeat was a triumph of conservatism:

"But it would be a great mistake to conclude that the reckless abuse of trusts and corporations is condoned by this election. The time is near at hand when strong action must be taken to limit their powers. . . . Ways must be found to curb these illegitimate uses of capital, or a wild burst of socialism may wreck the American republic at no distant date. . . . The great farming class is the backbone of the country. It is deeply in debt to money-lenders; it pays a usurious rate of interest, often 8 per cent., a heavier charge than our farmers pay for rent. The extremely low prices of late years have hardly left a margin for living expenses after paying this exorbitant interest."

Mr. Smith also urges the importance of finding some method of compelling these huge capitals to contribute more than they do to National taxation, even if it should be necessary for this purpose to amend the Constitution and provide an income and an inheritance tax. These views, if expressed by a Western politician, would be termed Populistic; when editorially advocated by The Outlook, they have been stigmatized as radical and dangerous. It is therefore worth while for our readers to see that they are shared by a conservative and Christian statesman of Great Britain, whom no one would accuse of being either Socialistic or Anarchistic. It is a great advantage sometimes for us to see ourselves as others see us, even although the picture is not flattering.

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The meeting of the American Historical Association, held in this city last week, was attended by a large number of historians and teachers of history in colleges and universities. A number of papers were read, and there were many interesting discussions, the Rev. Dr. R. S. Storrs delivering the annual address as President of the Association. The chief significance of the session is to be found, perhaps, not in any specific paper or discussion, but in the manifold evidences afforded of the deep and vital interest in historical study in this country. No field of knowledge has been more carefully explored of late, or has shown sounder development of method and spirit, than the field of American history. Historical teaching in the colleges and universities has gained immensely in freshness, originality, and the power of awakening a vital interest in the subject; while the group of historical students pursuing lines of original research has received constant and, in many cases, brilliant additions during the past few years. In fact, there is no department of our intellectual activity which is more interesting or promising than historical study, and the number of important books recently published dealing with this field shows that we are not only working it thoroughly, but that we are developing that combined historical and literary power which makes the production of sound historical writing possible. We had at an earlier time a group of distinguished historical writers, but at no time has the study been carried on over so broad a surface and along such intelligent lines.

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Two events which have just happened of interest to Canadian Roman Catholics are the death of Archbishop Fabre, of Montreal, and the pastoral denunciation of the French paper "L'Électeur." Ten years ago, when Monsignor Taschereau was elevated to the Cardinalate, Monsignor Fabre was made Archbishop of Montreal. During the latter's episcopate, as during his priesthood, he strove to promote harmony among all classes and creeds. At many critical periods he stood for Montreal's best interests, notably at the time of the Northwest Rebellion and in the smallpox epidemic. He was a devoted champion of temperance. The passing away of one who had promoted good will coincides with the pronunciamento from Archbishop Begin, of Quebec, proscribing the newspaper of that province. The paper's offense is that it has published an article supporting the Premier, Mr. Laurier, approving his settlement of the Manitoban school question, and denying the Church's right to dictate to the people in matters purely civil. Henceforth, under pain of excommunication, Roman Catholics may not read "L'Électeur." This means ruin for the paper, as its constituency is almost entirely Roman Catholic. It is not surprising that the editor and publisher have protested

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and will appeal to both civil and ecclesiastical authorities for redress. It would be interesting to see this case ultimately carried on its civil side to the Privy Council of the Empire and on its ecclesiastical to the Pope himself. This challenge to citizenship may one day bring good to the entire Dominion, but its present influence can hardly be favorable to the Prime Minister, who is dependent upon the support of the French Roman Catholics for his tenure of office. The clericals have it in their power to endanger the present Canadian Liberal Government, and the action in Quebec is but another instance of the baleful influence of the priesthood in politics.

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An equally interesting Canadian matter is the work now being accomplished by the Tariff Commission at Ottawa, especially in its relation to our own tariff. The Canadian ministers are endeavoring to effect a general reduction of duties in such a way as to help and not hinder native industries, and there is at least an attempt to draw a distinction, not between class and class, but between the man who is being aided at the expense of his neighbor and the man who is bearing the burden. It will be comparatively easy to reduce the entire Canadian tariff in comparison with the task of arranging for a proper reciprocity with this country. As our readers know, Canada may not make a treaty without the consent of Great Britain, and it is hardly likely that Great Britain or the United States would approve of a reciprocity which might be in the end unfair. The Treaty of 1854 provided reciprocity in natural products only, but we would wish to pay with our factory goods for the natural products we take from Canada. In that case Canada must make free to England not only the natural products made free to us, but also factory goods which would be made free to us. We must share the privilege of sending factory goods into Canada with our chief commercial rival. The Canadian Liberals now propose that the factory goods subject to reciprocity shall be goods in which Great Britain cannot compete successfully—goods, therefore, which Canada can make free to the British manufacturer without prejudice to our manufacturers. This very plan was proposed twelve years ago. The present Canadian duties on manufactures average about thirty per cent. British goods are treated precisely the same as American. Last year we sent about $60,000,000 worth of goods into Canada, but the Canadian Liberals claim that under a mixed reciprocity we would sell to Canada much more than at present. Canadian exports to us are not far from the above figures, but for nearly every year of the century Canada has bought more from us than she has sold to us. However the matter may be settled temporarily, it cannot be but a question of time before the artificial difficulties between Canada and this country are removed and trade between customers of the same race, currency, manner of doing business and manner of government—between customers who even talk to each other by telephone—shall become unchecked.

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The French Senate contains three hundred members, of whom seventy-five were originally elected for life by the National Assembly, which created the present form of French Government, and whenever vacancies in this rank occurred, they were originally filled by the vote of the Senate itself. During the past twelve years, however, the distinction between life Senators and Senators regularly elected has practically been abolished, no new life Senators having been elected during that time. Under this system the life senatorships will be gradually absorbed, and when that comes about, if no change is made, one-third of the members of the Senate will be elected every three years, the term of office being nine years. Elections were held last Sunday, after the usual French custom, for one-third of the members of the Senate, and the elections, so far as can be judged from returns at the moment of writing, indicate a defeat for the Radicals, who in a number of districts made an attempt to oust the Moderate Republicans. Out of 97 districts 53 elected Moderate Republicans, 11 Conservatives, and 18 Radicals. In several departments the Republican victories were very significant. Not only have the Republicans defeated the Radicals on the one hand, but they have gained three seats from the Conservatives on the other. The newly elected Senators include many well-known public men.

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The English Government is now confronted by what the English newspapers are calling in a humorous way the new Irish rebellion. Comment was made in

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these columns a week ago on the discovery that Ireland has been paying the sum of about $12,000,000 annually for a number of years past in excess of her proper proportion of taxation. This discovery has awakened immense interest in Ireland, and has had the extraordinary effect of uniting all the factions in one party. After years of dissension, men of both creeds and of all groups are now working together to get out of England money which they claim Ireland has overpaid. This claim is based on the report of the Financial Commission, a large majority of the members of which were nominated by Mr. Gladstone three years ago, and which has been presided over by Mr. Childers and by a well-known Irishman, The O'Conor Don, in succession. A large majority of the commissioners have reported, as a matter of fact, that Ireland has been overcharged about two and a half million pounds a year. A little recent history will clear up the situation. When the Home Rule Bill was introduced by Mr. Gladstone in 1893, the financial clauses were framed on the assumption that the three countries should be fairly taxed, according to their relative wealth, for Imperial support. That seemed a fair principle; but the Tories protested against what they called the gross injustice to the British taxpayer. The Irish Nationalists retorted hotly, Mr. Sexton and Mr. Redmond declaring that the financial clauses, instead of being favorable to Ireland, were distinctly unfavorable, and that that country was already overtaxed; and the Irish members made a request for an inquiry, to which Mr. Gladstone promptly acceded, and the Commission was appointed. As it was the Conservative opposition which compelled the appointment of the Commission, the Conservatives were placed in an embarrassing position, and as a result they are now divided on the question of the justice of the Irish demand for a rebate. The London "Times," which is attacking the report with great vigor, declares that the only reason why Ireland pays more proportionately than Great Britain is because poverty is always more heavily taxed than wealth—which is a somewhat dangerous ground upon which to base political action in these days.

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The recent revelations with relation to Von Tausch, the head of the secret police at Berlin, not only furnished material for a shameful scandal, but have very seriously disturbed those who stand nearest to the Emperor. In 1878 Bismarck created a secret police for the double purpose of reporting to him the doings of those whom he regarded as dangerous to the Empire and to keep some control of the press, a power which the Chancellor was keen enough to recognize, but which he despised. He was further aided in the organization of this subterranean force of spies and in making it effective by what is known as the Guelph Fund, which was supplied by the sequestered income of the Hanoverian Dynasty. So long as Bismarck was at the head of the State the operations of the secret police were out of sight, but when his successor was appointed, and antagonisms began to show themselves, then the possible misuse of such a force soon became evident. The secret police, it is now believed, were intensely hostile to Count Caprivi, and very likely had something to do with his dismissal; and they are now as hostile to his successor, Prince Hohenlohe, and especially to the Foreign Minister, the Baron von Marschall, a man of a good deal of vigor and courage. They have endeavored in many ways to flurry and humiliate Von Marschall. When the Minister's patience was finally exhausted, he turned upon his foes, brought them to book in the courts, and has unearthed a disreputable conspiracy, which comes very near to the person of the Emperor himself.

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During the recent visit of the Emperor of Russia to Germany, the Emperor of Germany made a speech at Breslau, which was misreported in a vital particular. A German newspaper published what it claimed to be an explanation of the blunder, in which it declared that Count Eulenberg had deliberately altered the Emperor's speech under English influence, and for the purpose of preventing a good understanding between Russia and Germany. Count Eulenberg promptly brought an action for libel. The newspaper people declared in advance that they received their information from the Foreign Office, and indirectly from Baron Marschall himself. The Baron thereupon announced his determination to get at the root of the matter. He caused the arrest of Von Tausch, the head of the secret police, as the result of a confession of a member of that body, who declared that he had been directed by Von

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Tausch to tell a series of lies for the purpose of influencing the Emperor against the Foreign Minister. This is only part of an extremely disreputable intrigue brought home to a group of men who stand very close to the Emperor himself, for it is believed that behind Von Tausch stand either Bismarck or some other great personages who are determined to overthrow Baron Marschall. Two of the leading agents of the secret police have been found guilty and condemned to eighteen months' imprisonment, and it now looks as if the head of that force would go the way of his subordinates, and as if possibly the discredit brought upon the force by these revelations might secure its abolition.

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The three men who were last week convicted in Sofia of the murder of Premier Stambuloff, of Bulgaria, on July 15, 1895, were undoubtedly the actual perpetrators of that crime, and as undoubtedly were but tools in the hands of others. The widow of Stambuloff only gave voice to the general belief when at the trial she cried, "The real murderers are now in political power. I will not testify against these wretches." The political aspect of the case is emphasized by the absurd sentence of three years' imprisonment awarded men shown to have been beyond doubt guilty of an assassination committed with the utmost brutality. Stambuloff was a man of strong patriotism and of genuine devotion to the interests of Bulgaria. He moved among plots and counter-plots, and was not over-scrupulous in choice of means. His death was the direct outcome of the execution of Major Panitza, who had led a conspiracy which involved the army, and which was aimed at the destruction of Stambuloff and the ascendency of the Russian faction. Panitza was duly tried and condemned, but Prince Ferdinand at first refused to sign the warrant, and only did so when he was himself out of the country, and then only under something very like a threat from Stambuloff. The latter was left to bear the main responsibility for Panitza's death. Attempt after attempt was made upon the Premier's life, and the murder of the Finance Minister (Beltcheff) and that of the Bulgarian agent at Constantinople (Vulkovitch) were parts of the murderous conspiracy against Stambuloff. In 1895 Prince Ferdinand saw with ill-disguised pleasure the political downfall of his Prime Minister, and when, not long after, the murder took place, there were not wanting those who openly said that the Prince was at least in sympathy with the plot. Stambuloff has often been called Bulgaria's man of "iron and blood." He had few friends, was imperious and stern, knew not what personal fear was, was a "good hater" and relentless enemy, and, when he had power, ruled with never-relaxing energy.

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The new Greater Republic of Central America, composed of Salvador, Nicaragua, and Honduras, has now been formally recognized by President Cleveland. In receiving the Envoy of the Diet of the new Government, President Cleveland properly congratulated the Central American States on their closer union in the interest of a common defense and general welfare. The Governments of Costa Rica and Guatemala (the two richest and most progressive of the isthmian countries) are favorably disposed toward the union already accomplished by the others, but are prevented by their constitutions from joining it without the full approval of their legislatures. It is expected that this approval will be secured in a few months. When Guatemala and Costa Rica join the republic, the word "Greater" will be dropped from its title. The Diet of the new Greater Republic, which met in Ampala, Salvador, last June, and remains there, will be transferred to the capital of one of the other countries next June, and in turn to the capital of each of the others for a year. It has exclusive control of the foreign relations of its members, and of any questions arising among them. It is to be hoped that this wise consolidation may lead to a cessation of the internecine wars which have been so characteristic of the history of these little republics.

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In these times of detail and of specialization it is refreshing to read of a plan which Lord Acton (the Professor of Modern History at Cambridge, England) has just proposed. It is a plan at once worthy of himself and of the traditions which are part of his distinguished chair. With the assistance of the best writers, he expects to prepare a comprehensive history of the world to 1900. It will be like a continuation of Gibbon. The contributors already announced include many eminent historians, while no name as editor could be bet-

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ter than that of Lord Acton, whose encyclopædic knowledge is only excelled by his singular catholicity of judgment. The scope of his great plan recal's that of the classic historians—of Herodotus, whose work was to gather up the scattered records of the earth; of Tacitus, who knew that Rome meant the world; of Gibbon, with his wide appeal. We still turn with equal relief to the largeness of a Ranke from the extreme detail of a Freeman or the prejudiced one-sidedness of a Froude. Furthermore, no real history—that is, history which chronicles the progress of economics, education, literature, religion, as well as the ups and downs of dynasties and wars—can proceed on any other basis than that followed by the three or four greatest historians. It is not too much to say that the new English school, represented by such names as Lecky, Stubbs, Bryce, Gardiner, and Creighton, has already given us reliable, if soberer, material than that furnished fifty years ago by more brilliant but more biased men. Again, to the conscientious reader Lord Acton's plan will economize both time and space. It should present in concise form what a student cannot now attain save by the reading of many volumes, namely, a proper opinion about the causes of any one of the great movements which have distinguished modern history—for instance, about the rise of the industrial spirit. A manifest danger, however to such a continuous history written by a number of men is the probable lack in homogeneity: to harmonize, while preserving the best in each contribution, will tax even Lord Acton's eminent powers. If he is successful, the work will rank among the greatest achievements in impartial literature; but in any case the plan must result, not only in a magnificent index to modern history, but in a mighty monument of learning.

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We can only briefly chronicle this week the sudden death on Tuesday, the 5th instant, of General Francis A. Walker. General Walker served with credit in our Civil War, was severely wounded at Chancellorsville, and was confined in Libby Prison. In the thirty years following the war he had been Chief of the Bureau of Statistics in the United States Treasury, twice Superintendent of the Census, Commissioner of Indian Affairs, Professor of Political Economy in the Yale Sheffield Scientific School, and President of the Massachusetts Institute of Technology. As an economist and statistician, as a writer and as a teacher, he held an important place in American life. Among his more important books are "The Wages Question," "Money," "Land and Its Rent," "Political Economy," and "International Bimetallism." Next week we shall try to give an adequate estimate of the character, teachings, and work of General Walker.

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The New Charter

The problem of city government has always been an unsolved problem; most of all difficult of solution in a democratic country. Village democracy is impracticable for a conglomerate and crowded population of three millions of people. How is it to be modified so as to secure individual liberty, administrative efficiency, and municipal purity? The proposed charter, an interpretative account of which is given on another page, is the answer of the Commission to this question, and is equally applicable to all large cities in all States of the Union. It deserves wide and careful study. We offer the following suggestions, some in confirmation, some in criticism, of the proposed charter:

I. The line between State and city authority should be carefully and clearly drawn. And the principle of municipal independence should be sacredly respected by the State Legislature. No appeal in municipal matters from the people of the city to the State, any more than in State matters from the people of the State to the Nation.

II. One Legislative Chamber. There is as little reason for two Chambers in a city as for two Boards in a village, unless the upper chamber, as suggested years ago by Francis Lieber, and later by the Tilden Tax Commission, has the exclusive power of levying taxation, and is elected exclusively by taxpayers.

III. As many election districts as there are legislative members; that every voter may know for whom he is voting.

IV. Concentration of executive and administrative power in the hands of the Mayor; who should appoint heads of all departments, and be responsible for all administration. No double-headed depart-

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ments, except the Board of Elections, which should be a separate department.

V. No power of the purse in the hands of the Mayor. This is of all legislative powers the last to be put into the hands of one man. If a Board of Apportionment is to exercise the power of the purse, it should be elected on a general ticket by all the city, on a plan giving minority representation.

VI. Some adequate checks on secret and hasty legislation. There are better, because simpler, ways of accomplishing this than two Chambers.

VII. Referendum and Initiative. Particularly, all large appropriations and all acts directly affecting the remote future of the city to be referred to popular vote. The limitations on the power of the legislature should be democratic limitations. The appeal should be to the people of the city, not to the Legislature of the State.

VIII. The provision borrowed by the Charter Commission from foreign cities respecting franchise, which can never be granted for a longer term than one generation.

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Government by Injunction

We give on page 192 an abstract of letters from two correspondents and one magazine article, defending "government by injunction." Both correspondents express distrust of juries as a means of securing justice, and preference for "highly trained men like our judges." This incidental allusion in two letters from quite independent correspondents is significant of the real issue involved. The question is not one concerning methods of procedure, such as may be left to the lawyers to be settled by precedents; it is one concerning the very foundations of government, to be considered by the people, and to be settled by fundamental political principles.

Two dangers threaten the Republic—mobocracy and plutocracy; the ungoverned passions of the many, and the cool, calculating, organized greed of the few. The first is hirsute, loud-voiced, barbaric, appalling; the second is genteel, well clad, silent, specious. Those who fear the first will wish to add to the safeguards and strength of vested rights and to lessen the power of the people; those who fear the second will wish to increase the safeguards and enhance the strength of the people, and to lessen the power of wealth. Our correspondents fear the first peril, we fear the second.

For mobs, though appalling, are generally local and always temporary—mere episodes in our National life. They are generally unorganized and always ill-directed; are as abhorrent to public sentiment as they are hostile to public interest; are invariably disavowed by the very men who have evoked them; and are easily and promptly quelled. It has never been necessary even to summon the militia where the police were efficient. But the greed of concentrated wealth is chronic, and its work is continuous. It is never satisfied and never vanquished. It buys votes at the polls, franchises of city councilmen, special privileges of legislators. The "boss" is its hired servant, and through the "boss" it controls lawmakers and Governors. It escapes just taxation and levies unjust taxation on the people. It has been officially proved to have purchased judges in a few rare instances; it is believed by common fame to have secured the appointment of others who were by tradition and habit identified with its interests. It already controls the output of coal and oil—our fuel and lights; our railroads—the highways of the Nation; our telegraph—an increasingly necessary means of communication; and it is even now clamorously demanding at Washington special privileges, under guise—and let us say in an entirely serene faith—that under natural laws the Nation will get the benefit of these privileges, and is preparing to urge that it may determine the character and control the quantity of the currency of the country. In its highest and best form this plutocracy believes in the aristocracy of wealth and disbelieves in the reign of the common people; in its worst forms it uses without scruple the most corrupt methods to secure the most selfish ends.

One of our correspondents fears a second French Revolution. There would have been no French Revolution if there had not first been an *Ancien Régime*. If concentrated wealth under the Bourbons had not proved itself inhuman and despotic, there would have been no mob in Paris. The only danger of revolution in the United States is that threatened by a wealth too powerful to be controlled by law and too despotic to be endured by a free people. It is the despotism of wealth which has caused most labor riots both in England

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and America. To the despotism of wealth, not merely to the insane and criminal ambition of Debs, the Chicago riot may be traced. The Pullman Car Company had felt the effects of hard times. Justice demands that such effects should be shared in equitable proportions by capitalist and laborer. But there was no justice in the Pullman Car Company. It continued to pay its dividends and its high salaries, and to exact its high rents, while it cut down its wages. The Chicago railway strike was a preposterous protest of sympathetic workmen against this gross injustice. We neither justify, excuse, nor palliate the railway strike in thus tracing it to its cause. We reaffirm what we affirmed then, that the first duty of the Government was to quell the mob and restore order, at whatever cost. But, that duty done, another duty remains: to consider what provoked the unreasonable passions of the mob, and how similar provocation may be prevented in the future. It will not be prevented by denying to men accused of crime the right of trial before a jury of their peers. There is no better way to stimulate lawlessness than to deny to complainants the long-enjoyed protection of the law.

We do not inveigh against the rich. Wealth is not a vice, nor is poverty a virtue. Wealth is a legitimate reward of industry and thrift, and the desire to acquire wealth by honest methods is a normal and praiseworthy desire. But that greed of accumulation which is the characteristic vice of America is neither normal nor praiseworthy —it is diseased and abhorrent, and the methods of accumulation are too often not honest but flagrantly corrupt. The dangers to American institutions from plutocracy have been pointed out to us by such clear-eyed and disinterested observers as Alexis de Tocqueville and James Bryce, and it is folly to ignore them. We cast no obloquy upon our judiciary. Our judges, both State and Federal, have been, with rare exceptions, honest, capable, and faithful men. Neither do we deny that the Federal judges had power to grant a blanket injunction in the Debs case, and to enforce it by contempt proceedings. The decision of the Supreme Court of the United States is conclusive upon that question. But we affirm that the judges *ought not* to have such power, and that Congress ought, by proper legislation, to deprive them of it.

Respect for our judiciary does not blind us to the lessons of history. We do not forget at what cost the right has been purchased of every person accused of crime to a trial by a jury of his peers. We do not forget that the equity proceedings under which trial and condemnation of an accused by a single judge—or by two judges sitting together—is substituted for trial by jury, are borrowed from the Roman law, and that neither in its ancient birthplace nor in the countries which it dominates has Roman law ever afforded a protection to the poor and the weak against the rich and the powerful. In the attempt to substitute Roman for Anglo-Saxon forms of law we see an attempt to substitute for a system which has ever been the last refuge of the oppressed, one which has ever been the most powerful instrument of oppression. We cannot forget that English history is full of examples of judges and courts subservient to king and aristocracy, successfully resisted only by persistent and courageous insistence on the right of trial by jury. We cannot forget that in our own country the Federal Courts became as subservient instruments of slaveocracy in the days of its power as were Presidents and Congressmen—and far more efficient. We cannot forget that it was neither a President of the United States nor a Northern politician, but the Chief Justice of the United States, who declared that slavery was a National, not a local, institution. Human nature is to-day what it was in the days of Charles I., in the days of George I., and in the days of President Buchanan. The power which seeks to control is no longer that of a king, a landed aristocracy, a slave-holding caste. It is the power of concentrated wealth. It is neither monarchy, oligarchy, aristocracy, or priesthood; it is plutocracy. But we have no reason to think that this power will be less scrupulous in the means it uses to attain its ends than have been the previous opponents of democratic government, nor that a professional judiciary will afford any greater safeguard of individual rights now than then, nor that the safeguards of a jury system will be less indispensable to the protection and preservation of individual liberty.

Such is the real issue involved in the somewhat technical question of "government by injunction." It is vital and fundamental; it cannot be left to the lawyers;

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it cannot be settled by precedents; it must be adjudged by the people. On the determination of the issue, somewhat obscurely involved in this question of procedure, depends the maintenance of Anglo-Saxon law and Anglo-Saxon liberty. Whenever this issue is clearly presented to the American people, we cannot doubt what their decision will be.

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Lying to the Government

At a recent hearing before the special taxation commission in Massachusetts, one of the best-known assessors in the State gave the following testimony, which he supported by concrete illustrations from his many years of experience in one of the largest cities of the State:

"Take the majority of people, whom I would call in everything else just about as honest as they can be, and they would not misrepresent for the world—but when it comes to taxation they are just as dishonest as they can be, and it is not in any one class either. They lie about different things. They will lie about their real estate just as they will lie about their personalty."

There is no reason to suppose that the standard of morality regarding truthfulness to assessors is any lower in Massachusetts that in the other States. If a foreign ambassador were to write home such an account of our moral condition as the above, he would make himself *persona non grata* at once, and we would vehemently demand his recall for his gross slanders; but as this testimony comes from an exceptionally well-informed citizen, who is in better position to form a correct judgment of our traits than almost any other person possibly could, we must accept his indictment as, in the main, correctly drawn.

When logicians are hard pressed for a demonstration of a truth, they fall back upon the "common consciousness" of the race as a sufficient basis for an infallible proof. The common consciousness of the people of our country seems to be that it is right to lie to the Government in order to cheat it out of taxes, and to put upon other people more than their share. The fundamental justification for this practice is probably this: "Every one will lie, and the aggregate of lies will balance all individual lying, and thus every one will bear his just share of the tax. Otherwise the man who is honest must pay an extra tax. That would make a tax on honesty, which would be immoral for the State to impose, and therefore immoral for any citizen to assist in imposing, even upon himself. Therefore it would be wrong for me to tell the truth in regard to the amount of my taxable property, and I must lie in order to do what is right."

Beyond question, deception of the Government officials is regarded as a less serious offense than the same degree of deception practiced upon a neighbor. The consciences of many people are doubtless blunted by the current morality which does not sharply condemn such lying. But this is not excusable lying, nor that which the average conscience ought to overlook because of the result. No such question is raised as whether it is right to deceive in order to save life. It is solely a question of pelf. If the taxpayers lie, as this assessor testifies that most of them do, it is solely for the sake of making so much money by it.

This grade of morals finds a parallel illustration in the attitude of people regarding the tariff laws. If statements of travelers are to be trusted, it is frequently accounted to be entirely right to smuggle. If articles which are liable to duty can be successfully concealed about the person or baggage, or if a sly fee to the customs officer can make him blind to some of the contents of the trunk, this is held by some to be right, because it is only the Government which is cheated. Current grievous complaints regarding the frequency of undervaluations of goods by importers reveal the belief in that line of business that it is right to cheat the Government, if you are not caught at it. One of the bitterest complaints which is made against the Wilson Tariff Act is that it permits undervaluations to such an extent that the only remedy is to adopt the system of specific duties, instead of *ad valorem*, though the former tax the poor consumers proportionately more than those who are better able to pay taxes.

Our entire body politic needs an awakening in regard to its public duties. There is great need for the study of our pressing political questions. But most people are working exhaustingly for themselves during the day, and by night they are so tired that they want to be amused. They have no time for serious thought upon public concerns, and no leisure in which to attend to the development of their political

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conscience. Many thousands of our voters hate the mention of politics. They wish that elections came only once in ten years, in order that they may not be disturbed by public duties. Good government they seem to regard as their rightful due from nature, like fresh air and sunshine. They believe that it is right to cheat the Government out of their political service, just as they believe that it is not wrong to lie to the assessors nor to evade the custom-house officers. The political conscience needs quickening until we realize that it is just as much an offense against the moral law to lie in order to escape paying taxes as it is to cheat a private citizen, just as immoral to neglect one's duty to the State as one's duty to his firm or his family.

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An Idyl of Motherhood

A book appears at long intervals which refuses to be classified, and which no critic who has any adequate idea of his function cares to treat as a purely artistic product. Such a book is Mr. Barrie's sketch of his mother, "Margaret Ogilvy," which bears the imprint of the Messrs. Scribner, and which has already made a very deep impression by reason of the unusual quality which pervades it.

In this day, when the newspapers leave no reputation to the normal processes of growth, but are continually forcing the note of praise or dispraise, and when so many thoughtless people burn strong-smelling incense at every new shrine which is temporarily thronged, there is a natural tendency among those of keener discernment and more critical taste to look askance at the writer who happens to be widely read and at the book which touches the heart of a multitude. It is, however, as disastrous to cultivate a cynical temper as to indulge in irrational crazes about the latest novel; for the courage to praise generously is even more characteristic of a genuine critical sense than the courage to condemn without fear or favor. The critic shows his discernment by full recognition of a beautiful and tender book quite as distinctly as by that integrity of judgment which refuses to honor the idol of the hour or to be confused by the applause of the unthinking and the sentimental.

"Margaret Ogilvy" is so unusual that some critics cannot see its beauty, because they declare that such a book cannot be written. There is a certain reserve, too often violated of late years, which is as much a matter of morals as of manners; and the familiar disclosure of personal matters and of family affairs is as offensive as the brutal frankness of some contemporary novels in describing emotions and functions which are sacred, healthful, and noble only so long as they are guarded by the strictest privacy. That a son should paint a portrait of his mother involves so much peril both to the subject and the artist that many are ready to declare that it can never be wisely done; but Mr. Barrie has done it. He has painted his mother, and, incidentally, himself, with a sincerity, a freedom from self-consciousness, and a beauty of skill which lift "Margaret Ogilvy" as definitely above criticism as many books fall definitely below it.

And there is every reason why Mr. Barrie should have written the book, assuming that he had the rare poise of nature which made it possible to do the work with filial piety, with the sanity of a true objectiveness, and with spiritual delicacy. The world sorely needs such disclosures of moral quality, of domestic purity, and of filial piety. In a decade when every form of revolt against the fundamental order of life, and every kind of domestic and social impurity and atheism, have not only found their place in fiction, but have become the very stuff of which the human drama is supposed to be made, such a vision of loyalty, peace, and purity as Mr. Barrie gives us in this portraiture is a service quite beyond those which the man of letters generally has the power of rendering. "Margaret Ogilvy" is, in a true sense, a holy book; and the reader who can weigh it in the scales of a narrowly critical judgment is no more to be envied than the man who can watch unmoved the play of emotion on a child's face, or hear unstirred the familiar speech of a mother whose life is all service as her heart is all love. The sacred things of life are not often put into speech as simple, sincere, and holy as themselves; when they are, let us be wise enough to uncover our heads; cynicism and skepticism have no place in such a presence.

Margaret Ogilvy was a saint, but a very human saint, such as most of us know or have known; and there is nothing the world needs more than the revival of its faith in saints. She was a saint of that

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human kind which must be as much a joy to the God of saints as to their fellow-sinners; a saint without a trace of ecclesiastical piety or conventional religiousness; who is simply, unaffectedly, and humanly good after the manner of those who love God like children, and do not form themselves on patterns of human making. She had vivacity, the sweetness which is kept sound by will and wit and sense; she never thought of herself, and her son has not thought of himself; and that is the reason why she was a real saint, and he had the grace and goodness to paint her portrait. The halo is not placed about her head; it is diffused like a holy light through the atmosphere in which she lived her humble life.

It is well, too, that this generation should discover afresh the deep and significant beauty of one of those great human relationships which are so familiar that the divinity sometimes escapes from them, and so common that we forget that they form the richest educational influences to which the race has been subjected. Mr. Barrie has written the idyl of motherhood; and he was able to write it because he saw its eternal meaning as a son, and brought to it the reverence of an artist who cast the world out of thought in the sacredness of his task. In this simple record of simple lives one feels something of that depth which opens up in some of the Old Testament pictures; look steadily at this homely portraiture of a mother's love and life, and its lines deepen and expand to express eternal relationships and immortal affections. It is but a step from the human to the divine, but how few there be to take it!

And this suggests the characteristic of the book in which resides alike its artistic perfection and its spiritual significance: its combination of extreme simplicity with deep feeling and imaginative suggestiveness. Nothing could be more simple than the material with which Mr. Barrie deals; the plain surroundings, the homely ways, the common human relationships. And yet out of this apparently commonplace material what depth of vision, what tenderness of feeling, what beauty of workmanship! Here lies, surely, the secret of all holiness and of all art; the manifestation of that power which gives command not only of what is in life, but of that genius which sets the most obscure things in the light of a divine order, and clothes them with an imperishable loveliness. Wherever men and women live and love and suffer, there are the materials of immortal art; and every human relationship is an open way to the thought and love of God. So slight a book is "Margaret Ogilvy," and so homely its theme; and yet what a glimpse into the sanctuary of the soul and what a piece of art! Let the artist look well at himself before he essays such a task; for this kind comes not forth save from a nature which cares more for excellence than for praise, and more for truth than for either.

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If the chronologer Dionysius the Little had not in the sixth century fixed the era A.D. four years too late, we should now be dating, as we are living, in the twentieth century. It is admitted that the birth of Christ took place at least as early as 4 B.C. of the common chronology, if not one or two years earlier. That the twentieth century is here we shall not realize until we have to write 1901, but really it is here. And much ought to be here with it that is not here. Poorly is the mind of Christ yet understood and shared by his Church. Dimly is it yet conceived what was the secret of Jesus' power, his profoundly pervading consciousness of eternal unity with God in one spirit, one life. Few hearers of the Gospel yet realize what is the difference between a rich living and a rich life. Few prize the life at its real value above the living. The nineteenth century has abundantly equipped us with the mechanical apparatus requisite for the highest civilization. But such civilization has yet to be striven for—that civilization which, as Matthew Arnold has reminded us, is in nothing less than the moralization, the humanization, of society. But history shows the progress of mankind to have been through a rhythmical alternation of material and moral advances; first the natural, said Paul, then the spiritual. And auspicious signs are already discernible that what the nineteenth century has done for progress in material things the twentieth century is to do for progress in things moral and spiritual. But it will do it only as we do it.

Readers of The Outlook will learn with regret that Mrs. Henry Ward Beecher met with a serious accident during the holidays.

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While on a visit to her son-in-law, the Rev. Samuel Scoville, of Stamford, Conn., Mrs. Beecher fell and broke her hip. Although she is at the present writing resting comfortably, it is not probable that, at her age of eighty-four years, she will ever again be able to take up the ordinary course of her life, which has been a very active one. Up to the time of her accident her pen and hands had not ceased to do the work which they had so long and so faithfully performed.

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The Spectator

"I am looking forward with great satisfaction to spending my last days in a hospital," said his unworldly friend to the Spectator the other day. "I have always envied people who were obliged to go to those delightful places, with their long rows of snowy beds, their clean-scrubbed floors, their perfect order and quiet, and, above all, their lovely angels of mercy, those white-aproned, soft-handed, gentle, patient nurses. I have felt it to be one of the hard things of fate that I have always been so abominably healthy that I could not know the joys of convalescence in a great hospital. But I'm going to one of them when I get old enough." The Spectator thought of the lovely home and its lovelier mistress that his unworldly friend was so willing to leave for the imagined delights of hospital life, and put his friend down as belonging to that half of the world which always thinks that what it hasn't is better than what it has—and is always mistaken.

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The next Sunday the Spectator went on an errand of mercy to one of these great hospitals. And as a result of his experience he wishes to say that he thinks there can be no more merciful errand than that of visiting a sick friend in a great hospital. System and order and long rows of snowy beds and even soft-handed, gentle nurses can never make up for the lack of one's friends in the time of suffering. The Spectator went to see—may he say, by way of contrast, a worldly old friend who was spending his last days in a hospital. He was there, not by choice, but by necessity. This practical friend found his hospital bed not altogether one of flowery ease. While he was in many ways well taken care of, his special grievance seemed to be the lack of personal interest in their patients on the part of physicians and attendants. "They seem to regard me simply as a 'case,'" complained the old man. "They take only a scientific interest in a fellow. If one's 'case' is a little peculiar, he gets some attention; but if he's only an ordinary sick man, he gets no human interest or sympathy. I'm not blaming these people. They're doing their day's work like the rest of us when we're able, and they can't be always in a pitying mood. The doctors and nurses do their best when they happen to be conscientious, and when they're not so conscientious they do something less than their best, like the rest of us again. But then there are a good many grades of labor in these big places, what with their elevators, and wagons, and messengers, and orderlies; and some of the help have no call to be in a hospital. Now the other day I left my pocket-knife on the table by my bed. It was a good knife. I paid a dollar and a quarter for it a good while ago. When I woke up, I found that somebody had carried it off. Is that the right way to treat a sick man?"

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And the Spectator thought, and said, that anybody who would pocket an invalid's knife, while he was asleep, ought to be at work in a penitentiary instead of in a hospital. This was an extreme case, of course, of the lack of friendly interest of which hospital patients complain. Much, too, depends upon the patient himself. The nurse and the physician are often greatly tried by irritable and whimsical patients. The Spectator has, on the other hand, known of cases where warm attachments have sprung up between hospital attendants and their charges. But, too often, sympathy and kindness give way to perfunctoriness and professionalism in those who make a business of caring for the sick; and this leads the Spectator to say that there is no finer field for the genuine philanthropist than in the daily work of the hospitals and infirmaries of the country. And by the genuine philanthropist the Spectator means not merely those—however estimable they may be—who endow these institutions; such generosity means frequently only the sacrifice of one's "wife's relations" on the altar of philanthropy; he means personal ministration, whether as a part of one's daily activity or in more intermittent effort. If you can do nothing more, go and talk cheerfully to one of the "shut-ins" somewhere on your next holiday, says the Spectator as a closing adjuration to the patient reader.

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This adjuration may sound a little trite—to the well man; but if this paragraph should happen to be read by any one in the convalescent ward of a hospital, the Spectator feels sure that it will be approved as a word in season—for was not the Spectator himself once a patient in such a ward? and did he not only last week see a strained, wistful, pathetic face in one of the public wards in a great city hospital—a face that haunts him still? It was that of a man who occupied a bed *next* to the bed of a patient who had friends. The favored man, basking in the affection of his loved ones, was radiant with happiness; while his neighbor seemed to feel that he was alone in

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the world, abandoned to his fate, and yet still hoping against hope that some one might come in upon whom he could bestow the benediction, "I was sick, and ye visited me." The Spectator reiterates his conviction that the genuine philanthropist is the one who makes the most of opportunities such as this for carrying sunshine and joy into the dark chambers of the house of pain.

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The Spectator's seat-companion on the last stage of his journey was evidently a priest, or a member of some religious order. Although his face was the embodiment of good nature, and was seamed with lines telling of smiles which went so deep that they could not escape again, the Spectator was slow in speaking to his fellow-traveler. We sometimes get tired of trying to be agreeable, and leave it to the other fellow to begin. The Spectator was in that mood. But time hung heavy after three days of travel, there wasn't anything particularly interesting in the landscape, the daily paper was exhausted, and the Spectator forgot his resolution and spoke. And this is one of the yarns that followed, which seems of peculiar pertinence now that we hear so much of the dangers of the wayfaring man in the great Western metropolis.

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"Our Order's headquarters in Chicago," said the good Brother, "are not many blocks from the post-office, which, as you know, is in the heart of the business portion of the city. The streets in the vicinity of the post-office are usually thronged at night, and are brilliantly illuminated. The young man who acts as our messenger, but who does not wear the Order's costume, was sent one evening about nine o'clock to the post-office. In returning, while on one of the main streets, he was jostled by a man who seemed very anxious to get through the crowd and in front of him. This was just before they came to one of the dark alleys which intersect the principal streets in Chicago. As the messenger crossed the alley the man in front turned, seized him, and, with the aid of a second man who had been standing on the corner, hustled him into the shadow of the alley. There, before he could make any effective outcry, he was knocked senseless with a sandbag. All this happened in a few seconds. The young man did not recover his senses for nearly an hour. Then he found that his watch and money were gone. He rose and staggeringly made his way to the nearest police station. His statement that he had been sandbagged and robbed was received by the officer in charge with the words: 'Sandbagged, eh? Well, now, young man, why didn't you report this before? Why, we heard about that nearly an hour ago! Where've you been keeping yourself all this time?' The astonished messenger could only reply that he had come to the station-house as soon as he had regained his senses; and the official nonchalantly repeated, as he turned the case over to a subordinate, 'I tell you your news is old. We heard all about it here fully an hour ago!'" The Spectator thought that this police captain must have a fine instinct for getting at the humorous elements of his daily work; but the victim of the highwaymen did not appreciate the joke, and the narrator of the experience told it, not as a humorous story, but as an illustration of the prevalence of crimes of violence in the Western metropolis, and the indifference of officials who have become habituated to reports of highway robbery.

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As the Spectator was walking along Broadway the other morning he fell in with an old-time commercial traveler. The typical old-time traveling man, as distinguished from the later variety, was regarded as the possessor of unbounded assurance as his principal stock in trade. He it was who has given point to the numberless newspaper witticisms on the "drummer's" colossal "cheek," "gall," "nerve," and other words and things which the Spectator's regard for his Addisonian forbears makes him hesitate to write. The passing of the old-time "drummer," the Spectator was informed, has been hastened by the measures adopted by the great commercial houses to protect their heads from his beguiling arts. "All these big places," said the Spectator's acquaintance, "have a man at the door whose special business it is to intercept commercial travelers who might otherwise take up the time of the great man who runs the business. It's very hard to elude this 'man at the door.' Now, over there is a house where I tried for a couple of years to get past him, and to see a member of the firm. Finally I succeeded. Was I 'phased' when I was admitted to the presence? Not a bit of it. When I got this great man's attention I struck an attitude and said, impressively: 'Mr. Blank, allow me to say that I'm disappointed. I have been trying for two years to obtain an interview with you. I have, in my time, had audiences with senators, ambassadors, and kings, but never have I had such difficulty in securing an interview with any man as with you. And now I'm greatly disappointed; for I find you're a very ordinary-looking man after all!' Well, sir, the man burst out laughing. He'd been so accustomed to flattery and fear that when he met a man that talked to him straight he liked it. And I sold him a big bill of goods." But the old-time commercial traveler had a distinctly unprosperous air, and the Spectator concluded that this method of conquering a business man's good will must be a somewhat precarious one, and that the newer methods are probably more agreeable as well as more profitable to both travelers and their customers.

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The Greater New York Charter

Is It an Improvement?

By Charles B. Spahr

THE important question to answer respecting the proposed charter of Greater New York is not whether it is an ideal charter for a democratic community. If it were, it would be rejected. As compared with most American cities, New York is not a democratic community. Its very size hinders democracy. Democracy means the control of public affairs by the opinions of the entire public. In a New England town, where all the citizens know each other, and have personal knowledge of all the affairs acted upon by the Selectmen, complete democracy is possible; but in a city like New York, where not one per cent. of the citizens know each other, and where only a small part of the public affairs come under the direct observation of any part of them, the democratic character of the local government is necessarily limited. More than this, however, the democratic character of the government of New York is limited by the fact that relatively few of her citizens (18 per cent. only) are of American parentage, relatively few are educated, relatively few (7 per cent. only) are home-owners. Those things which in our smaller towns lead a large proportion of the citizens to give close attention to public affairs are notably wanting in New York. The government of every city must be adapted to the habits and the conscious needs of the mass of its citizenship. The fact, therefore, that the proposed charter for Greater New York is not a model charter for democratic communities is in no wise fatal to its wisdom for New York at the present time. The charter is to be commended if it is better than the one we now have, and if it is as good as we are likely to obtain under present conditions.

A RESTRICTED LEGISLATURE

The most notable feature of the new charter is the meagerness of the powers accorded to the municipal legislature. In New England town meetings the legislature—or general assembly of the voters—is omnipotent. In most of our State constitutions the legislature is nearly omnipotent. In the municipal charters of the great cities of England, Germany, and even France, the supremacy of the legislature is the cardinal feature. In England the mayor is hardly more than the presiding officer of the legislature, and the executive officers are merely the arms by which the legislature carries out its policies In the proposed charter of Greater New York, as now in New York City, the rôle of the legislature is conspicuously inconspicuous. Somewhat greater power is given to the city than under the present law, but this increase in power is not given to the legislature. Parks may be purchased, bridges may be built, and other improvements of like nature may be resolved upon without recourse to Albany. But the power of the Aldermen to determine how the city's money shall be spent is abridged more carefully than ever. Only by a three-quarter vote may any important expenditures be resolved upon. Only by a five-sixths vote can they be made if the Mayor objects. Only by the consent of a majority of the voters of the entire city can any public work be undertaken which contemplates the addition of $1,000,000 to the public debt. In determining the appropriations for the current expenses of the city, the Aldermen may insist upon the cutting down of individual items, but they cannot propose new items, or even increase the amounts submitted to them by the Board of Estimate and Apportionment. There is perhaps no legislature in the Western world, and has not been for a century, whose powers have been so restricted as those of the proposed legislature of New York City.

The United States has had but one legislative body whose powers were anything like so restricted. This was the Continental Congress at the conclusion of the Revolutionary War. Its power to print money had been exhausted. It had few other powers besides the power to recommend measures to the State legislatures. Its recommendations were systematically ignored. Under these conditions the

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membership of the Continental Congress rapidly came to correspond with the powers they administered. The best men would not serve in such a body, any more than they will now serve in the Board of Aldermen. Had the Convention that framed the Federal Constitution believed that the incompetency of the National Legislature was essential, they would have hesitated to accord to Congress the powers they did accord; but the Federal Convention believed that larger responsibilities would make men of larger caliber anxious to serve in the National Legislature, and that when the National attention was fixed upon the body its deliberations would assume a representative character. They accorded to the new Congress new power, and with new power came new life. Those who believe in democracy will look forward to a time when the charter of Greater New York will accord greater powers to the legislature, and trust that the public sense of the importance of the offices and the greater responsibility affixed to them will lead to the election of legislators able to administer greater powers. The Charter Commission, however, in refusing to accord such powers, has acted upon the general conviction that the present Board of Aldermen is an incompetent body, and has accepted the general inference that legislative government of New York City is a demonstrated failure. While, then, the legislative provision offers no prospect of a regenerated legislature, and a civic awakening such as followed the establishment of the democratic County Council of London, it is probably the only recommendation that the New York public is now prepared to accept.

A DIVIDED LEGISLATURE

Not only has the Charter Commission refused to extend the power of the city legislature, but it has divided that power between two branches. In this respect it has reverted to the model set by the National Government, and followed by all our State Governments. The model, however, it will be recalled, was itself adopted chiefly through imitation of another model —the British Parliament. In England there were two Houses because there were two distinct orders to be represented. The two Houses were a necessity. In our National Constitution they furnished a basis of compromise between the two principles of equal representation of States and equal representation of citizens. In the State Constitutions there was not the same reason for the two houses except tradition. In the framing of city charters the only argument for two houses is that greater deliberation can be secured, and that "jobs" cannot so easily be consummated before the public attention is attracted to them. These ends, however, can be better secured by requiring that a certain number of days shall intervene between the vote on the first reading of a bill and its final passage. The discussion of the same bill in a second house composed of representatives exactly similar to those in the first rather lessens than increases the amount of attention given to its details. Certainly the sense of responsibility on the part of the legislators is seriously diminished. Not only is their actual responsibility less, but it is harder to locate. As Dr. Albert Shaw remarked to the writer a few days ago, "the politicians are enabled to play a perpetual game of hide-and-seek." The public can never tell where the responsibility lies for the position of any bill. The whole procedure, said Dr. Shaw, is about as businesslike as if a corporation should appoint one board of directors to transact its business, and then another board of directors to tear up and make over again everything that the first board had finished. The change proposed in the new charter from a single legislative body to a dual one does not seem a change in the direction of progress; but it is part of that distrust of the legislature which animates the Commission and animates public opinion in the city which the Commission could not but represent.

A NAPOLEONIC EXECUTIVE

Over against the weakness and the divided power of the legislature are the strength and unity given to the executive branch of the city government. As the members of the Charter Commission state, the patronage and power given to the Mayor of Greater New York will make him "a dignitary second only in importance to the Governor of the State or the President of the United States." This characterization of the Mayor's power, instead of exaggerating, minimizes it. His power and patronage will far exceed that of any Governor. Greater New York will expend annually through its various depart-

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ments upwards of $60,000,000. This sum exceeds the combined expenditures of the State governments of all the States on the Atlantic seaboard from Maine to Florida. The Mayor, furthermore, in determining the channels through which this enormous sum shall be spent, will exercise a control exceeding that of the Governor of any of these States. His powers in this regard almost equal those of the Governors and legislatures combined. He appoints all the heads of departments except the City Comptroller. He appoints all of the Comptroller's associates on the Board of Estimate and Apportionment, which holds the purse-strings. To find a parallel for such powers in the executive officer of a democratic community we are obliged to go to France in the days of the First Consul. The new Mayor will be, like Napoleon, a dictator by the will of the people. In France it was proposed a few years ago to revive this form of government through the elevation of Boulanger. Boulangism sprang from the same kind of public sentiment that exists here in New York—a contempt for parliamentary government and a belief that it was a hopeless failure. The Commission urges that an executive elected by the whole people may give a government as truly democratic as a legislature elected by the whole people. This was precisely the argument for Boulanger. The answer is obvious. There can be no public discussion of public measures by the executive, and if ordinary citizens can affect the public policy only by their influence upon one man, democracy has practically ceased. Such concentration of power in the hands of a single man not only does violence to American tradition, but is equally out of harmony with the course of development in England, in France, or in Germany, and is not in accordance with the direction of public sentiment in America. As the profoundest American student of municipal government, Dr. Shaw, well says, to concentrate the power over a city into the hands of a mayor is to declare the local government bankrupt and put its affairs in "the hands of a receiver." Such a policy may be resorted to to tide over a crisis, but it cannot be relied upon for the development of municipal self-government along constructive lines.

THE BI-PARTISAN POLICE COMMISSION

There is, however, one idea underlying this concentration of power which has the approval of students of municipal government in cordial sympathy with democracy. It is that the number of officials for whom the public can vote with any discrimination is limited, and that therefore the responsibility for the execution of definite parts of the public business should not be divided and lost in large boards. The new charter provides that where the work of a department of the city government is principally executive, a single commissioner shall be provided, and that a board should be appointed only where the work is principally deliberative and discretionary. This principle will commend itself to practically all students of municipal government, and the only criticism to be urged is that the Charter Commission did not follow out this principle more logically. The Department of Police seems to have strictly executive duties to perform. Yet, instead of a single commissioner, there is proposed a board in which both of the great political parties are to be equally represented. The apology offered for this deviation from principle is that the police department has control of the conduct of elections, and therefore that bi-partisanship is essential. But, as President Low has often urged, and as he doubtless urged upon his colleagues on the Charter Commission, the Bureau of Elections in Brooklyn is separate from the police department, and the separation has caused no serious difficulties. The Bi-partisan Police Board seems to be a serious inconsistency in the framework of the new charter. It is, however, as President Low notes, not a change for the worse, but merely a retention of the present system, so far as two-thirds of the population of Greater New York are concerned.

PUBLIC CONTROL OF PUBLIC FRANCHISES

The Bi-partisan Police Commission seems a matter of little importance when we turn to the last and most marked innovation proposed by the new charter. For the first time in this city we have a distinct declaration of the right of the public to the value of public franchises. The Commissioners recognize in the clearest terms that competition cannot be trusted to secure to citizens reasonable rates in the operation of lighting and transportation franchises. They go further and point out that if the management of these franchises were now to be determined upon for the

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first time, it might be the part of wisdom to provide that all such franchises should be operated by the public. They refuse to discuss the immediate establishment of public ownership only because the amount of capital now invested in gas and street-car corporations is so great that the city cannot buy them without exceeding the debt limit fixed by the State Constitution. The fact, however, that they are unable in this charter to insure a correction of the mistakes of the past has made them all the more careful in the provisions they lay down to prevent similar mistakes for the future. No franchise can henceforth be granted for a longer term than twenty-five years, and provision must always be made that by the end of fifty years the entire plant of the company chartered shall become the property of the city. By means of such provisions several European and Australian cities are gradually coming into the possession of municipal monopolies without incurring any debt whatever. As compared with the present system of enriching private corporations at the expense of future generations, the proposed system of providing for the enrichment of future generations by securing them the possession of the municipal monopolies is a reform of transcendent importance. This feature of the charter, combined with the moderate concessions made to the principle of home rule, has led the working classes least in sympathy with other tendencies of the charter to welcome it as a step in advance. Such it certainly is. Its worst features are not materially worse than the corresponding features of the present charter. The weak legislature proposed has practically all the powers of the present Board of Aldermen, except the power to give away invaluable public franchises—a power that never ought to be intrusted to legislature, or executive, or judiciary. The omnipotent executive proposed has few more powers than present public sentiment in New York demands that he should have. The experiment of government by one man must be tried and found wanting before even reformers will all recognize that there are no short cuts by which good government can be obtained without educating the mass of the citizens. The fact that the new charter grants to the local government several minor powers now exercised at the State capital, and preserves for future generations the value of future public franchises, leaves a heavy balance in its favor.

A New Year's Meditation

By M. S.

The earth was brown and bare and cold;
Another year had swiftly rolled
Its twelve months' round, and as its life went out, it seemed
To bring to mind all the fond hopes that man had dreamed,
Which in the waking never were fulfilled—
Every disappointment that had chilled
A single heart; every broken vow
Each day had known; and now
The year was going, with bowed and heavy head;
The whole earth sad,
And nature, too, seemed dead.

The heavens looked with pity on the earth below,
And, to hide its desolation, sent the snow.
All that long night the soft white flakes were whirled,
And when the morning came their innocence and purity had clothed the world.
A bright New Year had dawned, which did not know
The sin and sadness that had come a year ago.
The past was covered: God had sent this untried year to give
Another chance to man, that he might wake and hope and live.

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The Theology of an Evolutionist

II.—Creation by Evolution

By Lyman Abbott

WHEN man would make a rose with tools, he fashions petals and leaves of wax, colors them, manufactures a stalk by the same mechanical process—and the rose is done. When God makes a rose, he lets a bird or a puff of wind drop a seed into the ground; out of the seed there emerges a stalk; and out of the stalk, branches; and on these branches, buds; and out of these buds roses unfold; and the rose is never done, for it goes on endlessly repeating itself. This is the difference between manufacture and growth. Man's method is the method of manufacture; God's method is the method of growth. What man makes is a finished product—death. What God makes is an always finishing and never finished product—life. What man makes has no reproductive power within itself. What God makes goes on reproducing itself, with ever new forms and in ever new vitality. The doctrine of evolution, in its radical form, is the doctrine that all God's processes are processes of growth—none processes of manufacture.

Evolution is the history of a process, not the explanation of a cause. The doctrine of evolution is an attempt on the part of scientific men to state what is the process of life; not an attempt to state what is the cause of life. When Isaac Newton discovered and announced the doctrine of attraction and gravitation, he did not undertake to explain why the apple falls from the bough to the earth, nor why the earth revolves around the sun in its orbit; he simply stated what he had seen—that all matter acts as if its bodies were attracted to each other inversely as the square of the distance. So the evolutionist does not attempt to explain the cause of phenomena; he simply recites their history.

A correspondent recently wrote me a letter saying, in substance, "I am sorry that you have taken up with that dangerous doctrine of evolution. Huxley and Darwin and Tyndall tell us that matter somehow or other once upon a time began to create itself." He is mistaken. He would find it difficult to point to page or paragraph as authority for any such notion of evolution. Evolution does not undertake to give the cause of phenomena at all; it simply recites the processes of phenomena. A man may be an atheistic evolutionist—that is, he may believe that there is no intelligent cause lying back of them: Haeckel is an atheistic evolutionist. Or he may be a theistic evolutionist—that is, he may believe that the cause lying back of all phenomena is a divine, intelligent, loving Person: Dr. McCosh, of Princeton, was a theistic evolutionist. The evolutionist is simply one who understands the history of life to be a history of growth. "Evolution," says Mr. Huxley, "or development, is at present employed in biology as a general name for the history of the steps by which any living being has acquired the morphological and physiological characters which distinguish it;" and on that Mr. Henry Drummond, an eminent evolutionist, comments as follows:

> Evolution is simply history, a history of steps, a general name for the history of the steps by which the world has come to what it is. According to this general definition, the story of evolution is narrative. It may be wrongly told; it may be colored, exaggerated, over or understated, like the record of any other set of facts; it may be told with a theological bias, or with an anti-theological bias; theories of the process may be added by this thinker or by that, but these are not of the substance of the story. Whether history is told by a Gibbon or a Green, the facts remain; and whether evolution be told by a Haeckel or a Wallace, we accept the narrative so far as it is a rendering of nature, and no more. It is true, before this story can be fully told, centuries still must pass. At present there is not a chapter of the record that is wholly finished. The manuscript is already worn with erasures, the writing is often blurred, the very language is uncouth and strange. Yet even now the outline of a continuous story is beginning to appear—a story whose chief credential lies in the fact that no imagination of man could have designed a spectacle so wonderful, or worked out a plot at once so intricate and so transcendently simple.

Evolution, then—let us understand this at the outset—is the history of a process,

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not the explanation of a cause. The evolutionist believes that God's processes are the processes of growth, not of manufacture.

We are all partial evolutionists. Every man believes that to a large extent the divine processes are processes of growth. He believes that the rose grows from a seed or a cutting; that all the vegetable matter in the world has come to its present condition by growth from earlier forms. He believes that this principle of growth applies to the animal as well as to the vegetable kingdom. He believes that every horse was once a colt, and every man was once a babe. He believes, too, in growth as a principle of history: that the American nation has grown from colonial to national greatness; that literature has grown from primitive to sublime forms. He thus believes that most of the processes of God are processes of growth.

The radical evolutionist believes that all divine processes, so far as we are able to understand them, are processes of growth; that as God makes the oak out of the acorn, and the rose out of the cutting, and the man out of the babe, and the nation out of the colony, and the literature out of the alphabet, so God has made all things by the development of higher from lower forms. He believes that, so far as he can see, God is never a manufacturer, but always does his work by growth processes. The best simple definition of this process that I have ever seen is Le Conte's: "Evolution is continuous, progressive change according to certain laws and by means of resident forces."

It is, first, continuous, progressive change. The rose the man makes does not go through continuous, progressive change. He makes a little to-day, leaves it, begins again to morrow, leaves it a year, comes back next year. He finds that he is making it wrong, changes his mind, makes it over again. There is no necessary continuity in his work. The work that man does is not done according to certain laws. It is often arbitrary. He makes the rose in one way to-day, in another way to-morrow, simply because the notion so takes him. His work is done by force external to the thing that is made; not by force operating from within, but by force applied from without. God's work, on the contrary, we evolutionists believe, is the work of progressive change—a change from a lower to a higher condition; from a simpler to a more complex condition. It is a change wrought according to certain laws which are capable of study. It is never arbitrary. Finally, this process of growth is produced by forces that lie within the phenomena themselves. The tools that God uses are in the structure that is being formed or in its environment. The force that makes the rose what it is inheres in the plant, in the soil, in the sunlight.

The radical evolutionist, then, believes that God's method of work in the world is the method of growth; and that the history of the world, whether it be the history of creation, of Providence, or of redemption, whether the history of redemption in the race or of redemption in the individual soul, is the history of a growth in accordance with the great law interpreted and uttered in that one word evolution—the law of growth. I have not chosen this topic for this series of articles because I wish to make men evolutionists. But I see very clearly that the doctrine of evolution is being accepted by the thinking world everywhere, and I wish to show those who have accepted it that such acceptance does not prevent them from being Christians. Le Conte says that one might as well speak of a gravitationist to-day as of an evolutionist. The belief among educated men in one form or another of evolution is substantially universal. In every college, every seminary, every institution of learning except the theological seminaries—in the investigation of history, of philosophy, of literature, of science, of political economy, in everything except theology—evolution is accepted as the clue by which we are led through the labyrinth of life. And I believe that theology must frankly, and I believe it may gladly, accept this clue which science puts in its hand, and reconcile its philosophy or science of religion with the philosophy or science of life which scientific men in every other department of life gladly welcome.

The former theory of creation was of creation by manufacture. Of olden times the popular conception was that God said to himself one day, six, eight, or ten thousand years ago, "I will make a world;" that He proceeded to make it, in six successive days; and that when the six days were over the world was finished. As science disclosed the history of the past, men

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changed their conception of the creative days to longer and yet longer epochs. But still the conception of manufacture lingered in the thought of the Church. Some of the old mediæval writers undertook even to state what time of the year the world was made; one of them, I believe, argues that it must have been in the autumn, because apples were ripe. Creation was conceived as a process of manufacture; and I venture to say that still many persons think of creation as a process of manufacture, and of God as a kind of architect or master-builder, laying foundations, putting up pillars, opening the windows, constructing the edifice, in carpenter fashion. Over against the conception of creation by manufacture, we are coming to accept the conception of creation by evolution. It would require one far more familiar with scientific detail than I am to give the process with scientific accuracy; but it is possible to indicate the broad outlines, and I am facilitated in doing this by a somewhat vague recollection of an experiment which I saw performed by Dr. Doremus many years ago. On the platform where the chemist was performing his experiments was a great glass box, and in that box a colorless liquid, into which he poured a colored liquid—red, if my memory serves me right; and running through this box, with little arms running out from it, was a cylinder, with a crank at the top. While we sat there this colored material gathered itself together in a globular form before our eyes. It was of precisely the same specific density as the colorless liquid in which it had been plunged, so that there was no attraction of gravitation to carry it to the bottom. Then gradually, very slowly at first, the lecturer began a movement with this crank, and the globe, following the cylinder which he revolved, began revolving itself very slowly, and gradually more and more rapidly, and, as it revolved, flattened at the poles, and presently, as the cylinder became more and more rapid, flung out from itself, I forget now whether a ring or a single globe—one or the other.

So we saw before our eyes the nebular hypothesis illustrated. In some far-off epoch misty matter hung nebulous in the universe. It came together as a globe under the law of attraction of gravitation. It began its revolution, set in motion by that infinite and eternal energy which is an infinite and eternal mystery, and which I believe is God. As it revolved, by the very process of revolution it flattened at the poles. As it revolved it cooled, the mist turned to water, the water to solid. From this revolving globe a ring, like the ring of Saturn, was flung off, and the revolving ring itself was broken by the very process of revolution into separate luminaries. So grew the moons, so the planetary system. In this globe was, as still there is, life; and out of this life grew, as the rose grows from its seed, the lower forms, and, by successive processes from these lower forms, other higher forms, and from these forms others still higher, until at last the world came to be what it is to-day. There never was a time when the world was done. It is not done to-day. It is in the making. In the belief of the evolutionists, the same processes that were going on in the creative days are going on here and now. Still the nubulæ are gathering together in globes; still elsewhere the globe is beginning its revolution; still elsewhere it is flattening at the poles; still elsewhere it is cooling and becoming solid; still elsewhere in it are springing up the forms of life. In our own globe the same forces that were operative in the past to make the world what it is are operative to-day; still from the seeds are springing the plants; still the mountains are being pushed up by volcanic forces below; still chasms are being made by the earthquake; all the methods and all the processes that went on in those first great days are still proceeding Creative days! Every day is a creative day. Every spring is a creative spring. God is always creating. Such, briefly and imperfectly outlined, is the doctrine of creation by evolution.

Does this doctrine deny, or imply a denial, that there is intelligence in the universe? Is my correspondent right who thinks that Spencer and Huxley and Tyndall imagine that matter makes itself and governs itself? Is it true that the evolutionist believes, or if he be logical must believe, that there is no intelligence that plans, no wisdom that directs? Paley's famous illustration of the watch suggests that a man going along the road finds a watch; picks it up; examines it; sees that it will keep time; knows that there was some intelligence that devised this watch. Suppose this watch which he picks up and puts into his pocket, after he has carried it for a year, produces another watch that will

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keep time, does that show less intelligence, or more? Suppose this watch which he picks up and carries in his pocket drops from itself in a year's time a little egg, and out of that egg there comes a perfect watch a year later, does that show less intelligence, or more? Is the natural rose, with all its forces within itself, less wonderful than the artificial rose, which the man makes in imitation of it out of wax? The processes of growth are infinitely more wonderful than the processes of manufacture. It is easier by far to comprehend the intelligence that makes the cuckoo which springs from the cuckoo clock to note the time, than to comprehend the intelligence that makes the living bird which springs from his nest and sings his song to the morning sun. Growth is more wonderful than manufacture. Growth has in it more evidence of marvelous intelligence than any manufacture. In that statement appears the clergyman, says the critic. No! The statement is Professor Huxley's:

The student of nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, inclosing a glairy fluid, holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purposelike in their succession, that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and molded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work.

That is the account of an evolutionary process by an evolutionist who certainly will not be accused of theological prepossessions.

Does this doctrine of creation by evolution take God away from the world? It seems to me that it brings him a great deal nearer. The Hindu believed that God was too great to stoop to the making of the world, so he hatched out an egg from which issued a number of little gods, and the little gods made the world. Something like that has been our past philosophy. A great First Cause in the remote past set secondary causes at work, and we stand only in the presence of secondary causes. But Herbert Spencer, the typical agnostic evolutionist, affirms that we are ever *in the presence* of an Infinite and Eternal Energy from which all things proceed. True, Herbert Spencer says that He is the Unknown; but the theist who believes with Matthew Arnold that this Infinite and Eternal Energy is an energy that makes for righteousness in human history, and the Christian theist who believes that this Infinite and Eternal Energy has manifested himself in Jesus Christ, and has purpose and will and love and intelligence, believes no less certainly than Herbert Spencer that we are ever in His presence. There is no chasm of six thousand years between the evolutionist and his Creator. The evolutionist lives in the creative days and sees the creative processes taking place before him.

A Sonnet

By Emerson Gifford Taylor

In olden time, in monastery grim,
The friar Angelico with simplest art—
Yet glorious as springing from the heart—
Did vivify those glowing cherubim,
Visions celestial, as they came to him
When awe-inspired he played a humble part
In incensed mass, or when broad Heaven's chart
Unrolled its midnight splendor, starred yet dim.
O dearest friend! Be sure that e'en to us—
Mere novices in life's stern brotherhood—
As to Angelico, 'tis ordered thus
Faithful to reproduce whate'er of good
Shines vision-like within; tho' all untried
Our art, our hands will not an angel guide?

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In the White Wood

By Francis S. Palmer

GEORGE BLAKE was staying for the winter at one of the hotel-sanitariums found in the Adirondacks. Though not an invalid, the doctors thought that his lungs showed signs of weakness, and had advised him to spend a winter among the evergreen forests.

This way of spending his time did not greatly please him; all his tastes combined to make him prefer the city and its amusements to the pleasures of the wild woods, which to him seemed so tame. The long evenings that must be passed in the company of the invalids at the sanitarium were certainly not gay; to a man like him they were almost intolerable. Every night he lay awake and thought of the city.

Early on one cold, clear afternoon in February he started for a walk in the snowy forest. Already he was expert with snow-shoes; his light weight and natural quickness, added to the agility coming from years of practice at tennis and polo, gave him the advantage over most beginners.

The invalids, wrapped in furs, and lying stretched out in steamer-chairs that were ranged along the hotel piazza, as if they were on the deck of a great ship sailing through an ocean of snow, watched the young man crossing the open space between the hotel and the wood, and thought what a nice-looking fellow he was. His small size was not so noticeable when he was on snow-shoes.

It was a beautiful winter's day, and doubly beautiful here in the forest. The pure mountain air, which might otherwise have been too keen, was tempered by the gummy, spicy odors of evergreens. He stood still for a moment, looking about and listening. A red squirrel hurried over the snow with quick, nervous leaps, then flew up the rough bark of a hemlock, and, running out on a branch, sat up on its haunches and chattered excitedly; from the dying branches at the top of a giant maple came the busy tap-tap of a woodpecker; there was a sound of gentle, plaintive twittering as a great flock of gray and white snowbirds drifted by, flying far overhead above the tree-tops. It occurred to George Blake that the wintry forest would be a pleasant enough place—if it were not quite so dull.

The snow had sifted down until it lay four feet deep beneath the trees. Not all of it, however, had reached the ground; some had adhered to the spreading, fan-like boughs of the evergreens until a layer of snow had been formed, and then more and more had settled on this under layer, so that now the boughs hung low down, bowed by the weight of the snow, as boughs in an orchard bend low with loads of fruit.

After walking for about an hour the snow-shoer reached the top of the hill rising behind the hotel, and from here he could look down on a little neighboring lake. On its shore were the log shanties of a Canadian village that clustered around the low bulk of a sawmill. Even George Blake, whose life had not been of a kind to foster appreciation of the beauties of nature in their purity and simplicity, felt the influence of the place—the charm of the woods stretching away on every side, their whiteness blending pleasantly with the grays and browns of tree-trunks, and contrasting with the dark green of evergreen needles. He looked about him, and began to feel a new, strange pleasure.

It was still early in the afternoon, and he continued his walk, going on along the crest of the hill. Before long he came upon the track that a deer had made as it plowed its way through the deep snow—perhaps some buck that a stronger rival had driven from one of the "yards" that the deer make in winter far back in the recesses of forest hills. The track was fresh, and, as a deer could make only slow progress in such deep snow, this one was probably not far away. Blake had not followed the track many minutes when he saw the deer—a buck that was floundering along with great difficulty; at each plunge it sank into the snow above its haunches, and it was panting as if very weary. Its evident exhaustion, added to the fact that its antlers were in the soft state called the "velvet," when they are useless as weapons, made Blake decide to try to capture it. He broke down a sapling, and made a long, heavy club. The deer, knowing that escape by flight was impossible, had stopped

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and now stood at bay, collecting its strength, and sullenly awaiting attack. Blake came nearer, and raised the club; suddenly the animal plunged at him, and before he could leap out of the way, his snow-shoes becoming entangled, it managed to upset him, and trampled upon him and kicked him as he lay in the snow, wreaking on him the fury it felt against its successful rival of the "yard."

When Blake opened his eyes, half an hour later, he was conscious of a pleasant glow of warmth. Some one was bending over him, chafing his hands and rubbing him briskly. He was no longer lying in the cold snow; gradually he became conscious that he lay stretched across the lap of a woman who was sitting on a log from which the snow had been brushed. She was a very large young woman, with a dark skin, and cheeks that were colored with a wholesome, hearty red. Her eyes had in them the sparkle of the Northern winter; all her movements were free and generous. She seemed so closely akin to the forest that Blake, looking up at her dreamily, half expected to see her fade away among her sisters, the tall spruce-trees.

Finally he realized that his position was not a'together a dignified one. He tried to raise himself, but could not; he was still stiff and numb from lying in the snow.

"You mus' 'ad fight wid a deer," she said, continuing the rubbing with unabating energy. "See, dere is de track 'e make w'en 'e lef' you. I guess 'e t'ought you was kill. You'd been froze pretty soon, I guess, ef I didn' fin' you."

Blake looked up at her in silence. He wondered at her, as before he had wondered at the wholesome bigness and beauty and freshness of the forest.

In a few minutes he made another effort and succeeded in standing up; soon he felt quite himself again.

"I guess you all right now," she said, tightening the thongs of her snow-shoes, and then getting up and shaking the snow from her short skirt. "I mus' go to de trail; I was go dere w'en I firs' see you." She made a movement to go.

"Wait a little!" he cried. "Why, I'm as weak as a cat. Don't go yet."

She glanced up at the sun, whose rays were slanting down through the snow-laden evergreens.

"I guess I can wait a leetle w'ile. But I mus' be on de trail w'en Pierre come."

He now did his best to be entertaining, for he did not want her to go. She interested him. It ought to be easy enough, with his good looks and quick speech, to entertain this daughter of the forest. It had never been difficult for him to interest the women with whom he had come in contact, and to make friends of them, too, for beneath his frivolity there was much real good nature and kindliness. Now he rattled on, joking and laughing, trying his best to interest her. It was useless, however; his words made no impression, and he began to have an uncomfortable feeling that perhaps he was lacking in some way—possibly in those qualities which made her seem at home in the big, breezy, wholesome forest—the place he found so difficult to understand and appreciate. He became silent, feeling almost dissatisfied with himself.

"I mus' go now," she said, "an' you go wid me to de trail; w'en we come to 'eet, you can walk on de 'ard snow in de track to de 'otel. I guess I mus' carry you to de trail; I guess I can, fur you're so leetle. You don' weigh much."

He would not permit this, however, and so she took him by the arm and he managed to flounder along, though one of his snow-shoes had been broken in the struggle with the deer. The girl moved on rapidly, half dragging him. Exercise in the keen air deepened the red of her cheeks; wisps of crisp black hair escaped from under her bright-colored knitted cap and blew across her face; every movement she made was strong and elastic. He remained silent, and as he stumbled on after his big companion, his usual confident, complacent air was lacking.

They reached a wood-road that led over the hill dividing the two lakes.

She bent down and examined the marks in the hard snow in the road. "Pierre's not gone by yet," she said; "dere's no fresh track. I guess you can walk down to de 'otel all right; I will wait 'ere till Pierre come."

He felt that he had been at a disadvantage somehow, and he resolved to set himself right in his farewell speech. But in spite of this vague feeling of unfair treatment, his words had a deprecating sound. "Don't think I'm quite a fool, though I am so different from you and everything about here; you see, I'm from the city, and things are so—"

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A shout cut him short. There was a sharp turn in the road a few yards away, and around this turn a sled came into sight. The shaggy ponies that drew it were urged into a gallop, and in a moment their driver, a tall young Canadian, had jumped down from the sled, said something to the girl in Canadian-French, kissed her red cheek, and then swung her to the seat. With hardly a glance at little Mr. Blake, he sprang up beside her and started the ponies with a shout and a flourish of his whip.

The girl laughed joyously, and called back, "Pierre an' me's goin' be marry nex' Sunday—dat's wy 'e ac' so!"

Blake watched them till they were hidden by an evergreen thicket, behind which the road wound. Then he pulled off his useless snow-shoes, and walked slowly back to the hotel.

The Minister and Athletics

Mr. Caspar Whitney's Views

THE OUTLOOK believes that every minister in this country is bound to take an interest in the athletic contests of the young men in his community, and to follow the advice of that excellent though pagan authority, Juvenal, who says that we should pray for a wholesome mind in a vigorous body—*orandum est ut sit mens sana in corpore sano.*

That this athletic question is of real importance to ministers is indicated by the following letter which was received recently by The Outlook:

To the Editors of The Outlook:

I read the other day with much interest the criticisms which Mr. Caspar Whitney made in "Harper's Weekly" for November 28 on interscholastic athletics as typified by the methods practiced in the Bangor and Portland high schools during the football season just closed. The athletic spirit among the high schools and academies in Maine seems to me to be thoroughly bad. The boys get their notions of the proper methods of carrying on athletics from the newspaper reports of professional baseball games and baseball politics. The amateur point of view has not even the advantage of being known to exist, yet the boys of these schools are as good fellows as the average. As a college graduate I am much interested in amateur athletics; as the pastor of the Congregational church in an academy town in Maine I am interested in the moral tone of the school; but while I have openly allied myself with the boys in this matter of athletics, my problem is to discover how I may help them to take a higher view of athletic contests without repelling them entirely. For I have found that it is difficult to criticise the evils in athletics without being identified with those who attack athletics *in toto.* Can you not get from Mr. Whitney some practical suggestions applicable to the perplexing situation in which I find myself? Is not the widespread idea prevailing in our school and college athletics of "anything to win" a phase of a deep evil which lies at the basis of many of our social problems?

PRO CORPORE SANO.

Mr. Whitney, who conducts with ability and authority the readable "Amateur Sport" department of "Harper's Weekly," has for six years been making a vigorous and successful campaign through the columns of that journal in behalf of high standards and manly qualities in all forms of amateur sport, and against those noxious forms of semi-professionalism which have done so much harm in the schools and colleges and athletic associations throughout the country. He is now by general consent recognized as the leading expert in amateur athletics in the United States. When the above letter was shown to him by a member of the staff of The Outlook, he at once took up with interest the question which it presents, and replied to it substantially as follows:

"It seems to me," said Mr. Whitney, "that, after the teachers in our schools and faculties in our colleges, there is no body of men so morally bound to deal carefully and wisely with the subject of amateur athletics as the ministers Athletic sports and athletic contests constitute an important and growing element in American life. For my part I am glad of it, and I am doing what I can by personal and individual effort, as well as by my writings in 'Harper's Weekly,' to foster and encourage the best sort of athletics in our schools and colleges. The American temperament and American methods of work are such that I think there is no danger of our having too much outdoor exercise or too much athletic sport. The danger is only that the exercise and the sport may be directed into wrong channels. But whether a man

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believes in athletics or not, the fact remains that athletic sports and contests take place in every community, and the minister in that community must do one of three things: he must either denounce athletic sports, remain indifferent to them, or actively direct and influence them. If he denounces them in wholesale fashion, as too many ministers do, he will be apt to find that he has lost his influence over the young men in his parish in other directions. If he remains indifferent to them, he is certainly responsible for the pernicious results which come from athletics badly conducted, or not conducted at all. It therefore seems to me logical that every minister who has honestly the welfare of the young men of his parish at heart will endeavor to take a sympathetic interest in their athletic life.

"I remember that some years ago a religious paper in the South made what seemed to me a savage and unwarranted attack on amateur athletics in this country. I made up my mind that the next time I visited his city I would call on that editor. I did so, and had a frank talk with him. He was a clergyman, and explained to me that he did not condemn athletics *in toto*, but simply that its bad and unwholesome features had aroused his indignation. I replied by asking him what his attitude in the pulpit was in trying to reform the moral and spiritual life of his parishioners. 'Do you,' said I, 'denounce all sinners in terms of hopeless opprobrium? If you should say in your pulpit, "All sinners may go to hell: we want only righteous people in this church," how much of a congregation would you have left? Now, what I want to see accomplished is the reform, elevation, and salvation of athletic sinners.' He admitted the force of the argument, invited me to talk to a group of young men in his parish along these lines, a talk which I gave with very great pleasure, and I believe with some good result. This leads me to come to the direct problem presented by your correspondent.

"What can he do to help elevate the athletic standards of the young men of his own community?

"In the first place, he has taken exactly the right step to begin with, in openly allying himself with the boys. If a minister can win the boys' interest and sympathy, he can do a hundred times more with them than he can by general denunciation of their defects and follies. Having gone as a spectator to some of their games, having even taken part in them if he can, let him invite the boys of the academy football team or baseball team to his house some evening, and, with a little something simple to eat, let him give them a talk on amateur athletics. Let him point out to them that policy, if nothing higher, should compel them to adopt clean, straightforward, upright methods in their athletics. I am convinced that a school or college football team which adopts trickery, subterfuge, or semi-professionalism, before very long loses its athletic contests and its athletic prestige. You can see that this is in accordance with a very simple natural law. Supposing the football team of the academy of which your correspondent speaks determines to indulge in the folly of playing what I may call 'induced boys'—that is to say, boys who have been 'induced' to come to the academy from some other schools or towns because they happen to be 'star' athletes. The other boys in the school naturally feel, even if they do not acknowledge it to themselves:

"'Why, here; what's the use of my trying to play? the manager is going to put stars on the team, and I haven't any chance.' The result is that the good raw material is uncultivated, and when the star or stars leave the team, as they must in the course of a season or two, the football of that school or college goes all to pieces. This is the argument of expediency. But I believe that boys can be reached by higher arguments—by appeals to their sense of honor and of right and wrong. Make the boys feel that honest professionalism is not bad. It is perfectly honorable and respectable for a man to earn his living in the field of athletics. The harm is done when a professional poses as an amateur, when professionalism, which is all right in its proper place, is introduced into the ranks of amateur sport. I have no objection to a college student playing baseball for a salary. It seem to me more creditable than waiting in a hotel dining-room for a salary. But when a school or college student becomes a professional in athletics, let him acknowledge himself to be one, let him be recognized as one by his college mates, and let him be scrupulously kept out of all intercollegiate or interscholastic contests.

"I hope that baseball, football, basketball, track athletics, rowing, golf, tennis,

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bicycling, will be encouraged in the schools of Maine, but I also hope the ministers and teachers will no longer stand aloof from these sports or be indifferent to them. If they felt, as they ought to feel, that it isn't merely a question of physical development and physical exercise, but that a great moral question is involved, I am sure that they would all do what your correspondent is trying to do. Let these ministers and teachers make themselves familiar with the principles of honor and manliness which ought to govern all athletic contests, and then instill these principles into the boys and young men. A boy who learns to lie and to cheat and to deal in subterfuge in football and baseball and bicycle-racing while he is at school will continue to do so when he gets into college, and, worse yet, will follow the same methods in business or professional life when he gets out into the world. On the contrary, a boy who learns by his athletic life to do everything he can honorably to win, but to submit cheerfully to defeat rather than indulge in trickery and meanness, will carry the same spirit in all his recreation and work in after life. After all, we all know that lying and dishonesty are largely matters of habit. But so are courage, manliness, and high-mindedness. The way for us to get rid of some of the evils of intercollegiate and interscholastic football is to have such ministers as your correspondent get hold of the boys in his town, play football and baseball and basket-ball with them, ride the bicycle with them, play tennis with them, arrange track athletic contests, and so teach them habits of regular life, of careful eating, of sound sleeping, of avoiding dissipation and carousing, of manliness, honor, straightforwardness, and a willingness to play according to agreement and without taking unfair advantage. In this way, in my opinion, the ministers of the country might exert an influence upon young men the force of which at present they do not seem to understand."

Books and Authors

Dean Hodges's "Faith and Social Service" [1]

Both in matter and in manner this book is one of the very best of its kind. Dr. Hodges has here well gratified the expectations aroused by his earlier publications, "Christianity Between Sundays" and "The Heresy of Cain."

The opening paragraph is a good specimen of the writer's terse and vigorous way of putting things: "We are beset with problems. The characteristic symbol of this generation is the question-mark. Our patron saint is the sphinx." These are Christian problems—"Christian because they have to do with character." Upon these he offers us "interpretations of the thoughts of wise men out of the language of the schools into simpler speech; of the researches of historians and of the arguments of philosophers into the practical precepts of common life." The title of his book indicates what he has done. He has stated the conditions and needs, the lines and the laws of the various social service to be undertaken by the faith that the Christ can save men here and now, by freeing him of his sins and "by bringing heaven out of the distant sky into his streets." Under such pregnant heads as these, "The New Forces," "Indifference," "Doubt," "Poverty," "Labor," "Moral Reform," "The City," "The Divided Church," we are obviously limited to cursory remark and brief quotation.

Two things combine, says Dr. Hodges, to make the present social condition dangerous—viz., materialism and democracy. The one, caring only for good things to consume, finds in the other the power to get them from the few, which the ballot confers upon the many. He does not think a deluge is at hand, but rather that we have to prevent its gathering. The Bible "is a tremendously revolutionary volume" (and, by the way, James Russell Lowell said the same). "The free way it is left lying about within the reach of hungry people shows how we miss its real meaning." "Poverty is the supreme problem" everywhere confronting us, and we have failed to solve it. The mischievous philanthropy of the kitchen door, and the mistaken saint whose dole to the unknown beggar makes him an accomplice with the malicious sinner, are true friends neither of the poor nor of the community. The problem of the poor depends on our solving the problems of labor, of moral reform, and of the city.

As to the labor problem, Dr. Hodges holds that it can be solved by Christianity of the genuine practical kind, and that only. Some one has said that the trouble with the unrestricted individualism of the orthodox political economists was that it developed the individuality of the few but destroyed that of the many. Competition became a club with which the strong felled the weak. Socialism, as a programme, often contradicts both good sense and religion. As a principle, putting the service of society above the service of self, it is essentially Christian, and is making its way as a transforming spirit. As represented in the trade-unions, it is a growing power, but its real beneficence depends on the character of individual men. There can be no regeneration of society without the regeneration of men by the spirit of Jesus Christ.

Passing over reluctantly the valuable chapters on

[1] *Faith and Social Service.* Eight Lectures, delivered before the Lowell Institute. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Thomas Whittaker, New York. $1.25.

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Moral Reform and the City, we are specially interested in that which discusses the Divided Church. Because the great Christian forces do not combine, our social problems are still unsolved. The dissensions of the saints are the opportunity of Satan, and their solemnities are sometimes matter of rejoicing to the inhabitants of the land of the worm and the fire. The conceivable ways of uniting Christian forces are these: submission, as required by Rome; legislative action, as suggested by Episcopalians; co-operation, as proposed by Congregationalists. Dean Hodges declares for this last, as the nearest and easiest for the initiation of whatever perfect union may ultimately come. "Co-operation is virtual reunion as far as it goes." "It is at least a long step up the hard hill, and it is possible to-morrow."

"The old order changeth, yielding place to new," is a truth which this book, like many of its kind, leaves fermenting in the mind. Not only in its outlook upon society, but in its conception of the fundamental realities, is this its effect. What is Christianity? Dean Hodges answers: "The purpose of Christianity is to enrich life, and help every man to make the most of it." What is morality? He replies: "It is the living of Jesus' life anew; it is distinctly religious." This is the hopeful sign in the present situation, this regeneration of the ruling ideas of earnest-minded men; it is a deepening of the springs of effective power for the solution of hitherto baffling problems. We have to add only this: that few books come to our table in which the results of wide reading and observation, combined with profound reflection, pithy and witty comment, and pregnant suggestion, are so effectively presented—cream, so to speak, skimmed from many milk-pans. Be there but three in a thousand who take religion seriously, as a notable Scotch preacher lately said, or be there three hundred, this book ought to be circulated to multiply the number.

Quaker Worthies[1]

In this little volume the Rev. W. Garrett Horder, of London, editor of the "Poet's Bible" and of the just issued "Treasury of American Sacred Song," has embalmed the memory of our own Whittier with that of other distinguished but less known members of the Society of Friends—John Woolman, of New Jersey, Amelia Opie and Bernard Barton, of England. These discourses upon Whittier review him as the Man, the Teacher, and the Singer. Mr. Horder's acknowledged eminence as a hymnologist gives weight to his remark: "There are certain indescribable qualities to be found in his hymns which cannot be found in the same degree in any other writer with whom I am acquainted." Charles Lamb's saying, "Get the writings of John Woolman by heart," will be to most a counsel of perfection, and hard to follow. Mr. Horder's sketch of Woolman may be recommended as the busy man's substitute, and for others a stepping-stone. The life of Mrs. Opie, known to old people now chiefly, or only, as the writer of a once widely circulated book, "Lying in all its Branches," and that of Barton, whose hymn, "Walk in the Light," embalms his name in our churches, are drawn with a sympathetic touch which justifies Mr. Horder's reckoning himself, in Dean Stanley's phrase, a nonconforming member of the Society of Friends. It is a numerous fellowship in America as in England, and we are glad to make known to it this tribute to characters which deserve lasting remembrance.

[1] *Quaker Worthies.* By the Rev. W. Garrett Horder. Headley Brothers, London.

The Triple Tradition[1]

One who possesses all the works of Dr. Bruce possesses in them a more fruitful theological library than the collective writings of any other theologian of our time compose. The present volume, the overflow, as the writer states, from his severer studies in the interest of professional students, is designed as a series of popular sketches for general readers.

Dr. Bruce distinguishes the portraits of Jesus drawn by Matthew, Mark, and Luke as the prophetic, the realistic, and the idealized. The first is influenced by a desire to show its correspondence with prophecy; the third is colored by the influence of the reverential faith which has limned it; the second is more objective, like a photograph. The word "idealized," as applied to Luke's work, Dr. Bruce explains as meaning that Luke emphasizes those aspects of Jesus which evoke faith and love, but tones down those that might be too strenuous or difficult for "the capacities of spiritual minors." For a striking instance, we cite his statement that verses 43, 44 of chapter xxii. are certainly not from Luke's hand. Luke's (and also John's) omission of "the agony" in the garden indicates to Dr. Bruce "that in certain circles within the church of the apostolic or sub-apostolic age a tone of feeling prevailed to which it would have appeared unfit that Jesus should be represented as afraid to die," etc. Hence the retrenchment of the fuller narrative with a cautious reserve.

Dr. Bruce's treatment of the third Gospel may be commended, to those of our readers especially who write to us for information about the higher criticism. as giving a brief but instructive glimpse of it. For theological inquirers it is also highly valuable. The prediction of his death on the Cross, which Jesus made at Cæsarea Philippi, is a striking instance. Luke has conceived the Cross, says Dr. Bruce, "not as the emblem of great critical tribulations, but rather as the symbol of the petty troubles that constantly befall those who try, however imperfectly, to live a good life." "In representing cross-bearing as a daily business (ix., 23) he withdraws our attention from those rare and capital instances" of it. Dr. Bruce's discussion of Luke's references to the death of Christ reaches the conclusion that, if the omission of a verse and a half after the word "body" in chapter xxii., 19 (as in the margin of the R. V.) be sustained—a mooted point among experts—"Luke's Gospel would not contain a single word of Jesus that could be regarded as a contribution toward explaining the moral or theological significance of his death." The non-appearance in Luke's writings (including the Acts) of St. Paul's theory of atonement Dr. Bruce, on the hypothesis stated, says "is a phenomenon which calls for more consideration than it has yet received."

The true note of true religion is in its humanity. The kingdom of heaven is a "kingdom of the human." So saying, Dr. Bruce finds the significance of Jesus choosing to speak of himself as "the

[1] *With Open Face; or, Jesus Mirrored in Matthew, Mark, and Luke.* By Alexander Balmain Bruce, D.D. Charles Scribner's Sons, New York. $1.50.

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Son of man" to be, first, in an implied protest against the inhumanity of the religion of the Scribes. "The main source of the blasphemies against the Son of man . . . was just *that he stood so stoutly for the human*." "Christ's doctrine of man is grand, and still at the end of nineteen centuries stands above Christendom, a lofty, unreached ideal." The question forces itself upon a thoughtful mind whether a low estimate of man has not occasioned some errors in theology that still wait for acknowledgment and correction.

Jesus's disappointment with the results of his ministry in the synagogues led him to undertake his mission to the publicans. So Paul afterwards had to turn from the Jews to the Gentiles. It was the first decisive manifestation of the new spirit of Christianity. "It was," says Dr. Bruce, "the cradle of Christian civilization, which has for its goal a humanized society."

The ethical teaching of Jesus, both in word and deed, presents some points which hostile criticism attacks. We could wish that Dr. Bruce had availed himself of the opportunity to dispose of some of these, for which he is so rarely competent. The scene at the Pharisee's dinner-table (chapter xi.) is one where we can hardly agree with him that "urbanity" appears. We cannot doubt that what seems here to be a very singular invective by a guest against his host is to be charged, not to Jesus, but to the compiler, who has put together here, as elsewhere, the utterances of different occasions. The fact that the denunciations of Phariseeism in Matthew xxiii. are in Luke xi. given as table-talk does not seem to us to "mitigate their severity," as Dr. Bruce thinks. On the contrary, they have served to raise a moral objection in some minds, which criticism has to obviate by showing that the compiler has introduced them out of their proper place.

Broad in sympathy and free in treatment, Dr. Bruce shows in all his work the spirit of the true conservative, intent upon the things that cannot be shaken. For this spirit there are two points of attraction, like the foci of an ellipse, around which it must move. Dr. Bruce is worth studying for his constant insistence on these points. The first is that historicity, not harmony, is the thing most wanted by the student of the Bible. The second is that there is no real religious interest which is not also ethical.

The Story of Canada [1]

As prefatory reading to Parkman or Justin Winsor, or, after perusing more detailed portions, as a clear summary of the whole history, this volume may be confidently commended. The author, who is the Clerk of the Canadian House of Commons, has given to us an admirably concise review of a history intensely interesting to every American in the United States, for it is a history contemporaneous with our own. Dr. Bourinot has known how to group the events which have had most moment in the natural development of our northern neighbor. He begins at the beginning, namely, when the bold French adventurers made their first attempts at settlement on the banks of the Annapolis basin and on the Quebec Heights, and he follows Canadian history to the present time. While the story itself is well told, yet the most illuminative portions are those which preface and supplement the main work. They treat of such subjects as "The Canadian Dominion from Ocean to Ocean," "Canada as a Nation," "Material and Intellectual Development," and "Political Life." The recent advent of a Liberal Ministry at Ottawa, the rearrangement of the Canadian tariff with England, and the expectation of reciprocity between Canada and ourselves, gives a special point to what Dr. Bourinot tells us of parties and politics. The issues of the Manitoba school question also are made clearer to us after reading this volume. The great reform of these present years, municipal improvement, receives illustrations from these municipal institutions in Ontario, which, for completeness, are not excelled in any other country. The closing chapter is on French Canada, and it is this portion of the Dominion with which Americans are often least acquainted. We have an especial interest in this part of the country from the fact that the present Prime Minister, Mr. Laurier, is a French Canadian. He expresses himself, however, in English with a freedom and elegance which no English-speaking member can pretend to equal in French. In his own provincial legislature at Quebec, French has almost excluded English, although the records are given in the two languages; when one comes to the province of Ontario, however, there is nothing but English spoken. The history of Canada must become of increasing interest to us on this side. Political events may lead sooner than we think to commercial absorption of Canada by ourselves, and then political absorption may follow shortly after; at all events, the Laurier and McKinley administrations may take a long step in that direction. Hence the book is a timely one. The text is accompanied by a number of fairly good illustrations and a clear map. Of course there is an ample index.

Johanna Ambrosius [1]

Professor Herman Grimm has written an essay to accompany this book of poems. The essay differs from any other that he has given to the world. It is about a poor laboring woman in East Prussia who works hard to keep the household from going behindhand. She is now forty years old and looks as if she were sixty; she has been slaving since she was eleven years old. Prior to that time she had some scant schooling. Some years ago the poems of an unknown person began to be published in the well-known German periodical "Die Gartenlaube," and so quickly did they wend their way into the hearts of many readers that they finally reached the Empress Augusta Victoria, who taught them to the young princes at her knee. Then came the publication in the paper of "The Last Song" (which we reprint below), and there was an instant response. Who was this woman, and was this her last song? No, indeed. Her poems were collected; they were published. Editions of the book appeared in rapid succession, and it became known that the woman's name was Johanna Ambrosius; that she lived in the remote village of Gross-Wersmeninken, close to the Russian border; that she was poor and ill. The kind-hearted Empress was moved by this

[1] *The Story of Canada.* By J. H. Bourinot. G. P. Putnam's Sons, New York. $1.50.

[1] *Poems.* By Johanna Ambrosius. Edited by Professor Schrattenthal. Translated by Mary J. Safford. $1.50. Roberts Brothers, Boston.

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rumor, and sent a messenger, not only with decorations and honors, but also with food and clothing, to the far-away village where Johanna Ambrosius lay almost dying. It is fitting that the American edition of the poems should be dedicated to the woman who in her palace heard and held a helping hand to her sister woman, the peasant in the hut. This peasant had been obliged to perform the hardest and most menial labor, yet those scarred, toil-hardened hands have penned poetry which within the past two years has moved all Germany. The introduction of Johanna Ambrosius to the world is due for the most part to Professor Karl Weiss-Schrattenthal, who compiled and published the poems of the woman bowed by toil and illness. Professor Grimm compares her work with that of the splendid Italian poet-woman, Ada Negri, who sprang, not from a remote country district, but from the restless mass of those who throng the factories. In the lives of these women we see embodied historical elements which require measurement and formulation, and in other poems we, like Grimm, must not depart from the phrase "the spirit of the present." Out of that far-away Russian border, where winter reigns most of the year, where the forests are thick and dark, and where many villages seem almost hopeless in their poverty, where the winds are icy, have come cheer for the cheerless and courage for the weak. What braver song was ever written by a lonely, oppressed woman than this:

A song of my creating,
A wondrous song, I'd sing,
Which, like the fragrant breeze of May,
O'er earth its flight would wing.
From north to south, from east to west,
A way break in a trice
And give to all mankind sweet rest,
Joy, peace, and Paradise.

Unto the sick and dying
Sweet cordial it should bring,
The sound of its soft pinion's stroke
Still grief and suffering.
'Mid clank of arms and conflict hot,
Fanning courage to a flame;
For woe men comprehended not
Comfort it should proclaim.

But where'er sin is lurking
With cruel serpent e'e,
To hurricane swiftly rising
'Twill sweep it in the sea.
On every chink in house of pain
A cooling balm distill,
The temple cleanse from every stain,
And every want fulfill.

And if this song succeeded
Nor fame nor gold to gain,
I'd wish but throw my lyre down
And sing no other strain.
Unto the pine woods stealing,
Lay me for death's repose,
To no one e'er revealing
Who did this song compose.

The old house in which Fenimore Cooper and his wife spent the first years of their married life still stands on the Boston Post Road near Mamaroneck, N. Y. The house is between two churches, Methodist and Roman Catholic, and is a gambrel-roofed structure about a hundred and twenty years old. Cooper used to call it "Closet Hall," from the diminutive size of the rooms. Here he wrote the "Leatherstocking Tales." A favorite walk of Cooper's was through the woods to Scarsdale and Elmsford. At the latter place he frequently met Washington Irving, and, it is said, the twain would seek the old tavern and drink a friendly tankard together. The tavern still stands, and is about to be reopened.

The Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending December 25. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

Messages of To-Day to the Men of To-Morrow, by George C. Lorimer, D.D., Minister at Tremont Temple (American Baptist Publication Society, Philadelphia), consists, we judge, of sermons, though the texts have been eliminated. They deal with the practical and ethical side of life rather than with either dogmatic theology or spiritual experience. Their interest lies in concrete illustrations, gathered from a wide range of reading, of the simpler and more fundamental principles for the regulation of daily life. The spirit of these papers or sermons is rather that of the Book of Proverbs than that of the Book of Psalms.

In *The Life of Alonzo Ames Miner, S.T.D., LL.D.*, by George H. Emerson, D.D. (Universalist Publishing House, Boston), there is given to the public a biography of one of the most forceful, striking, and picturesque figures in the Boston pulpit. Written of one who was by nature a warrior and who cultivated the gift that was in him, and by one who, in virtue of his position as a representative of the Universalist denomination in New England, where Universalism has been attacked as a veneered form of infidelity, has had developed in him the polemical gift, if not the polemical nature, this volume is, as its preface frankly avers, "commended first of all to believers in the Universalist interpretation of the Christian religion, and is pervaded throughout by what we may call a Universalist atmosphere." The writer appears to us to see more clearly the errors in the orthodoxy against which Universalism was a protest than the errors into which the protesting Universalists themselves fall. To point out, however, the respects in which our interpretation of this chapter of New England history differs from that of Dr. Emerson is out of the question in a brief notice like the present. Dr. Miner, however, was not by any means a mere denominationalist. He was distinctively a Puritan in the structure and habit of his mind. This Puritanism showed itself in his anti-slavery attitude, and even more in his reliance upon law as the chief method of promoting temperance reform. It showed itself scarcely less in the spirit of his hostility to the Roman Catholic Church. Dr. Emerson says: "He was a Luther." Perhaps, but a Luther out of date. A more honest, earnest, conscientious soul never preached in a Puritan pulpit. But conscience alone is a quite inadequate foundation for character, quite insufficient as a guide to conduct. The volume is handsomely printed, and the illustrations are excellent.

The second edition of Dr. Alfred Cave's *Introduction to Theology: Its Principles, Its Branches, Its Results, and Its Literature* (Charles Scribner's Sons, New York City), is largely rewritten. The bibliographical lists, one of the most valuable features of the work, have been carefully revised to date. Dr. Cave's definition of theology is one which our readers have often found in The Outlook —"Theology is the science of religion;" and the

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intellectual aspect of religion is fairly well, and perhaps quite adequately, covered by his definition of it as "human perception of a spiritual world revealed." Dr. Cave is generally regarded as a conservative, though a liberal conservative. He describes his book as "a contribution to a new theology;" one which "acknowledges that there have been religions prior to and alongside of Christianity, which show knowledge of a higher spiritual world;" one which "finds revelation outside the Bible and the Christian churches;" one which "finds faith outside of Christianity," and one which, still further, denying the subjectivism that Dr. Cave regards as characteristic of Ritschl and his school, "finds objective cause for religion in a spiritual universe which reveals itself." His volume is, however, simply an introduction to theology; a book of definitions rather than of opinions; descriptive rather than dogmatic.

LITERATURE

Three books have appeared during the week of special interest to students of literature. The first is Spenser's *Britomart*, edited by Mary E. Litchfield. (Ginn & Co., Boston.) It is high time that the most charming of Spenser's heroines is made better known. Her story is told in Books III., IV., and V. of the "Faerie Queene." The adventures of this "lady knight" remind one of Rosalind's. The introduction and notes are admirable, and we are glad to see that the latter have been placed at the bottom of the pages instead of at the end of the book.——By a curious coincidence, the next two books are on the immortal subject of Iphigenia. Goethe's *Iphigenie* (D. C. Heath & Co., Boston) has been edited by Dr. Lewis Rhoades, of the University of Illinois, and Racine's *Iphigénie* has been edited by Dr. Benjamin Duryea Woodward, of Columbia University. Both books are valuable aids to the better appreciation of Greek as well as of German and French tragedy. (The American Book Company, New York.)

Mr. George Haven Putnam has now published the second volume of his *Books and Their Makers during the Middle Ages*. (G. P. Putnam's Sons, New York.) We reserve for longer notice the continuation of this interesting history.

NOVELS AND TALES

The Princess Désirée, by Clementina Black, is a romantic story of the adventures of the heiress to a petty German principality. It has a pure, pretty love story, and is written with spirit. (Longmans, Green & Co., New York.)——Dora Greenwell McChesney has also written a romantic tale of love, statecraft, and adventure. The time is that of the great English "Rebellion," and the leading character is *Miriam Cromwell, Royalist*. A little more conciseness and a little less of the rather awkwardly managed antique diction would have improved the book. (W. Blackwood & Sons, Edinburgh.)

POEMS

The Incas: the Children of the Sun, a poem by Mr. Telford Groesbeck, illustrated by Mr. Eric Pape (G. P. Putnam's Sons, New York), is fortunately prefaced by some remarks from Mr. Clements Markham, and is as fortunately supplemented by a history of the Incas in prose. The text between is an attempt at a long poem. However interesting the history of the Incas may be, its narration in this latter form by Mr. Groesbeck makes one suspect that he has mistaken his vocation.

ART

A timely and important book to all interested in the distinctive features of American architecture is Miss Harriet Monroe's study of the life and works of *John Wellborn Root* (Houghton, Mifflin & Co., Boston), which we reserve for longer notice.——The last volume of *The Portfolio* (Macmillan & Co, New York) has to do with "Royal English Bookbinding," a monograph written by Mr. Cyril Davenport, of the British Museum, and is of especial interest now that greater general notice is being taken of the art of bookbinding.

HISTORY

Mr. William Miller is the author of an admirable book, the latest addition to "The Story of the Nations" Series. (G. P. Putnam's Sons, New York.) The subject is *The Balkans: Rumania, Bulgaria, Servia, and Montenegro*.——A well-known author of a well-known series, "France in the Nineteenth Century," "England in the Nineteenth Century," etc., Mrs. Elizabeth Wormeley Latimer, has now added to it an excellent volume, *Italy in the Nineteenth Century*. (A. C. McClurg & Co., Chicago.) This history was not an easy one to write, but the recent history of few countries has been more involved than that of Italy in our century. The early indications of the struggle for liberty, the long reigns of Gregory XVI. and Pius IX., the Venetian revolution and the career of Daniele Manin, the more important overturning under Charles Albert, the wonderful work accomplished by Victor Emmanuel, Cavour, Mazzini, and Garibaldi, the advents of Pope Leo and King Humbert, the silent struggle of the Papacy to regain temporal power, and the well-deserved fiasco of the Italians in their attempt to establish a colonial kingdom—any one of these is a subject by itself for a book. The combination of them all into a moderate-sized volume has been successfully done by Mrs. Latimer, and she has added greatly to the interest of her well-written text by including between twenty and thirty capital portraits.

BOOKS FOR YOUNG PEOPLE

Solomon Crow's Christmas Pockets (Harper & Brothers, New York) is the title given by Ruth McEnery Stuart to a collection of short stories for children. There are eight stories, and two anecdotal poems. The last, "May Be So," is charming in its simplicity and fancy. Two of the stories are in Mrs. Stuart's best vein—the story that gives the book its title, and "Blinks." "Little Mother Quackalina" will surely be a bedtime favorite.

MISCELLANEOUS

For old New Yorkers it would be difficult to find pleasanter reading than Abram C. Dayton's *Last Days of Knickerbocker Life*. The younger generation also must take pleasure in learning of the ways of their ancestors. The book well deserves the present new edition. Mr. Dayton, who died in 1877, at the age of sixty, spent some years abroad, and upon his return was surprised to see how old New York social customs of his early years were changing—customs many of which were very similar to those he had found existing in Dutch towns. Hence this book, which is a perfect mine of treasure to the historical novelist and student of old-time manners. This edition is appropriately illustrated with pictures of New York scenes, 1830–1840. (G. P. Putnam's Sons, New York.)

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Literary Notes

—The "St. James's Gazette" says that the Queen will personally dictate and revise a biography of herself, which will appear in 1897.

—"The Month," of which Vol. I., No. 1, lies before us, is to be to the "Critic" much what the "Nation" is to the "Evening Post." This first issue has about a hundred pages of signed contributions, reviews, and "Lounger" talks about books, art, plays, and things; all selected from the weekly issues of the "Critic." Many portraits are printed—Félix Gras, Kipling, Porter, Nansen, Leo XIII., etc., etc. Mr. Aldrich, Mr. Stockton, Mr. Bliss Carman, and Dr. Rolfe are among the writers. Our long and cordial admiration for the "Critic" leads us to wish this new enterprise all possible success.

—An English paper tells of the blunders made by those who make mistakes as to the titles of books. "Enoch in a Garden" stands to-day for "Enoch Arden." It takes some head-scratching, however, to make out "Pharaoh's Life of Christ" to be "Dean Farrar's Life of Christ," "Frenchie Omens" "French Heroines," "The Treakle in the Storm" "Tracked in the Storm," or "Play Actress and Cricket in the Pandemonium Library" for "The Play Actress, by Crockett, in the Pseudonym Library."

—The little programme for the coming year published by the "Churchman" is typical, in its exquisite typography and general tastefulness, of the fine artistic sense which presides over the making of that journal. The Outlook has had occasion before to comment on the charm of its illustration; that charm is distinctly felt in the miniature pictures which appear in this announcement. But a great deal more appears also in the form of a list of contributors notable for ability, character, influence, and position. Dr. George S. Mallory, editor of the "Churchman," is, as the readers of The Outlook probably know, one of the best-informed men in the Episcopal Church regarding its constitution and organic law. His paper at the recent Church Congress was notably clear and vigorous.

—In the "Review of Reviews" a statistician estimates the annual aggregate of the circulation of the papers of the world at 12,000,000,000 copies. He says: "To grasp the idea of this magnitude we may state that it would cover no fewer than 10,450 square miles of surface; that it is printed on 781,250 tons of paper, and, further, that if the number (12,000,000,000) represented, instead of copies, seconds, it would take over 333 years for them to elapse. In lieu of this arrangement, we might press and pile them vertically upward to gradually reach our highest mountains. Topping all these, and even the highest Alps, the pile would reach the magnificent altitude of 490, or, in round numbers, 500 miles. Calculating that the average man spends five minutes reading his paper in the day (this is a very low estimate), we find that the people of the world altogether annually occupy time equivalent to 100,000 years reading the papers."

—Commemorating the date of the Browning marriage half a century ago, and of Browning's death seven years ago, a Browning memorial service was recently held at the Church of St. Marylebone, London. The invitation cards were facsimiles of the marriage entry in the parish register; on the back, together with portraits of husband and wife, verses from the works of each were printed, and also this passage from Mrs. Sutherland Orr's "Life of Browning:"

> Then (1851), as on each succeeding visit paid to London with his wife, he commemorated his marriage in a manner all his own. He went to the church in which it had been solemnized and kissed the paving-stones in front of the door.

Dean Farrar preached the sermon, in the course of which he said that there was scarcely another instance of two poets enriching a century with song while owing their best happiness to their union in marriage.

—It is announced that, under the editorship of Maud Wilder Goodwin, Alice Carrington Royce, and Ruth Putnam, and in the interest of the New York History Club, there will be published in this city during the coming year the Half-Moon Series of Papers on Historic New York. Among the subjects of these pamphlets will be: "The Stadt Huys of New Amsterdam," by Alice Morse Earle; "The Fourteen Miles Round," by Alfred Bishop Mason and Mary Murdoch Mason; "Wall Street," by Oswald Garrison Villard; "Anneke Jans' Farm," by Ruth Putnam; "The Bowery," by Edward Ringwood Hewitt and Mary Ashley Hewitt; "King's College," by John B. Pine; "Old Wells and Watercourses," by George E. Waring, Jr.; "Governor's Island," by Blanche Wilder Bellamy; "Defenses of Old New York," by F. D. Grant; "Old Greenwich," by Elizabeth Bisland; and "Tammany Hall," by Talcott Williams. The enterprise is strictly educational, the aim being to do for this city what the Old South Leaflets have accomplished for Boston, though on different lines. The pamphlets will be issued monthly, at five cents per copy. Subscriptions (fifty cents per year) may be sent to Brentano's, 31 Union Square, New York City, where single numbers will be on sale.

Books Received

For the week ending December 25, 1896

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Lorimer, George C., D.D. Messages of To-Day to the Men of To-Morrow. $1.50.

AMERICAN BOOK CO., NEW YORK

Kelly, Mrs. M. A. B. Short Stories of Our Shy Neighbors. 50 cts.
Waldo, Frank. Elementary Meteorology. $1.50.
Racine's Iphigénie. Edited by B. D. Woodward. 60 cts.

THE BIGLOW & MAIN CO., NEW YORK

Sankey, Ira D., James Granahan, and G. C. Stebbins. Sacred Songs. No. I. 25 cts.

WILLIAM BLACKWOOD & SONS, EDINBURGH

McChesney, Dora G. Miriam Cromwell, Royalist.

THE CHRISTIAN LITERATURE CO., NEW YORK

Ludlow, James M., D.D. The Age of the Crusades. $2.

GINN & CO., BOSTON

Spenser's Britomart. Edited by Mary E. Litchfield.

D. C. HEATH & CO., BOSTON

Goethe's Iphigenie auf Tauris. Edited by Lewis A. Rhoades. 70 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Monroe, Harriet. John Wellborn Root. $6.

LONGMANS, GREEN & CO., NEW YORK

Black, Clementina. The Princess Désirée. $1.25.

A. C. M'CLURG & CO., CHICAGO

Latimer, Elizabeth W. Italy in the Nineteenth Century. $2.50.

G. P. PUTNAM'S SONS, NEW YORK

Dayton, Abram C. Last Days of Knickerbocker Life in New York. $2.50.
Miller, William. The Balkans. $1.50.
Putnam, George Haven. Books and Their Makers during the Middle Ages. Vol. II. $2.50.
Groesbeck, Telford. The Incas. $2.

UNIVERSALIST PUBLISHING HOUSE, BOSTON

Emerson, George H., D.D. Life of Alonzo Ames Miner $2.

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The Religious World

Church History

In 1888 the late Dr. Schaff founded the American Society of Church History. On December 31, 1896, the American Historical Association accepted the terms of union proposed by the Society of Church History, whereby it elected to membership all the members of the Society, and established a section to be devoted to Church History, which will henceforth be a feature of the annual meetings of the Association. This section will be analogous to the sections on different branches of philanthropic work represented in the National Conference of Charities and Correction. It will meet simultaneously with the general body, and in it all papers upon church history will be read. These will afterward be published, if deemed of sufficient importance, along with the other papers of the Association. The section, moreover, will have its own chairman and secretary. These officers for the first year are Professor George P. Fisher, of Yale University, and Professor Samuel Macaulay Jackson, of the New York University. The programe for the last meeting of the Society was a varied one. The Papacy in the ninth century, the attitude of the Latin Church towards the classics in the early Middle Age, the Papal censure of the teachings of Antonio Rosmini, were discussed in successive papers. Protestantism was also remembered. John Eliot, the Apostle to the Indians; John Wesley, the Founder of Methodism; the Society of Friends and slavery in the eighteenth century, and the Hobart and Mayhew controversies in New England—these topics were fittingly handled. Two papers had novel subjects: the Amsterdam Correspondence (the letters from early Dutch and German Reformed Churches to the Classis of Amsterdam, which ruled them), and the Colony of the Laborists in Maryland, an extinct colony of Protestant sectaries.

The American Board

The statement is often made that the American Board went through last year without debt, and that its financial condition is satisfactory. There is a measure of truth in this statement, but it is truth mixed with much error. The debt was removed by the generous gifts of individuals, with the understanding that they should not affect the regular gifts. But the Board was then obliged to cut down its appropriations by $70,000, and because of that reduction it closed its year without a debt. It should not be forgotten, however, that that reduction came largely from the missionaries and from the appropriations for work; that it caused great suffering on the field, and also crippled many forms of service which are essential to the success of missionary enterprise. The new year will begin with the same reduced appropriations, which fact will carry consternation to many who have already sacrificed almost to the extreme limit. The following illustrations make this fact plain. The Foochow Mission asked for about $6,000 for all its work, and the sum was very modest indeed, but the Board could give but $4,000. The Marathi Mission asked for something less than $15,000, but the Board could give only $8,000. It is very well for the annual meeting to urge a restoration of appropriations and to instruct the Prudential Committee to increase them by large amounts; but what can the Committee do when it sees the receipts for the current year decreasing $25,000 for three months when compared with those of the previous year? The experience of the American Board is typical. No class of men have on their hands a more difficult problem than those who are seeking to administer the financial affairs of the various missionary enterprises. The committees cannot coin money. They are dependent upon the churches and upon individual givers. They ought not to be expected to give their time to the details of administration, and also to securing funds, and least of all ought the noble men and women who have given up so much at home to enter the foreign field be compelled to see their work hampered, and themselves to suffer, because of neglect on the part of those who, in spite of all business depression, are still able to do all that is required.

The Council of Seventy

The Council of Seventy is an organization of Biblical scholars of various colleges and theological seminaries. Its first meeting was held at the University of Chicago, December 11 and 12. The object of this Council is to interest people in the historical study of the Bible. This Council also directs the American Institute of Christian Literature, which aims to promote a systematic knowledge of the Bible as interpreted in the best light of to-day, and to increase the facilities for obtaining such knowledge. The President's annual report showed that there were seventy-five students in Hebrew, forty-four in Greek, fifteen in the English Bible, and one in Arabic. In the "Guild for Reading Work" were two hundred and fifty-eight members, one-half of whom were men. Fifteen summer schools were held, and in these schools thirty-three instructors were employed, and fifty-eight courses offered. A committee was appointed at the meeting to investigate the teaching of the Bible in American colleges. It was felt that there should be in the colleges elective courses both in the Old and New Testament, which should be historical in their nature, taking up facts, literature, and teaching, and that those courses should be arranged for the special benefit of those who do not expect to enter the ministry. The indefatigable leader in this work is President Harper, of Chicago. The movement is significant because it is one of the many signs of the well-nigh universal interest in the study of the Bible which is now felt in our country.

Dr. Morris and Lane Seminary

Few, if any, men in the Presbyterian Church of the United States deserve more honorable recognition for their distinguished services than the Rev. E. D. Morris, D.D., who, after nearly thirty years of labor in its behalf, has retired from Lane Theological Seminary. In the midst of great difficulties, and often when followed by misrepresentation on the part of those who ought to have supported him, he has been loyal to the trusts committed to his hands. His retirement from the position which he has long and so honorably filled was

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appropriately recognized by the Seminary. He has been made Professor Emeritus, his salary to be continued at one-half the full amount for the remainder of his life. On the occasion of his leaving his duties in Cincinnati quite remarkable meetings were held. On one day addresses were delivered by representatives of Auburn, Union, Princeton, McCormick, and other seminaries, and Dr. Morris himself read a paper of great interest and value, recounting the thirty years of his life at Lane. But perhaps the most significant feature of the occasion was the banquet given in his honor on Monday evening, December 21, by the larger circle of his friends in Cincinnati. It was participated in by Bishops of the Roman Catholic, Episcopalian, and Methodist Churches, by Judges of the Courts, by the Mayor, by the President and Professors of the University of Cincinnati, and by the venerable Jewish Rabbi Wise. Ex-Governor Cox, of Ohio, presided. The prayer of invocation was offered by the Rev. John Mackey, of the Roman Catholic Cathedral. Such gatherings do more than honor the man in whose interests the guests assemble; they are a recognition of the essential unity of the Church, and of the fact that when men become interested in the deepest and most vital realities they get near together.

Systematic Beneficence

The Baptist churches have a Commission on Systematic Beneficence, which has held several conferences at which the general subject has been fully and freely discussed. We have seen no full report of the meetings, and do not purpose to give any account of their proceedings. Enough to say that the Chairman of the Commission is T. S. Barbour, and the Secretary B. F. Dennison. The statement made by these gentlemen over their own names in the "Examiner" shows that the subject is receiving careful attention among Baptists. Their action is one which may wisely be commended in a time when the various missionary societies are mourning so keenly over their depleted treasuries. What is the best solution of the problems which are facing the various forms of Christian activity? Traditional measures have been tried, and have failed. The large givers are generally giving liberally, perhaps quite as liberally as possible; and yet the societies are obliged to contract their expenditures, and the missionaries, both at home and abroad, are sadly restricted. Is not the remedy to be found in more system in giving? If all the churches, or even a large proportion of them, could be prevailed upon to adopt a comprehensive plan of systematic giving which should aim not so much at large contributions from the wealthy as to collect small sums from the many who can give but little, the result would be instant relief to the sadly embarrassed missionary boards. The plan is simple, and can be adjusted to all churches. It asks all the members of the congregation to contribute some amount, however small, toward the common work, the cause to which that sum goes either being designated by the giver or left to a committee. The Roman Catholics have been able to float large enterprises because they have learned the value of system in giving, and have not despised the small amounts. If the large and rich Protestant churches would adopt some such plan, their example would be followed by the smaller and poorer ones, the amounts raised for charities and missions would be greatly increased, while those who feel that they can do little, and therefore will do nothing, would gain what now they are losing, namely, the privilege of knowing that they have a part in the common work of the kingdom of God.

The Churches and the Colleges

The recent call of the Rev. Fritz W. Baldwin, D.D., of Trinity Congregational Church, East Orange, to a professorship in Bates College, which under the circumstances was extremely flattering, but which at last has been declined, affords us an opportunity of saying a few things which we think need to be said concerning colleges and churches. Dr. Baldwin is a man of eminent ability, of that intuitive quality which does the best work in the Christian pulpit. His Alma Mater, recognizing his gifts, naturally desired to possess his services. The question has been decided in the way in which we believe such questions usually ought to be, namely, in favor of the church and against the college. The men who are most useful in the pulpit, of course, are desired by the college, but the number of persons of high grade who are preparing for the positions of teacher and professor is larger than that preparing for the ministry. Those who enter the pulpit do not all possess the same gifts. Many have executive ability; many are admirable pastors; such men, if circumstances favor, may, without loss, accept collegiate positions; but the men of intuition and of spiritual genius are not so numerous that any can be spared from the pulpit. It is high time to protest against the drain which is being made on the pulpit in behalf of the college. It may be said that the work is essentially the same, and that the privilege of ministering to the young is a great and honorable one. That is true, but every large and well-organized church is itself a small university, and every preacher of the kind which we have mentioned has a far larger field of service in his church than he could have as a college professor. Let the men trained for collegiate positions take such positions; and let the men who have proved themselves specially gifted as interpreters of the Divine Word be allowed to remain in the places to which God, by the giving of such abilities, has evidently called them.

A Growing Evil

When, a few years ago, the representatives of some excellent cause suggested that a Sunday be set apart for the special consideration of its interests, there seemed nothing incongruous in the suggestion; but those suggestions have now multiplied until they have become a positive burden to most pastors and a positive injury to the work of most churches. The various missionary societies suggest that special Sundays be devoted to their work; the Woman's Christian Temperance Union desires a special Sunday for its work; the Young Men's Christian Association wishes its Sunday; and other causes continue the request, until it is safe to say that in the course of the year anywhere from twelve to twenty Sundays are asked for in the interests of various forms of Christian work, all good in themselves, but all of which ought to be promoted in other ways. It is often embarrassing for a minister to be compelled to decline a request which is earnestly and courteously presented to him, but the number of such requests has grown so that it is almost if not quite impossible in any large church to give to them serious consideration. We venture to suggest that the movement in be-

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half of special Sundays for special causes has already gone too far. The church has other functions besides that of stimulating interest in missionary and benevolent activities, however good those may be. Its individual members have certain rights which ought always to be respected, and even jealously guarded. Other and better ways may be found to advance the interests of the societies and charities.

Two New Phases of Home Mission Work

The Acting Board of the American Christian Missionary Society is taking steps to put into operation the following resolution, which was adopted by the recent General Convention of the Disciples of Christ at Springfield, Ill.: "In order more thoroughly to enlist our brotherhood in the work of Home Missions, Resolved, That we instruct our Secretary to plan if possible to interest special congregations, or groups of congregations, in particular mission points, and have them take these points as their especial field of work to be done through the Home Board." Many pastors have felt that they would be better able to interest the churches in home missions if some particular place were assigned to them as the field of their special work. The Board has been consulting with a number of the most influential churches which feel the great need of enlarging the work, and plans are being made to have the churches assume the work in certain fields, either individually or in groups. It is believed that this will prove a great incentive, and will result in general increased interest and enlargement of the work. It will afford a special opportunity, and be the ground for a strong plea to the churches to enter the doors open and effectual which the Lord has placed before them. When it is remembered that from $300 to $500, together with what can be raised on the field, will support a minister who will preach, organize new churches, build up weak ones, and do the general work of an evangelist and pastor where it is so much needed, many strong churches will, no doubt, say: "We will take that as our part of the work, and will see that the missionary is kept in that field until the work there is self-supporting." The Board, at a recent meeting in Cincinnati, in order to unify the general work, voted also to unite with the State Missionary Boards of New York, Michigan, Wisconsin, Minnesota, Arkansas, Louisiana, Alabama, Tennessee, Georgia, South Carolina, Florida, North Dakota, Oklahoma, and the Indian Territory in planting and sustaining missions. In these States the harvest is white and the laborers are few. They are thus entered into by laborers who will receive wages and gather fruit unto life eternal. These two new steps will insure greater efficiency and larger results in home missionary work.

In Memory of the Brownings

The fiftieth anniversary of the marriage of Elizabeth Barrett and Robert Browning has recently been celebrated with appropriate ceremonies in the Marylebone Church in London. So far as was possible under the circumstances, others besides members of the Establishment were asked to cooperate, but, as the "British Weekly" properly suggested, it would have been still more fitting if the services had been held in a Nonconformist chapel, for, as is well known, both Mr. and Mrs. Browning were loyal Nonconformists. Mrs. Browning in one of her letters wrote: "We all have our prejudices—some on one subject, some on another—and I, consciously to myself, with the rest. Only I would aspire to love even as to truth; and in speaking of Christ's Church I would not lift one denomination over the head of another. I would reverence *the Churches*. Also, I am not a Baptist, but a Congregational Christian in the holding of my private opinions." The same was true of Robert Browning. Browning Hall in Walworth, South London, which is now the home of the Social Settlement, of which the Rev. F. H. Stead is the Warden, was the Congregational church in which Robert Browning was baptized, and where his parents were members. The poets were liberal and generous in their views, but always, as has been clearly shown, loyal to their faith. However, the service in London in their memory was in many respects worthy of the occasion. The sermon was preached by Dean Farrar, who made special mention of the optimism of the Brownings. In the course of his sermon Dean Farrar said that Mr. Browning had once told him that the line which expressed his deepest faith was this:

> He at least believed in Soul,
> Was very sure of God.

The Paddington Chapel, in the same part of London, was where Mrs. Browning's parents worshiped in her childhood, during the ministry of the late Rev James Stratten. The service in memory of these two authors was happily conceived, for few of the poets of our time have had a more vital influence in behalf of the Christian faith. It has sometimes seemed to us that if Mrs. Browning were to have indicated which of her writings best expressed her deepest religious convictions, it would be this from "Aurora Leigh:"

> The man most man, with tenderest human hands,
> Works best for men, as God in Nazareth.

The Clergy and the Nonconformists

A striking editorial in the "Guardian," of London, of December 16, is entitled "The Clergy and the Nonconformists." Representatives of the Evangelical Free Churches, in a body known as "The Free Church Council," are to hold a meeting in London early in 1897, and the Bishop of Rochester has not only offered hospitality to delegates on his own account, but has suggested to the Church people of his diocese through the medium of the "Diocesan Chronicle" that some of them might like to join him "in offering such a sign of personal good will to those from whom in many respects they were necessarily separated." "The Bishop does not disguise the fact 'that some of the proceedings of the Council may very possibly be found to be polemical against the position of our Church,' but that does not deter him from expressing his sympathy with the practical and moral part of their work, or from praying that they may be guided in the ways of truth and peace." This utterance of the Bishop of Rochester is significant in itself, but no more so than the editorial on it in the columns of the "Guardian." The editor begins by recognizing that there are certain wide differences between the Established Church and Nonconformity. Those differences at present make many forms of co-operation impossible, such as the exchange of pulpits, or common religious action in which the distinctive characteristics of both bodies must be overlooked. He goes on to say,

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however, that because he recognizes certain things as impossible, he rejoices in the action of the Bishop of Rochester. He uses these words: "Churchmen and Nonconformists differ on theological questions partly because they seldom meet in social intercourse." There is no doubt but that when men meet eye to eye and converse, they understand one another better than when they stand far apart and fire theological communications at one another through the columns of the newspapers The "Guardian" goes on to say: "It is to be feared that there are not a few among the clergy who are inclined to look with some suspicion and disapproval upon any of their brethren who consort with Nonconformist ministers. . . . This state of feeling is altogether to be regretted. The first step toward reunion, and a step which is in our own power, is personal knowledge." These are wise and true words. If they were repeated far and wide throughout the English Church, much of the controversial tone between the Establishment and the Nonconformists would disappear. Another point well worth notice is the following: "Differences of social standing and social habit are, we believe, daily decreasing, and in any case they should stand by themselves, and should not be complicated by the fancied impossibility or undesirability of closer acquaintance between men who, as the Bishop of Rochester says, 'are, as regards a large part of their work, in sympathy with one another.'" That editorial is worth emphasizing. If it is widely representative, it indicates a movement in the direction of true spiritual union greatly to be appreciated.

Correspondence

Government by Injunction

We have received a number of letters in reply to our recent editorials on this subject—some indorsing, some criticising and condemning, our position. Some of these letters are distinctly marked not for publication, and space forbids us doing more than give in compact form an interpretative account of them to our readers as basis for further comment, which will be found on our editorial pages.

One correspondent refers us to the following precedents:

The first injunction to be issued in any labor suit was by Vice-Chancellor Mallins, of England, in 1868, in the case of Springhead Spinning Co. vs. Riley (English Law Reports, VI., Equity cases, 551). The second reported case was that of the Supreme Court of Massachusetts, Sherry vs. Perkins (147 Mass. 212). A similar Pennsylvania case decided in the same month is Brace vs. Evans (III. Railroad Corporation Law Journal, 561). Both of these cases were decided in 1888. The first Federal case was decided in January, 1891—that of Casey vs. Cincinnati Typographical Union No. 3 (45 Federal Reports, 135).

These cases touch upon the matter of injunction decisions by State courts as distinct from Federal courts, and correct what he believes was a qualified misstatement in The Outlook's original editorial.

The first of these cases was the one referred to by us in the article criticised. In the second an injunction was issued against what was declared to be a nuisance, and the general statement in our editorial that only within the last thirty years have injunctions been granted to restrain the commission of a crime needs this modification. Nuisances are indictable, and nuisances have for a long time been also subject to prohibition by injunction. The Pennsylvania case quoted was not of such judicial importance as to give it weight as an authority. The fact that these are the only cases which our critic is able to cite confirms our general statement that the recent wholesale or blanket injunctions granted by the Federal Courts is a very great extension of equity powers to a new class of cases—in our judgment a dangerous extension, and one to be deprecated and checked either by public opinion or positive law.

A prominent member of the New York bar sends us the "Engineering Magazine" for December, 1896, with an article therein by Leonard E. Curtis defending Government by Injunction. This article recites the facts and the decision of the Court in the Debs case at considerable length, and the result, the end of the strike, and defends what it concedes to be a somewhat new application of the equity powers of the Court on the following grounds:

1. It is simply a new application to changed conditions of old and established principles and methods of procedure.

2. It does not deprive the person enjoined of jury trial for *crime;* the penalty was not inflicted for crime, but for disobedience of the injunction order.

3. There is no danger in intrusting the confessedly great powers which this method would intrust to a single judge. To do this "is the most common thing possible in the ordinary affairs of civil ized life," as illustrated by the power intrusted to the commander of a steamship, or an engineer, or even a switch-tender, on whose discretion lives of hundreds depend. "Shall we have less confidence in the sense of duty of a picked body of highly trained men like our judges than in track-layers and switch-tenders?"

4. Analogous powers were given to the Roman prætors, to the English Chancellors, and to modern judges in other cases. And the evils of which we are warned have not ensued.

5. There is no other method proposed to protect the community from such a strike as that of the American Railway Union.

6. There is some force in the objection to a blanket injunction, but "the Federal judges can be relied on to restrict its use within proper limits."

Our correspondent accompanies this article with some additional comments of his own. "When," he says, "we are in the midst of such scenes as took place at Chicago, and some years before at Pittsburg, then we may reasonably sigh for a little despotism, and wonder whether we are approaching something like a second French Revolution." He condemns the suggestion that when violation of the order of a Court of Equity involves a crime, the accused should be turned over to a criminal court for trial before a jury; the results of jury trial are very unsatisfactory. "We have jury trial just as we have universal suffrage, and a good many other things that the intelligent, sober thought of the country would like to get rid of." He

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doubts whether reputable lawyers would accept the position of Judge of the Federal Court if his powers to punish for contempt were thus limited.

Another correspondent correctly says that criminal nuisances have from old times been enjoined by Courts of Equity; justifies Attorney-General Harmon's failure to enforce the Anti-Trust Law against great corporations—a failure which we declared as very possibly justified by previous failures in this direction; notes the fact that the injunction in the Debs case was granted by two judges sitting together; and that the order for Mr. Debs's arrest was granted by a third judge, though he was finally tried and sentenced by one of the judges who granted the injunction; gives reasons for thinking that Mr. Debs might have been imprisoned for a longer term for the crime of conspiracy than was inflicted for the disobedience of the injunction order; urges the importance of "preventive justice," and the extension of it in new and wider applications; agrees with our other correspondent in his distrust of jury trials; justifies the contempt proceedings in the Debs case because they did, in fact, break up the strike; notes the fact that injunction orders are subject to review (but orders punishing for contempt are ordinarily not so subject), and thus sums up his view—and it is a common and perhaps the popular one—of the whole case:

"Any one who thinks that it would promote justice to enlarge the opportunities for review of temporary injunctions, or of contempt proceedings, or even to have certain classes of contempt proceedings heard before juries, is entitled to his opinion. Any one who thinks such a change advisable because, although it may render justice slower and less certain, yet this disadvantage may be more than compensated for by the effect of the change in removing certain pretexts for stirring up disaffection against the Federal Courts, may perhaps have fair grounds for his opinion. But the present outcry against the Federal Courts and the attack made upon them in the Chicago platform come not because those courts have failed to promote justice, but because they have promoted it, and especially because Debs received a punishment which The Outlook has said he deserved; and because, as Debs himself admitted, the courts were the chief agents in putting an end to those acts at Chicago which, as The Outlook has substantially said, threatened the foundation of our Government and social system. And for The Outlook (of all papers) to deal with the question as you did in your article is, it seems to me, calculated to spread misinformation, to create and foster unjust prejudices, and to put the whole discussion on a wrong plane instead of on the right one. As I said in the beginning, I am sure you meant, and mean, to treat the subject with entire candor, and I have taken pains to write this because I do so feel."

Christianity and Socialism [1]

To the Editors of The Outlook:

The Bishop of Durham, in his book "The Incarnation and Common Life," has a chapter on Socialism which seems to me to be the best definition of the word from the standpoint of a Christian Socialist. We ask the same consideration for the word "Socialism" that we demand for the word "Christianity." Both have been associated with foibles and exaggerations which misrepresented them. False views of the sacred relationship of marriage, antagonism to religion, and the confiscation of land, no more represent true Socialism than the Inquisition, witch-burning, and the popery of the Middle Ages represented true Christianity.

Let us not waste time over words, but discuss the principles. ALEX. F. IRVINE.

Congregational Parsonage, Avoca, Iowa.

[1] See the letter of the Rev. Mr. Kidner and editorial comment in The Outlook for December 26.

Clay and Webster

To the Editors of The Outlook:

From one standpoint Dr. Abbott has done injustice to the memory of Clay and Webster, as contrasted with Chase, Seward, and Lincoln. Sumner stood on higher ground. Chase and Seward were the founders and leaders of the Republican party prior to 1860, when, neither having a majority in the Convention, the friends of each preferred a "dark horse" rather than support a prominent rival, and Lincoln became the leader. Clay and Webster passed away before this crisis. Both were opposed to the extension of slavery. It would be difficult to show that either Seward or Lincoln were in advance of Clay and Webster on this question. In 1850 Jefferson Davis said in the Senate: "I here assert that never will I take less than the Missouri Compromise line, extended to the Pacific Ocean, with the specific recognition of the right to hold slaves in the territory below that line; and that before such territories are admitted into the Union as States, slaves may be taken there from any of the United States at the option of the owner." When Davis had stated his opinion, Clay arose and said: "I am extremely sorry to hear the Senator from Mississippi say that he requires, first, the extension of the Missouri Compromise line to the Pacific, and also that he is not satisfied with that, but requires, if I understand him correctly, a positive provision for the admission of slavery south of that line. And now, sir, coming from a slave State, as I do, I owe it to myself, I owe it to the truth, I owe it to the subject, to say that no earthly power could induce me to vote for a specific measure for the introduction of slavery where it had not before existed, either south or north of that line." Clay was also a Union man. I have not his speech at hand, but he said if Kentucky should secede, he would aid in putting the rebellion "down! down!! down!!!"

What is Webster's "influence in human history"? He was opposed to the extension of slavery; had said Wilmot "stole his thunder." But his work was the creation of the Union sentiment, which was in him an all-absorbing passion, leading to humiliating concessions. A brief summary of preceding events will show the importance of this sentiment. Calhoun, the leader of a section proclaiming the beatitudes of slavery, threatening nullification and disunion, was met by Garrison in the Abolition movement, and by Webster in the Senate. The Abolitionists gave vitality to the free-soil sentiment that led to party action, followed by the secession movement, which would have been a success but for the *Union sentiment*, which Webster had done so much to create. But for this sentiment the emancipation proclamation (a war measure) would have been like the "Pope's bull against the comet." When the flag of the Union was shot down and men were called to the tented field, Webster's patriotic and soul-thrilling

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words, "*Liberty and Union*," were an inspiration to many a soldier on the march and in the last supreme sacrifice. The Abolition pen without the Union soldier sword would have failed. "Liberty and Union" is coming more and more to be the basis of government in Church and State. Webster's last words were: "I still live." The Webster of 1832 will never die.

J. J. D.

West Grove, Ia.

The Indian Question

To the Editors of The Outlook:

Apropos of the opinions of Dennis Crowley upon the allotment question, as expressed in a recent number of The Outlook, we indeed find that "it is all right," and the factor of "time," upon which he so strenuously insists, is not over-expressed by the clause forbidding the alienation of lands thus acquired for the term of twenty-five years. Five years ago the Cheyennes (Southern) and Arapahos of this Territory accepted their apportionment of 160 acres each, some 600 of these lying in the district of which the above-named point is the headquarters and distributing agency, with Mr. John H. Seger, a veteran in the service, as Superintendent of an Industrial School and special disbursing agent under the general agency at Darlington, O. T., seventy miles away. For some time little or no success was visible in the attempt to locate each allottee upon his individual property. Natural timidity and the influence of ancient customs could not be overcome in a day, but finally the line broke; at first only the notoriously progressive daring to stem the tide of tribal disapproval by building houses and residing upon their lands. Coaxed, encouraged, and rewarded by their custodian, others were emboldened to follow, until probably forty per cent. of the Arapahos are "traveling the white man's road" to the extent of living beneath a roof and cultivating small farms. A very small percentage of the Cheyennes have advanced so far, clinging to the weather-beaten teepee of cotton cloth as the ideal habitation, combining portability with shade in summer and varying degrees of warmth in winter, depending entirely upon the meager rations doled out bi-weekly by their distributing agent for sustenance. Such a life cannot conduce to physical vigor under otherwise favorable conditions, and when considered in connection with the many constitutional taints to some of which almost every Indian is heir, its banefulness is apparent. Add to this their natural respect for tribal tradition, and the deterring influence of the non-progressive in favor of the native medicine-men and their methods of practice, and you have the picture of which I would especially speak.

To illustrate, a few weeks ago I was notified that one of the most progressive Arapahos, the head of a family, was lying ill of pneumonia. Investigation revealed a true clinical picture of the disease, with the usual distress and anxiety among the relatives. Upon my second visit a number of self-styled medicine-men ranged around the walls of the lodge shook my faith in the continuation of my treatment, and my third visit confirmed my fears. Other and more distinguished medicine-men had arrived, the pale-face treatment was condemned because he had not suddenly checked the expectoration of blood-streaked mucus, and preparations were in progress for a general heathenish orgy. By dint of threats, prayers, explanations, and assurances of a speedy recovery, proceedings were stayed until more dangerous symptoms should have developed, which fortunately did not occur, and a probable victim to the "sweat-house" method of treatment practiced by these tribes still lives to testify to the virtue of the "white man's medicine." As I write, a similar case is under observation, where I am compelled to accept a native medicine-man as a professional coadjutor, and sometimes find it necessary to defer an examination pending the proper arrangement of the contents of his skunk-skin medicine-bag. Many surgical and gynecological cases suffer, in a manner to shame humanity, from similar causes. These causes may be summed up under the one head of lack of hospital facilities. A dusty teepee does not offer enticing antiseptic facilities, nor does a superstition-ridden people furnish eligible material for nurses, even of the rankest type.

Seventy to one hundred miles away from the agency physician, and required to reside upon their allotments, they have had nor can have no medical attendance except what the school superintendent, Mr. Seger, humanely requires for them at the hands of the school physician. It is impossible that they should have requisite attention in chronic and surgical diseases, scattered as they are over miles and miles of country.

Hence, it is desired to erect a building for general hospital purposes upon a tract granted to a ladies' missionary society of the Dutch Reformed church of a New Jersey city. A substantial church building has just been finished, of stone throughout, for $2,000. A $1,300 rectory is under construction, and we hope to raise something near the aggregate of these sums for the erection of a small hospital building. Medical attendance and dispensary supplies can be had without cost, leaving only hospital stores and the maintenance of a resident nurse to be provided for.

I suggest that correspondence on the subject be addressed to Rev. F. H. Wright, evangelical pastor at present in charge of the mission work before mentioned, Mr. John H. Segar, Superintendent of the Government School here, or Professor Charles G. Meserve, President of Shaw University, Raleigh, N. C. The West is impoverished and can do nothing outside of service in the field. It rests with the people of the East to say whether this thing shall be brought about.

(Dr.) J. D. BALLARD.

Colony, O. T.

Municipal Progress

To the Editors of The Outlook:

Your article on "Municipal Progress," December 19, refers to the defeat in the Chicago Board of Aldermen of an ordinance reducing street-car fares from five to four cents, and closes by saying: "The difference of one cent in street-car fares, as we have often pointed out, means half a week's wages every year to the majority of working people." It is presumable that you are supplied with specific information, as the writer is not, on the question of justice to the proprietors of the city lines affected by such a proposition. While a few exceptionally located railways enjoy such receipts as could be thus diminished without disaster, the larger number have not as yet become lucrative properties. The claim of the public to cheap transportation cannot be defended to an extent which requires the crippling of the corporations and takes away

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the capacity to furnish safe and convenient trackage and equipment.

The Governor-elect of Michigan is recently quoted as urging the reduction of local passenger tariffs on steam railways in that State to so low a figure as would be a menace to the solvency of a majority of those corporations. A factor not to be ignored in considering the general subject is that a large proportion of the bonded indebtedness of the steam and electric railway companies is held by savings institutions, thus forming, in part, the guaranty for the moderate savings of the very people in whose interest the reduction of fares is specially urged. In a vast majority of cases a radical lowering of rates will reduce the value of such securities, and thus directly impair the security of depositors. Whatever may be the special facts in Chicago, my own experience in handling such securities shows that most of the companies have to strain every resource to meet their fixed charges, and that the interest of the public is on both sides of the policy of cutting down receipts. I am heartily in sympathy with the general policy of The Outlook in municipal reform in all directions, but think it sometimes possible to encourage unreasonable demands of those who have only examined one side of a given question. There are doubtless corporations required to pay interest on an unreasonable capitalization, which will bear to have the *water* squeezed out of them, but it should not be forgotten that "there are others," and they are many.

Such a reduction of income on some roads, in Chicago and elsewhere, would force the proprietors to cut down compensation of employees, or go out of business; neither of which results would benefit the wage-earners. JOHN L. CROSBY.

Bangor, Me.

The Growth of Missionary Literature

To the Editors of The Outlook:

The growth of missionary literature is one of the wonders of this century. Dr. Arthur T. Pierson has been reading and studying the literature of missions for thirty years, and his observation is that the field is widening. Yale University now has a special missionary library made up of thousands of volumes. Such a library would have been an impossibility a hundred years ago. Page after page is taken up in the "Encyclopedia of Missions" with the titles of missionary books and the names of their authors. This marvelous growth may be traced in different ways.

1. The material for a good missionary literature is now abundant. There is a mine of literary wealth in the life, times, and labors of such men as William Carey, Adoniram Judson, Alexander Duff, David Livingston, Bishop Taylor, Robert Morrison, and John Livingston Nevius. The task of shaping this material into good literary form has inspired the genius of such men as Dr. Arthur T. Pierson and Dr. George Smith, LL.D., to say nothing of scores of other able writers.

2. The style of modern missionary writing is very much improved. The "Missionary Review of the World" demands a high-grade literary style for all leading articles admitted to its pages. Mere annals, dull and lifeless, are not tolerated. A good missionary book is a living soul shining through a beautiful face. Such a work is Dr. Pierson's "Divine Enterprise of Missions."

3. Some of the old missionary books remind one of old tombstones and neglected graveyards. Page after page of solid printed matter, with hardly a paragraph to break the monotony. Not so in many recent missionary papers and books. The printer's art, the engraver's art, the map-maker's art, the book-maker's art, and the litterateur's art all combine to make an up-to-date missionary book.

4. Another indication of growth is seen in the fact that the subjects treated now are specific, not so general as formerly. Dr. B. C. Henry, a missionary to China, does not write of the whole Celestial Empire, but of special work in and around Canton. Dr. J. L. Nevius writes of specific work in the Shantung Province. Dr. John G. Paton gives special attention to the New Hebrides.

5. As a result of these many improvements in missionary literature Christian people are reading missionary periodicals and books with a pleasing and growing interest. The time has been when it was fashionable to know but little about missions. But times are changing. The Cross-Bearer's Missionary Reading Circle, a three years' course of systematic reading and study on missions in all lands, was inaugurated six years ago as an educational movement among our thousands of Christians who remain in the home land. The literature of the C. M. R. C. for 1896–7 is as follows: The "Life of John Williams," the "Life of Dr. J. L. Nevius," "Medical Missions," the "Life of Alexander Duff," and the "Missionary Review of the World." All this literature is of the very best. For further information inclose six cents in stamps to the Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo. M.

St. Louis, Mo.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

I have been much interested in the questions about conversion in this department. Let me state a case: Suppose a person has been brought up under religious training, and has never been tempted by the grosser forms of sin. He has reached middle life, has never known a time when he was not conscious of a desire to be a Christian, or did not feel the longing for an assurance that his sins were forgiven and he was living in accordance with God's will, yet he never has been able to say that he felt this, or knew of such a period of marked religious feeling in his life that he could call it conversion. His religious life, if he has any, consists of a striving to do right, amid much weakness, some rebellion, and an inability always to know what is right. He has always doubted his own conversion on account of his inability to see clearly what God's will was in relation to private perplexities in his own life, even when there has been a sincere desire to know and do it. He has been for years in the almost daily practice of prayer and Scripture reading, and has at times refreshment and comfort in this, without any marked religious emotion, or any assurance of his prayers being heard or answered, though as to this he is always hopeful. He has no doubts of the reality of the Christian life in others. Would you say this person had known "conversion" and was a Christian? CONSTANTINE.

Conversion is commonly understood as relating to the beginning of spiritual or religious life. The only question of importance is as to the existence of that life. The essential characteristic of that life is in seeking to be led and ruled by the Spirit of God (Romans viii., 14). This is quite compatible with perplexity as to the way and will of God, and with lack of vivid feeling. Some of the best Christians have never been able to discover the

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time when their religious life began. That life may be feeble though real. Yet, so far as real and earnest, it must be evidenced by effort for a fuller life.

Kindly give some light on the belief that God is Love, in view, for instance, of the vast amount of human woe in India, where millions are said to be starving, and state how a sincere believer in the truth of the above doctrine is to explain such misery and at the same time have a firm assurance of God's love to man? F. M. B.

It is not the amount of misery but the existence of any misery that constitutes the difficulty. But men can hardly be capable of pleasure without being capable of pain. And moral discipline requires pleasure to be obtained and pain avoided by exertion in cultivating knowledge and power. In other words, it is best to be obliged to work out our own salvation. The history of civilization and religion is the history of this endeavor. Suffering is inevitable in such an order of things. It is the price of progress. Whether the suffering is consistent with the goodness of God depends on whether the progress is worth the pain by which it has to be achieved. As to this, a strong and brave spirit, like Paul's, glories even in its tribulations, finding their precious result in moral progress and purified character. Our doubts are due to the fact that we are in the midst of the process, and the outcome of it, for the individual sufferers, is veiled from us. Hence the need of the supporting faith in God, which is assured that the issue will fully justify the process. This faith may be strengthened by observing the historical fact that through ages of suffering the faith in God's goodness has been ever growing stronger.

In the very able sermon of Dr. Abbott on the "Gospel Doctrine of Sacrifice," published in The Outlook, December 26, is the following passage: "Fire is not once used in the Scripture, outside the Book of Revelation, as a symbol of torment. Not once. It is always a symbol of destruction of iniquity, always a symbol of purification." As one who has failed to find any justification in Scripture for denying the doctrine of future, or even eternal (I use the word in its generally accepted sense), punishment for impenitent sinners, I beg to inquire how this statement can be reconciled with the declaration of Jesus himself in Matthew viii., 12; xiii., 40, 42, 49, 50; xviii., 8, 9, and xxv., 46? Can these passages possibly be interpreted, like that in Luke iii., 16, as referring only to the purification of the heart by a spiritual baptism which was likened to fire?
A FRIEND.

Matthew viii., 12, and xxv., 46, do not refer to *fire*. The other references are to destruction and torment. The tares are burned up, destroyed, by the fire. Hell-fire is the fire of Gehenna—that is, a fire kept burning day and night in a valley outside the walls of Jerusalem to destroy the offal of the city. Luke xvi., 24 is an exception to our statement. Fire is there named as a symbol of torment, but nowhere else, except in Revelation. Another correspondent asks us if the Book of Revelation is not "as much God's word as any other book." In our judgment there are different degrees of authority in the Bible; the standard and measure of all being Christ and his teachings.

As to the Christian Alliance of whose giving and work you have spoken with commendation: 1. Are its givers members of the churches; of those of one denomination mainly, or mainly outside the churches? If within, may not their giving to the Alliance account for some failure of the churches to secure giving with enthusiasm? 2. How is the Alliance money administered? 3. Where are its missions? 4. Are administration and work so reported that one might judge of their economy and efficiency? and where? H. A. B.

1. So far as we know, the givers to the foreign missionary work of the Christian Alliance are church members. They represent different denominations, but, if we are rightly informed, most of them are Methodists and Baptists. Possibly the giving of such large sums to this organization may to some extent affect the contributions to other mission boards, but we think that the Congregationalists have had but little money diverted from their treasuries into this channel. 2. As to the administration of the Alliance money, we think all the information required will be found in their regular publication, copies of which can be secured from Dr. Simpson, 690 Eighth Avenue, New York City. 3. The missions of this organization are to be found in various countries; facts can be obtained from Dr. Simpson. 4. They have but one paid officer. From this one would infer that their affairs are administered with economy.

1. Will you, for the benefit of some members of a Sabbath Association, kindly state what you consider the proper mode of Sunday observance for the individual, the family, the State, as suggested by Christ's recorded utterances and acts, and the spirit of his life and Gospel? 2. Also what you consider to be the most effective means of promoting the proper observance of the day, and whether you think the civil arm can be legitimately invoked by Christians to enforce a cessation from labor and traffic? T.

1. For the individual and the family, by doing whatever tends to promote the religious and moral life, as private and public worship, reading, reflection and conversation tending to thoughtfulness and thankfulness, with practical efforts to make others better and happier. The aim to do this will tend to rule out things not to be done as inconsistent with it. The State has no further concern with the observance of the day than to secure the common right to rest, and to prevent disturbances of assemblies for worship. 2. Good example, and constant effort to foster a sound public sentiment, particularly toward the reduction of Sunday labor and traffic to the minimum. Some labor and traffic on Sunday is indispensable. But the right of the President to Sunday rest, which the Constitution guarantees him by the phrase "Sundays excepted," is within the province of the civil power to secure to every man to the fullest practicable extent.

1. How does modern theology view the doctrine of imputation, specially Paul's "imputation of faith"? 2. Can you indicate roughly the relative numerical strength of Calvinian and Arminian opinion in the Protestant Church of to-day? 3. Is it Scriptural to teach that a Christian must be "born again" every day? 4. How are the three sources of authority in religion—Bible, Church, Reason—related? Which is the highest? *

1. It discards imputation in the forensic sense, *i.e.*, as a fiction of law treating the guilty as innocent. It holds that the "faith imputed for righteousness" was real righteousness, as being a right spirit. It is an ethical axiom that moral character is strictly personal and untransferable. See Romans iv., where the R. V. reads "reckoned" instead of "imputed." 2. No; but the Arminian greatly preponderates. 3. No; the spiritual life does not begin anew every day, but Paul said that it "is renewed day by day" (2 Corinthians iv., 16). 4. It is only by "reason" that the Bible and the Church are recognized and validated as sources of authority: therefore reason is the highest. The seat of authority cannot be in anything external (as a book or an institution) to the moral reason, *i.e.*, the conscience.

My Sunday-school class is about to take up the study of the Teachings of Christ. Can you give me the name of any book or books that will give me any light on the matter, as some at least of our Lord's teachings are somewhat

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obscure? Perhaps Dr. Abbott may have written commentaries on the Gospels, and if so will you kindly advise me and give any other information that you can?
S. B. B.

Dr. Abbott has written commentaries on the Gospels. Any bookseller can procure them. On the general subject of the Teachings of Christ, see Professor Bruce's "Parabolic Teaching of Christ;" Canon Farrar on "The Lord's Prayer;" Dr. Dyke's "The Manifesto of the King," *i. e.*, the Sermon on the Mount; Dr. Sears on the Fourth Gospel, "The Heart of Christ." Wendt's "Teaching of Jesus" is a very scholarly work. "With Open Face," by Professor Bruce, consists of popularly sketched studies in the first three Gospels.

In your issue of December 26 are questions from a student of the Sunday-School Lessons, and it seemed to me the answers were hardly full enough to give the desired help. I would suggest, because I have recently found these books so helpful to me in Sunday-school work, first, the Cambridge Bible; of course, for the greater part of the coming year's work the volume on The Acts would be required. Price is about $1.15. One using these Bibles would hardly rest until owning all of them. Next, to get the story complete, a small book, costing about $1, called "A Class-Book of New Testament History," by McLean, and if one wishes an exposition of the lessons proper and not intervening text, Peloubet, costing $1.25, I think, or better still, the "Sunday-School Times," 50 cents per year if gotten up in a club. I would be glad if this information could be given your inquirer in as concise a form as you choose to put it. F. H. H.

We are glad to print this testimony from experience. All the books referred to have been mentioned from time to time in this column, in reply to inquiries which have been repeated with variations almost weekly.

I wish to engage in a study of Goethe's "Faust." Will you be kind enough to suggest a course critical and explanatory? Also please suggest books to be used, and by whom published. Of course I wish "Faust" to be in the original. H. A. F.

Lewes's "Life of Goethe;" Herman Grimm's "Life of Goethe;" Bayard Taylor's "Studies in German Literature;" Wells's "Modern German Literature;" Koenig's "Deutsche Litteraturgeschichte;" Scherer's "Deutsche Litteraturgeschichte;" "Faust," edition with Schroer's notes; "Faust," translation by Taylor or Swanwick.

The able review of Mr. Russell Sturgis's "European Architecture" has impressed me very much. Will you kindly suggest further sources of information concerning the influence of religion upon architecture? R. K. B.

Norton's "Church Building in the Middle Ages;" Reber's "History of Art;" Lübke's "History of Art;" Fergusson's "History of Architecture;" Hamlin's "History of Architecture."

Kindly suggest the commentaries and treatises upon Old Testament Prophecies in which the sociological element, and not the merely prophetic, has been discussed. In a renewed study of these books I have been impressed with their purely social vein. E. W. A.

A few pages here and there in W. R. Smith's "Prophets of Israel," and a chapter in Fremantle's "The World the Subject of Redemption," contain the gist of the matter. See, also, Professor G. A. Smith's volume, "The Twelve Prophets," in the Expositor's Bible.

Ought not Jesus to be regarded as an exception to the doctrine of evolution? H. B.

See the article on The Place of Christ in Evolution, in the forthcoming series of articles on The Theology of an Evolutionist.

Prentice Mulford.—Several inquiries made some time ago we can now answer. Mr. Mulford died in 1891. He was on the editorial staff of the "Graphic" in New York, and had been a miner and a journalist in California. His writings in the "White Cross Library" are characterized by an extreme idealism with practical ends in view. While open to the charge of fancifulness, they are stimulating to reflection. A reader of independent and cool judgment may find in them valuable hints for the regulation of life.

The following is the answer to the "Bishop of Oxford's Riddle" printed in The Outlook for December 26:

1. Feet. 2. Eyelids. 3. Knee-caps. 4. Ear-drums. 5. Nails. 6. Soles and muscles. 7. Palms. 8. Tulips. 9. Hares. 10. Arms. 11. Lashes. 12. Vanes. 13. Hart. 14. Insteps. 15. Temples. 16. Tendons. 17. Pupils. 18. Chest. 19. Gums. 20. Crown. 21. Palate. 22. Vessels. 23. Shoulders. 24. Elbows (L-bows). 25. Skull. 26. Eyes and nose. 27. Tongue. 28. Locks.

Will some subscriber give the source of the two following quotations, which are made from memory and may not be wholly accurate? C. H. B.

"Too oft in pure religion's name
Hath human blood been spilt,
And pride hath claimed a patriot's name
To crown the deed of guilt."

"Oh glorious hour! oh grateful day!
The stone of grief is rolled away,
And faith is standing nigh.
In shining raiment pure and white,
Surrounded by religious light,
The carnal passions die."
C. H. B.

"In the name of the Prophet, figs!" is older than Lester Wallack. Drury Lane Theater was rebuilt after burning, in 1812. The managers advertised for an address to be given at the reopening. The brothers James and Horace Smith took the occasion to publish a small volume purporting to be the "Rejected Addresses," in which the greatest writers of the day were wittily imitated and caricatured. One of these addresses was supposed to be spoken by Dr. Johnson's ghost, and one sentence reads: "And the auditor who compares incipient grandeur with final vulgarity is reminded of the pious hawkers of Constantinople, who solemnly perambulate her streets, exclaiming, 'In the name of the Prophet, figs!'"
T. S.

I would like very much to get all the lines of a little ditty which is said to have originally appeared in "Peter Parley's Magazine," running about like this:

"The wind one morning sprang up from asleep,
Saying, now for a frolic and now for a leap.
. . . . . .
. . . . . .
And so on it went whistling and humming,
And the people all wondered whatever was coming."
G.

Can any reader give the name of the author of the following lines, and the rest of the poem to which they belong?

"This is the woe of woes,
The one o'ermastering agony,
To watch the sleep of those that die,
And feel it is not repose."
J. Y. D.

In last week's paper, replying to "C. A. R.," you refer to the articles of the London "Statist" for a description of the gold-mines in Africa. There is a magnificent work on this subject, complete, reliable, and exhaustive. The name is "Gold Mines of the Rand," edited by Hatch and Chalmers, and published by Macmillan & Co., 1895.
L.

I wish to know who wrote the lines following, and in what poem they occur:

"Faith were science now,
Would she but lay her bow and arrows by
And arm her with the weapons of the time."
P.

Can any one tell me if there is any genealogy of Robert Pitt, of Boconnoch, showing name of his wife? Robert Pitt was father of Lord Chatham, but no record I have

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seen mentions his mother. What was his mother's maiden name? F. J. P.

Will some one please give the lines beginning:

"A jellyfish swam in a tropical sea,
And said, This world it consists of me."

And ending like this:

"But somehow the universe still exists."

H.

Will some one inform me through your Correspondence column where I can obtain "key" to picture called "The United States Senate, A.D. 1850" or "Clay's Farewell to the Senate"? SUBSCRIBER.

E. P. McM.—A copy of "Rosa of Linden Castle," in my possession, was printed in 1845 by Perkins & Purves, of Philadelphia.

About People

—Judge Stephen Neal, who wrote the Fourteenth Amendment to the Constitution of the United States, is now in his eightieth year. He is a resident of Lebanon, Indiana. The amendment was submitted by Congressman Godlove S. Orth to the Congressional Committee, which was discussing reconstruction measures, and was afterwards adopted.

—Mr. Henry Barnard, of Hartford, Conn., referred to in a recent issue of the "New England Magazine" as "the Nestor of American education," will be eighty-six years old on January 24, and the people of that city are preparing to celebrate the event in a fitting manner. Dr. Barnard was graduated from Yale in 1830, and his life has been wholly devoted to educational matters. He is still remarkably vigorous, in both mind and body, for one of his years.

—Professor Emil du Bois Reymond, who has just died, was French only as regards his family name. He was born in Berlin, and had his education and accomplished his great life-work at the University there. He studied anatomy and physiology under Müller. On the latter's advice he took animal electricity as his specialty, and published several works on that subject. In 1868 he replaced his master as Professor of Physiology at the Berlin University.

—The present senior alumnus of Harvard is Samuel Ward Chandler, of the class of '22. According to the New York "Tribune," the following members of classes graduated since 1800 have been successively the senior alumni: 1804, Joseph Head, died 1882; 1807, William Thomas, died 1882; 1811, William Perry, died 1887; 1811, William R. Sever, died 1887; 1815, William Goddard, died 1888; 1817, George Bancroft, died 1891; 1818, Frederick Augustus Farley, died 1892; 1820, William Henry Furness, died January 30, 1896.

—According to "Household Words," during a confirmation tour in the diocese of Peterborough, Dr. Creighton put up one evening in an old manor-house, and slept in a room supposed to be haunted. Next morning, at breakfast, the Bishop was asked whether he had seen the ghost. "Yes," he replied with great solemnity, "but I have laid the spirit; it will never trouble you again." On being further interrogated as to what he had done, the Bishop said: "The ghost instantly vanished when I asked for a subscription towards the restoration of Peterborough Cathedral."

—The well-known American diplomatist, General John Meredith Read, who died recently, was one of the originators of the "Wide Awake" political clubs of 1860. In the same year he was chairman of a committee to draft a bill in behalf of New York State, appropriating $300,000 for the purchase of arms and equipments, and he subsequently received the thanks of Congress for his zeal in organizing, equipping, and forwarding troops. After occupying various positions in our consular service, he was appointed United States Minister to Greece. One of his first acts was to secure the release of the American ship Armenia, and to obtain from the Greek Government a revocation of the order prohibiting the sale of the Bible in Greece. Five years later he received the thanks of his Government for his effectual protection of American citizens in the perilous crisis of 1878. Soon afterwards, from motives of economy, the appropriation for the Athens Legation was refused by our Congress, but General Read, believing that the time was too critical to withdraw the mission, carried it on at his personal expense until his resignation, a year later.

—Captain James Watson, of Westchester, N. Y., who has just died at the great age of ninety-eight, retained his mental and physical vigor to a remarkable degree up to the day of his death. He was a retired sea-captain, and his ancestral acres in Westchester County have constituted a historic landmark for more than a century. He was born in the old homestead there, and when fifteen years of age went on his first voyage as cabin-boy in the Havre packet-ship "Courier." Fenimore Cooper and George Blunt (the latter afterward noted as a nautical publisher in New York City) were cabin-boys on the same ship. Watson worked himself up, step by step, to the rank of captain, and it was often said of him that he was one of the most popular navigators. In consequence of his high standing, his vessel, the Virginian, was chosen by the Government three generations ago to bring the French indemnity money to this country. About fifty years ago Captain Watson retired from active sea life. His recollections were always of interest, especially those of the war of 1812. He was one of the lads who helped to throw up breastworks in defense of New York City against the British, and he also saw the British fleet lying in Westchester Creek.

—Speaking of the late Andros B. Stone as an example of what industry will accomplish, the New York "Tribune" says:

As a boy Mr. Stone early learned the meaning of poverty, and at the age of fifteen he was apprenticed to a carpenter. He was subsequently enabled, through his own exertions, to spend a brief time at an academy. Afterward, as a clerk for a bridge-building firm, Mr. Stone learned the details of the business, and subsequently became a partner in an Eastern bridge company. When twenty-six years old, he became the head of the firm of Stone & Boomer, which built the first bridge across the Mississippi, a bridge across the Illinois River with the longest draw at that time known, and the then unequaled span of the Union Passenger Depot in Chicago. Mr. Stone became a manufacturer of iron, in Cleveland, in 1858. He also became President of the Cleveland Rolling Mill Company, the American Sheet and Boiler Plate Company, the Union Rolling Mill Company, of Chicago; the Kansas Rolling Mill Company, the St. Louis, Keokuk, and Northwestern Railway Company, and the Poughkeepsie Bridge Company. Becoming interested in Bessemer steel, Mr. Stone made two visits to Europe for the purpose of its study, and afterward used that process at his mills in Cleveland. On coming to this city in 1871, Mr. Stone at once took high rank among New York business men. He was much interested in church work, and became a member of Grace Church. Being a broad-minded man, and by nature a philanthropist, Mr. Stone became interested in the Children's Aid Society, of which he afterward became a trustee, and pre-

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sented to the Society a summer home for children at Bath Beach, L. I.

—From the Florida "Citizen" we learn some interesting facts about a man who has risen from slavery to prelacy—Bishop Abraham Grant. As a boy he was owned by Franklin Raulerson, a planter of Middle Florida. The Bishop says: "When my master returned from the battle-field, he told my brother and myself that we were going to be free, and asked us to go to Columbus, Ga., with his brother-in-law to be sold, as it would help him out." The next time the Bishop saw his old master was some weeks ago, when Mr. Raulerson heard that the Bishop was coming to Tampa, fifty miles away. Mr. Raulerson hitched up his horse, not having money enough to pay railroad fare, and drove the entire distance. The account of the meeting given by the "Citizen" is as follows:

The many memories which the meeting revived awoke tender feelings. Thoughts of the old days, when Grant was an unlearned slave and the master a prosperous planter, arose, and the present circumstances marked a strange contrast. The hand of time had fallen heavily upon Mr. Raulerson, and financial reverses had reduced him to poverty. Bent with age and clothed in humble garments, he sat in the presence of Bishop Grant, who had risen above his race and stood as an honored man in the ministry, with the comforts of life attending his high position.

During their conversation Bishop Grant asked his old master if he could do anything for him. He told him that if he would leave Florida and go to his (the Bishop's) home in Texas, he should be provided for during the remainder of his life; but this Mr. Raulerson declined, as he had a little home here and felt that he had but a short time longer to live. Before leaving the room he said to the Bishop:

"Bishop, I have but a short time on this earth, and I want you to do something for me, if you can, when I die. I want you to perform the last ceremonies over me. Do you think that you can come and bury me?"

Bishop Grant assured him that his wish should be granted, and that he would surely come. After the talk Mr. Raulerson was taken over to the church where the conference was in session, and as the two men walked up the aisle together arm in arm, a hush of expectation fell upon the congregation. As they reached the chancel rail they turned, and Bishop Grant introduced Mr. Raulerson as his former master. With tears coursing down his cheeks he spoke kind words of him, and called upon his brethren to look upon them at that moment as an example of the feeling that should exist between the races, for, said he, "we are all of one Creator and all of one image; we were raised together and should be brothers."

Good Deeds

Dean Hoffman, of the Episcopal General Theological Seminary in this city, has sent a check for $35,000 to the University of the South, at Sewanee, Tenn., and has given it property at Bridgeport, Ala., worth $15,000.

On Christmas morning the following dispatch appeared in the papers:

Newtown, N. J., Dec. 24.—When the employees of the Merriam shoe factory called at the office for their week's wages this afternoon, they were surprised, but agreeably so, to hear that their employer, Henry W. Merriam, had ordered the sum of $6,500 to be distributed among them as a Christmas gift. The factory employs about four hundred hands, and all were remembered, from the oldest to the youngest. Miles Atwood, an old employee of the factory, met with financial reverses several years ago, and was compelled to mortgage his house to Mr. Merriam for a considerable amount of money. To-day the mortgage was handed to him, together with his share of the money distributed, although there was still several hundred dollars due on it.

Commenting on the many splendid gifts made to charities by Madame Furtado-Heine, known as "La Grande Française," who died recently, the London "Globe" says: "She was the widow of M. Charles Heine, the millionaire, and cousin of the famous German poet. During the Empire Mme. Heine was a leading figure in Parisian society, but in latter years she seems to have derived more pleasure in utilizing her wealth in alleviating the sufferings of the afflicted than in attending the gatherings of fashionable Paris. To her belongs the credit of having established several blind asylums and orphanages. When a disaster occurred and funds were needed, she was always to the fore with a large subscription."

The will of the late Henry L. Pierce makes the following public bequests:

To the Methodist, Baptist, Orthodox, Unitarian, and Catholic societies of the village of Dorchester, Lower Mills, where the testator lived, and the Episcopal Society of Ashmont, $3,000 each.

To the town of Stoughton, $25,000 for the purchase of books for a free public library.

To Harvard College, $50,000.

To the Massachusetts General Hospital, $50,000.

To the Massachusetts Institute of Technology, $50,000.

To the Museum of Fine Arts, $50,000.

To the Massachusetts Homœopathic Hospital, $50,000.

To the Massachusetts Charitable Eye and Ear Infirmary, $20,000.

To the Children's Hospital in Huntington Avenue, Boston, $20,000.

To the Perkins Institution and Massachusetts School for the Blind, $20,000.

To the New England Hospital for Women and Children, $20,000.

To the Home for Aged Men in West Springfield Street, Boston, $20,000.

To the Home for Aged Women at No. 108 Revere Street, Boston, $20,000.

To the Home for Aged Couples on Walnut Avenue, corner of Seaver Street, Boston, $20,000.

To the Home for Aged Colored Women, Myrtle Street, Boston, $5,000.

To the Channing Home on McLean Street, Boston, $5,000.

To the Boston Home for Incurables on Dorchester Avenue, $20,000.

To the Boston Children's Aid Society, $5,000.

To the Society for the Collegiate Instruction of Women in Cambridge, Mass., $20,000.

To the Massachusetts Society for Prevention of Cruelty to Children, $20,000.

To the Boston Lying-in Hospital on McLean Street, $20,000.

To the Commandery of the State of Massachusetts Military Order of the Loyal Legion of the United States, $5,000.

Any of the residue that may remain after paying all the legacies is to be divided equally among the Museum of Fine Arts, the President and Fellows of Harvard College, the Massachusetts General Hospital, the Massachusetts Institute of Technology, and the Massachusetts Homœopathic Hospital.

The New York "Evening Post" recently printed this admirable comment:

The will of the late George Bliss, of this city, contains one clause which merits especial commendation. Mr. Bliss was interested in Yale College, and desired to leave the institution some substantial evidence of that interest. The form of his bequest is what renders it notable:

"To Yale College, at New Haven, *to be applied at the discretion of the President*, $60,000."

It is the rarest thing in the world for an educational institution to receive money in this way, and yet there is probably not a college or university but needs such gifts more than any other kind. Too often the announcement of a bequest brings quite as much anxiety as satisfaction, the building provided for not being the one most needed, or the fund for the endowment of a new professorship being inadequate, or the restrictions surrounding some other benefaction being such as to defeat its object. The giver who turns over his money to be used at the discretion of the governing body is the giver that is most welcome.

The New York "Tribune" announces that the Rev. L. L. Conrady, who left the Umatilla Indian

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Reservation in 1889 to take the place of the late Father Damien, in charge of the Molokai (Hawaii) leper colony, is in Portland, Ore., as the guest of Archbishop Cross. A few months ago he went to Japan to inspect the leper colony of Gotamba, near Yokohama. What he witnessed there impelled him to the belief that it was his duty to return to civilization and fit himself as a physician and surgeon by a course of study, and he is on his way to place himself under the instruction of Dr. Monnet, of Chicago. After finishing his course of medicine, Father Conrady will return to Molokai, relieving Father Damien, a brother of the dead priest.

December Necrology

December 7.—John R. Fellows. Born 1832. District Attorney of New York City.

December 10.—Alfred Nobel. A Swedish engineer and chemist. He was the first to recognize the value of nitro-glycerine, and was the inventor of a number of explosives.

December 11.—Sarah B. Cooper. Born 1836. See page 1189 Vol. LIV.

December 12.—Ferdinand, Count zu Trauttmansdorf-Weinsberg. Born 1825. Long President of the Herrenhaus of the Austrian Reichsrath.

December 12.—Leonard J. Sanford, M.D. Born 1833. See page 1203, Vol. LIV.

December 14.—Alexander Salvini. Born 1861. Son of the great actor, Tomasso Salvini, and himself an actor of ability.

December 17.—Alexander Herrmann. Born 1844. A well-known professional magician.

December 17.—Henry L. Pierce. Born 1825.

December 18.—Roswell G. Horr. Born 1830. A member of the Forty-sixth, Forty-seventh, and Forty-eighth Congresses.

December 18.—Paul Auguste Arène. Born 1845. A well-known French essayist and novelist.

December 21.—Eugène Jolibois. Born 1819. A French statesman, long identified with the varying fortunes of the Bonaparte family.

December 22.—Georg von Bunsen. Born 1824. See page 24, Vol. LV.

December 23.—William Henry Hatch. Born 1833. Elected from Missouri to the Forty-first, Forty-seventh, Forty-eighth, Forty-ninth, Fiftieth, Fifty-first, and Fifty-third Congresses. He gained most of his prominence through the Anti-Option Bill.

December 27.—John Meredith Read. Born 1837. See page 198.

December 28.—Emil du Bois-Reymond. Born 1818. See page 198.

December 29.—Sir Alexander Milne. Born 1806. Admiral of the British Fleet.

December 29.—Josef von Wasielewski. Born 1822. An eminent violinist, conductor, and essayist.

December 30.—Edouard Charles Fabre. Born 1827. Archbishop of Montreal. See page 159.

Bits of Fun

Mother—Oh, John, you should hear baby talk. He can talk just as plain as can be. Father—You mean as plain as you talk to him.—*Boston Transcript.*

"What's the matter, chum?" asked the college student of his roommate, who was making the air a dark blue. "Matter? I wrote the governor to send me some money for text-books, and here he's sent me the books. I can never pay my bills at this rate."—*Detroit Free Press.*

Charles (reading his composition)—Every rabbit has four legs and one anecdote. Teacher—What do you mean by an anecdote? Charles—A short funny tail.—*Sacred Heart Review.*

"Ruined by a woman," he muttered, moodily. "I do not see the point," said one who overheard him. "Nor do I," he answered. "I was speaking of this lead pencil."—*Household Words.*

"Why do people take so much interest in what they call Darkest Africa, anyhow?" "I presume they have a kind of idea it would be a good thing to go there and grope with the country."—*Chicago Tribune.*

"Perhaps the little girl would like a talking doll," suggested the salesman at the toy-store. "I think I would," said the little Boston girl, speaking for herself, "if you have any that can talk intelligently. I could not endure one that giggles."—*Chicago Tribune.*

"Now, Thomas," said the teacher, "write me a sentence in which the words pine and butternut are used." And Thomas wrote: "The fellow felt almighty tough, when him his best girl cut; First he thought he'd pine away, and then he thought he'd butternut."—*Detroit Journal.*

"I wish there was some new way of killing time," said young Mr. Point Breeze to Miss Homewood last night. "I can suggest one way of killing time which was not possible for a long while," replied the maiden. "Well?" "Sleigh it!" A livery stable was rung up by telephone.—*Pittsburg Chronicle-Telegraph.*

"Repartee," said the facetious 'bus-driver, "comes nat'ral. I suppose it's from allus carryin' of a whip that makes 'busmen so good at it. But (and here he shook his head) repartee has its disadvantages. That's the wust of livin' on wheels, guv'nor. It often happens that afore you can git your repartee ready t'other chap drives off. Where's your repartee then? Why, it's chucked away. That's often happened to me. It's fair maddenin'."—*London Telegraph.*

The "Ears" of Insects

The naturalists have not as yet been able to answer the burning question, "Can bees hear?" but their researches along that line have resulted in many queer discoveries. Simply because a bee has no ears on the sides of his head, it is no sign whatever that he is wholly without some sort of an auditory nerve. This last assertion is proven by the fact that grasshoppers, crickets, locusts, and flies, all have their ears situated in queer places—under the wings, on the middle of the body, and even on the sides of their legs. The common house-fly does his hearing by means of some little rows of corpuscles which are situated on the knobbed threads which occupy the places which are taken up by the hind wings of other species of insects. The garden-slug, or shell-less snail, has his organs of hearing situated on each side of his neck, and the common grasshopper has them on each of his broad, flat thighs. In some of the smaller insects they are at the bases of the wings, and in others at the bottom of the feet!—*St. Louis Republic.*

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For the Little People

The Child and the Snowflake

By Mary F. Butts

Pretty little snowflake,
Shining like a star,
Did you come to find us
From some world afar?

Nay, my home was nearer,
Dear, than you suppose.
From the kitchen kettle
Through the air I rose.

I longed, in chilly cloudland,
To see you once again,
And so I flew, a snowflake,
To your window-pane.

How I Got the Woodchuck

It was a time of drouth. The grass was brown and brittle, and the ground was baked like a brick. No hint of life or moisture in the hay which we had cut and piled in small hillocks ready to haul in.

Father and the men had taken in one load, and I lay in the shade of the old elm to rest. A grand old tree it was—the pride of the whole family—with its long, drooping branches gently swaying to and fro.

I fell into a doze, when a rustling noise awoke me, and I saw a woodchuck disappear into the side of the tree.

A hole there showed that the old tree was hollow.

Was there ever a country boy of fourteen without matches in his pocket ready for any emergency?

Was there ever a boy, unless abnormally good, who could let a woodchuck remain peacefully in the bosom of his family when his secret lair was so beautifully discovered?

Gleefully I selected a couple of matches from the handful of miscellaneous articles I pulled from my pocket. Hurriedly I snatched some bunches of grass and poked into the hole, and then dropped in the lighted matches! Puff! puff! the smoke emerged from the hole, gradually increasing in volume, while I watched the spot with uplifted club.

Mr. Woodchuck, forced to vacate the premises, was too quick for me. Away he flew across the field, with me at his heels. He gave me a run in earnest, but I caught him at last and soon dispatched him, proud of my exploit, for he had been making sad havoc in the chicken-yard.

At dinner mother called our attention to smoke she noticed outside. We rushed out, and what a sight met our gaze! The whole field in the flat below our house was in a blaze!

The cocks of hay were on fire, and spreading from one to another with frightful rapidity. Dense, heavy clouds of black smoke rolled toward us, accompanied with frightful sheets of red flame, which swept everything before them.

We hastened to tear branches from the trees, and fought like tigers to save our home. We kept the flames from the house, but the barn and outbuildings went down like grass before the scythe.

Uncle Will's farm joins ours, and the fire tore over his fields of standing grain like a galloping tornado, stopping at the pasture-fields.

Then we took a rest. We needed it!

Then they all began to wonder how it started. There is no use trying to fool father, and I had to own up. Of course it spread from the tree.

The old elm burned itself out in a couple of days, then fell with a crash like thunder. Father used to hunt squirrels in its branches when he was a boy. He felt sorry. So did I.

A. H. W.

The Little Godmother

By Grace Thompson

I met these two little girls at a Christmas-tree gathering last week. There were about fifty children—all little girls—in the room. The tree was beautiful. The candles burned brightly, and the balls and the stars and lanterns and shining things shone and glittered in the most dazzling manner. The only things that matched them were the shining eyes of the little girls. They sang the carols, and listened to the speeches, and wriggled every minute; it was so hard to wait right in sight of those fascinating parcels of most mysterious shapes. At last the exercises were over, and the time for giving out the presents came. Then great was the amazement of the little company when it was announced that special gifts were for the little girls who had been most regular in attendance at the sewing classes and the cooking classes, and the little girls who had shown the greatest improvement. Nobody had dreamed of this. Who would get the first prize? It was a beauty—a flaxen-haired doll, quite large, dressed in a beautiful pink and white gown, and a white hat trimmed with pink feathers. There was a cry of "Oh!" all over the room. The little girl who got the doll could not speak, she was so amazed. She forgot her shawl when she went away, and refused to have the doll taken from the box. The reason was, her own dress was not spotless. The second prize was a tea-set—a beautiful tea-set in white and gold. There was a shadow on the face of the little girl who received it. What was the matter! It was whispered to the little girl who sat next to her—her dearest friend—and overheard. "Oh dear! I did so want a doll!" Then we wondered what could be done. Would anybody be willing to exchange? Then we made another discovery. The dearest friend had five dolls. Now it seemed quite easy to effect an exchange, but the strangest thing happened. Perhaps it was not strange. The little mother of five did not wish to spare one of her family, but if it made Ethel happier, why, she would. Then Ethel saw new beauties in the tea-set, new possibilities. Clara was going to give a tea-party, and this tea-set was so large that it would add greatly to the occasion.

Then Laura, the little mother, exclaimed, having thought of a way out of the difficulty:

"I can always lend you one of my dolls. You love my big doll, and I can lend her to you whenever you want her. You know you wanted to name her."

"Why, yes," I interrupted, "then you will be her godmother."

Looking at me in the most solemn manner, Ethel said, "I'm godmother to a calf, and I've written twice, and I've had no answer." I know she

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meant she had written to the people who owned the calf and they had not answered. I had never met a godmother to a calf before, and I wanted to hear all about the occasion when Ethel became the godmother to a calf.

She went to the country last summer to a farm-house, and she and Laura found a dear little calf without a name. The farmer said Ethel might name it, and after much thought she named it "Florence." Evidently she liked her godchild very much, and had tried to hear about her since she came home. This experience as godmother had been so disappointing that Ethel did not grow enthusiastic at the idea of becoming godmother to even a doll. When it was explained that being godmother to a doll right near your own home was quite different from being godmother to a calf one hundred miles away, Ethel consented, and became godmother to the big doll by calling her Elizabeth.

Ethel and Laura hastened away to show the god-child Elizabeth the new tea-set, and the new little sister—for Laura got a pretty doll in a pink skirt and white blouse waist when Ethel got the tea-set; and I am going to the tea-party. Perhaps I'll tell you about it.

Who's Afraid in the Dark?

"Oh, not I," said the owl,
And he gave a great scowl,
And he wiped his eye
And fluffed his jowl, "Tu whoo!"
Said the dog: "I bark
Out loud in the dark, Boo-oo!"
Said the cat: "Mi-iew!
I'll scratch any one who
Dare say that I do
Feel afraid. Mi-iew!"
"Afraid," said the mouse,
"Of the dark in a house?
Hear me scatter
Whatever's the matter.
Squeak!"

Then the toad in his hole,
And the bug in the ground,
They both shook their heads
And passed the word round.
And the bird in the tree,
The fish, and the bee,
They declared all three
That you never did see
One of them afraid
In the dark!
But the little boy who had gone to bed
Just raised the bedclothes and covered his head.

—*St. Nicholas.*

Her Father's Dinner

One afternoon, not long ago, a policeman found a little girl in West Fifty-ninth Street, New York, crying softly, and hugging in her arms a tin pail under a woolen shawl, the corners of which were wrapped around the pail. The policeman—a big, fatherly man—took the little girl to the station-house in the Park, to get her warm and to get her something to eat. The little girl, only six years old, had been sent to a certain corner, with her father's dinner in a tin pail, to wait until the car, of which he was driver, came there. The little girl was too late for the car; it had passed the corner before she got there. She waited and waited, and then tried to find her father by walking after the cars. She did not walk in the right streets, or perhaps on his down-town trip her father might have seen her. She walked until it began to grow dark, and then she began to cry. Her sorrow was not that she could not find her home, but that her father had no dinner. She was very hungry, but she never opened the pail, but kept it wrapped in the corner of her shawl, close to her body, to keep it warm. The policeman took her home to her greatly frightened mother. Was she not a faithful little girl?

Dolls in Many Places

Years ago dolls were very necessary in the transaction of business. It was necessary to send with new fashions a doll completely dressed in the latest style, in order to show how the clothes were worn. It is told that when a trunk of elegant clothes was sent to Japan from Paris, the Japanese lady who ordered the wardrobe concluded they were packed in the order in which they were to be worn. The last thing taken from the trunk was the corsets, and the lady wore them outside. Cloaks made of a soft material were sent to India, and the fashionable ladies who bought them wore them as the Spanish ladies wore mantillas—on their heads. The doll sent with these cloaks did not reach India for a year, and when it came the ladies discovered their mistake. During a war, many years ago, between France and England, the dolls sent from Paris to England, dressed in the latest style, to show the English ladies what was fashionable in Paris, were passed unmolested from one country to the other. There was a fair last year in New York to which the leading dressmakers and ladies' tailors sent dolls dressed in the incoming styles; and little wonders they were. It seemed almost as if one had dropped into the land of Lilliput, and that ordinary-sized people had become giants, when one went into this Doll-Land. It is quite common to see dolls dressed like famous characters in plays at fairs. So dolls, you see, have really a place in the commercial world as well as the play world.

Dolly's Song on Christmas

She is a dear little girl. We'll call her Dolly, just because it is not her name. She is very tiny, only two years old, but she has lots of friends and lovers. She is not very strong, and it was decided that her Christmas should not be the great Christmas her friends wanted her to have, but just a little Christmas—a Christmas just as big as herself.

A tiny tree was bought, and some silver tinsel paper to decorate it. The tree was put in the window of the nursery, when Dolly was not there, where the sun would shine on it. Dolly was carried to the door of the room, and then put on the floor. She looked steadily at the tree, crossed the floor, stood in front of it a minute, and then, putting her little hands behind her, sang sweetly and clearly:

"Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky!"

Another Hen and Kittens

Recently we told the story of a kitten who was adopted by a hen and grew up in the poultry-yard. There is another story of a hen who saw the old cat and her two kittens in an unused manger in the barn. The hen watched the cat and kittens

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for a while, and when the mother cat left the kittens to get something to eat, the hen jumped into the manger and spread her wings over the kittens; when they put their heads out, they found themselves driven back by the hen's beak. She clucked and fussed over them as if they were her own babies. Now the kittens have two mothers—or perhaps the hen is a nurse—who take turns in watching over and caring for them.

Heard in a Fog

We had a war about thirty years ago in this country, and we sent vessels to cruise along the coast. There was a thick fog one night, and one of the war vessels was cruising away from land, and waiting for the supply vessel which was to meet it there. It was about four o'clock in the morning, and still dark, when the officer on deck heard a rooster crow. He felt almost certain that there was no poultry aboard, but he inquired carefully. All agreed that there was no poultry aboard. The officer knew that a blockade-runner had passed them in the fog. He ordered all sails set, and as much steam as the boilers would carry. "When the fog lifts, we'll find that rooster," he said. They did. He was on a schooner bound for Havana. When the officer who captured the blockade-runner told the captain that he had heard the rooster crow, and knew a vessel must be starting out of the harbor, the captain said he would wring the rooster's neck. "No," said the commander, "he is mine by right of capture." And the rooster was taken on board the war vessel and became the pet of the officers.

The Home Club

The Consumers' League

The Consumers' League, organized three years ago to improve the conditions in the large shops, has done a vast amount of work, not so much in improving the actual conditions of the shops of the better class as in arousing public sentiment to the conditions under which thousands of women and children are compelled to earn their living. Without doubt this public sentiment has resulted in modifying harsh rules and in improving the sanitary conditions that would exist were it not for the condition of public sentiment on the subject. The Consumers' League succeeded in having a law passed by the Legislature of New York last year which is but a half-step, so to speak, in the right direction, and by no means represents the ideals or standards of the founders of the Consumers' League. Believing that an eighth of a loaf of bread is better than no bread at all, they supported the bill in its final form, believing that the future would result in giving them some of the privileges which they had asked for working women and girls employed in large shops. The enforcement of this law was placed under the control of the local boards of health instead of under the Factory Department, as the founders of the Consumers' League hoped. This, of course, left the organization of this branch of the Health Department entirely dependent on the appropriations it could secure from the Boards of Estimate and Apportionment. In Brooklyn the law is a dead letter because there are no funds to pay for the employment of inspectors to carry on this department of the Health Board. In New York an appropriation has been made, but not large enough to do the work with the thoroughness the Consumers' League had hoped. While the attention of the Consumers' League has been confined entirely to the consideration of the rights and privileges of the women and children employed in large shops, the day has come when the men employed on the delivery wagons should receive at least a fraction of attention. Many of these men are employed from five o'clock in the morning until half-past eleven and twelve o'clock at night. Each man must care for his horses, no matter how late it is when he returns to the stable, and it is he who must get the horses ready in the morning. Several suggestions have been made as to how the public could contribute to reducing the hours of labor of these men, and it has been suggested that all purchases should be made before two o'clock in the afternoon. While this may help, the probabilities are that it will not. Another way to lighten the labor of the delivery wagon would be to use a transfer check on all possible occasions. This transfer check insures the delivery of goods purchased in one bundle. Sometimes this consumes a little more time because the system of transfer checks in some stores is not so perfectly conducted as in others, but usually if one pays for goods at each counter one economizes in time by using the transfer check; but a moment's thought will show that to have the goods for one address delivered at one time must shorten the hours of labor for the men and horses. What we really need is a law regulating the hours of labor of these men, and the Consumers' League should in the future, in dealing with the questions of large mercantile establishments and public relation to them, consider all employees, not merely women and children.

The Ethics of the Bargain Counter

Dr. Parkhurst's sermon, recently delivered in New York, in which he made an earnest protest against the maintenance of the bargain counter, has aroused a great deal of interest. Probably few subjects have been discussed more thoroughly than the bargain counter, and few subjects have been discussed with so little knowledge of the facts. When the bargain counter is presented on the ethical side, it is with the rich on one side of the counter struggling to get possession of the goods offered for sale, with the unfortunate and overworked shop-girl on the other side of the counter trying to serve half a dozen aggressive, overbearing women at once. The truth of the matter is, the rich do not patronize the bargain counter. The bargain counter to-day is a bid for the money of the poor.

Wrappers are sold for forty cents apiece; the girl who makes them gets forty cents a dozen. Silk waists, sold at $1.19, the worker receives one dollar a dozen for making. White shirts, sold at twenty-nine cents, are made for forty cents a dozen. It is but necessary to look at these figures to see at once who are the purchasers of these garments. It is the woman who makes wrappers at forty cents a dozen who buys shirts at twenty-nine cents apiece at the bargain counter. She cannot do any-

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thing else. It is the woman who is making shirts that are sold at twenty-nine cents who buys the forty-cent wrappers. It is fair to say that not infrequently the woman who makes wrappers at forty cents a dozen makes them in order to earn the money that her ignorance of household arts makes necessary. She cannot use her time in home-making. She does not know how. She went to work, probably, when a child at making these wrappers, and she knows how to do nothing else. Her husband's wages do not purchase all that they should because she has not learned to expend money, and she becomes a wage-earner simply and solely because of her ignorance of household arts. Every one knows this who has studied the tenement-house home closely. With muslin selling at the price it is to-day, it is very easy to prove that a shirt can be made for less than twenty-nine cents when made at home, and these shirts wear much longer than bargain shirts. Comparatively few women know how to make a shirt. Besides that, the sum at which they are sold seems so small that she does not consider it worth her while to use her time to save these few cents. The economy of wear is not considered. In the matter of bargains of unmade goods, it is only necessary to apply a little intelligence and close observation to the bargain counter to see that very often the sale of bargains is perfectly legitimate—legitimate for seller and buyer. Recently on the bargain counter of one of the Broadway stores were velvets of good quality selling at ninety-five cents. Why? Because they were old-fashioned, and it was good business for the merchant to sell them at far less than cost in order to realize any money at all on his investment. It is the silk of last season and season before last, or the silk that has not been salable because of its design or coloring, that is offered at the bargain counter. The bargain counter in nowise affects the wages of the saleswoman. Her wages are the same whether she stands at the bargain counter or not.

Discussing the bargain counter as an arraignment of class against class is extremely unfair.

The ethics of the bargain counter resolves itself, after all, into this, that the desire to get as much as possible for one's money, the desire to be as well dressed as possible, which is ingrained in every native-born American, and is soon acquired by the imported American, supports the bargain counter in its worst form. The uniformly low wages paid to those behind the counter are not due to the bargain counter, but are due to the fact that a large percentage of the women employed in our stores live at home, are not compelled to pay board, and are earning money in order that they may dress well—better than their fathers could dress them—and it is an open question whether it is not infinitely better for three or four sisters, the daughters of a man earning a small income, to stand behind a counter earning money, even though it be but paltry wages, than that they should live at home in idleness, ennui, and discontent. The bargain counter is an American institution. It has its evils, and these are to be eliminated only by the development of character in the people; but that it is all evil is not true. Very often the discomfort and annoyance endured in patronizing the bargain counter are the supreme effort of love, love of home, love of beauty, desire to secure the semblance of ease, the unconscious result of æsthetical development in the mass of the people.

Children and Exercise

Principal Russell, of the State Normal School at Worcester, has given a great deal of attention to the physical care of children in the school-room. He is an earnest advocate of short periods of mental exercise. The rest period, Professor Russell believes, should be one of play unrestrained by regulation. He takes the ground that mental exercise is not rest; that is, that the change from one exercise to another does not give the child the rest that it should have; nor does he believe that gymnastics, marching, or movements of the body, in accordance with rule or form, give the rest that the young child needs. He says, as a moment's thought reveals, that all movement of the body—made under rule—compels a certain amount of mental exertion. Mr. Russell believes that children should be allowed absolute liberty of movement between their periods of mental exercise. Certainly much is to be learned as to the best method of exercising young children. Recently a group of kindergarten children revealed the value of a perfect object, even in the matter of free movements. The circle were playing that little game so well known to kindergartners, that is played to the song which says, "Frankie moves this way and that way," a child extending his hands above his head, or out from his shoulders, or in front of him, or raising his body on his toes—any movement that occurs to the child. This had been done by about three children, and it was positively funny to watch the movements in the little circle. Hands were up and down at the same time, out and in, and when one looked for the reason it was seen in the uncertain movements of the child in the center. At last one of the kindergartners was called into the center, and she, having clearly defined ideas of the movements she would make, put her hands out in such a way that they revealed the intelligence behind them. The little circle at once became harmonious, all the hands went up at once, all the hands went out at once, and what had been simply a wild movement of head and arms and hands and feet became at once a pretty, rhythmical movement in perfect time to the piano. Immediately an interrogation-point rose in the observer's mind. Would not children gain more it the play-work in the kindergarten were participated in much more actively from the center of the ring by the kindergartners than by the little children, who are many times uninterested and very rarely intelligent as to how they wish to guide the little play? These children had been sitting still for about twenty minutes, and yet every movement they made was restricted to the space in front of their chairs. Would it not have been well to have had five minutes of absolute freedom of movement, letting the children change from side to side of the ring, instead of giving them ten minutes of directed movement restricted to a floor-space of about two feet? And yet each time the suggestion on the part of the kindergartner was that "Now we will take a little rest by standing up and playing a new kind of game."

—

Let now your soul in this substantial world
Some anchor strike. Be here the body moored;
This spectacle immutably from now
The picture in your eye; and when time strikes,
And the green scene goes on the instant blind,
The ultimate helpers, where your horse to-day
Conveyed you dreaming, bear your body dead.

—*Selected.*

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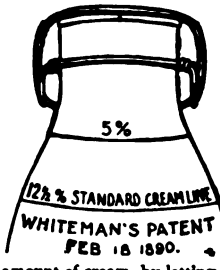
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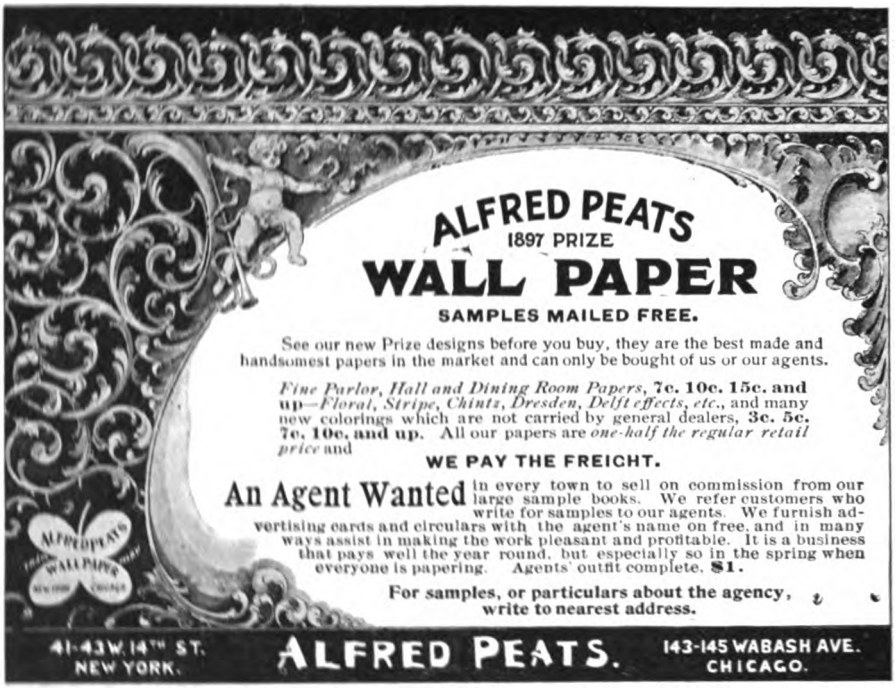
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These will be the only articles written by Ian Maclaren for American readers on the subject of his recent visit to this country.

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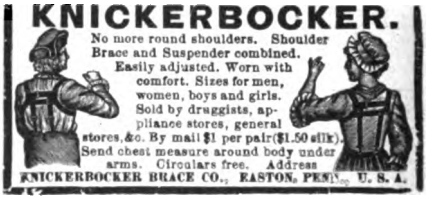
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The International Arbitration Treaty

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Causes of Political Distrust

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The Government and the Pacific Railroads

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CONTENTS FOR 16 JANUARY, 1897

THE WEEK:

The Arbitration Treaty 223
Pacific Funding Bill 224
President or Congress? 225
Cuba and Spain 225
Governor Black's Message. 226
Senatorial Elections. 227
The New York Charter 227
Currency Legislation. 228
The Business Situation 229
Canadian Clerical Interference. 230
The Pacific Cable 230
Foreign Affairs 231-234

EDITORIALS:

Francis A. Walker 235
Causes of Political Distrust 235
The Best Explanation 237
The Spectator 238

CONTRIBUTED ARTICLES:

Francis A. Walker 239
The Man and the Economist
The Theology of an Evolutionist:
III.—The Problem of Sin. 243
By Lyman Abbott
The Fate of an Ex-President 247
By Cendit Crane
Professor August Weismann 252
By H. E. Cushman
A Triumph of Modern Journalism 253
By Lillian W. Betts
Juggling with Ice 255
By Robert Blight

THE RELIGIOUS WORLD:

Universalists in the United States 263
The Churches in the United States 263
Problems of the Unitarians 263
Dr. Harris and the Minister. 264
Discussion on the Bible 264
Importance of Definition 264
The Archbishop of Canterbury 265
The Church Building Society 265

BOOKS AND AUTHORS:

Jean François Millet (Cartwright) 256
History of Mankind (Ratzel). 258
The Books of the Week 259

CORRESPONDENCE 266
NOTES AND QUERIES 267
LITTLE PEOPLE 269
HOME CLUB 271

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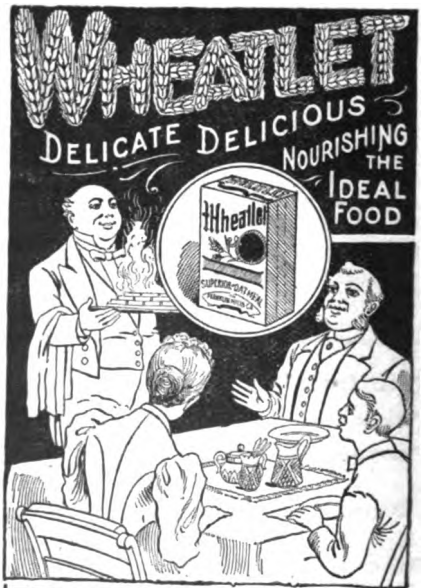
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Vol. 55 January 16, 1897 No. 3

THE general Arbitration Treaty between Great Britain and the United States was signed on Monday of this week by Secretary Olney and Sir Julian Pauncefote on behalf of the two countries concerned. The treaty was immediately transmitted by President Cleveland to the United States Senate for ratification; no doubt is expressed that the Senate will promptly and cordially agree to ratify the treaty. President Cleveland in his message accompanying the treaty rightly points out its great value as "a long step in the right direction and as embodying a practical working plan." The treaty will be in force for five years. The main provisions, slightly condensed, are as follows:

Article I. The parties agree to arbitrate, subject to this treaty, all questions in difference which they may fail to adjust themselves by diplomatic negotiations.

Article II. All pecuniary claims or groups of claims, which in the aggregate do not exceed £100,000 in amount and do not involve the determination of territorial claims, shall be dealt with and decided by an arbitration tribunal constituted as provided for in the following articles.

Article III. Each party shall nominate one arbitrator, who shall be a jurist of repute, and the two arbitrators so nominated shall, within two months of their nomination, select an umpire. In the event of their failing to do so within the limit of time, the umpire shall be appointed by agreement between the members of the Supreme Court of the United States and the members of the Judicial Committee of the Privy Council of Great Britain. In case they fail to agree upon an umpire within three months, the umpire shall be selected in the manner provided in Article X. (namely, by the King of Sweden and Norway in case neither party objects; if either objects, a substitute may be chosen by the two countries). The person so selected shall be President of the tribunal. The award of a majority of the members shall be final.

Article IV. All pecuniary claims or groups of claims exceeding £100,000 and all other matters in respect whereof either of the parties shall have rights against the other, under the treaty or otherwise, provided they do not involve territorial claims, shall be decided by the tribunal, constituted as follows:

Article V. Any subject of arbitration described in Article IV. shall be submitted to the tribunal provided for in Article III., the award whereof, if unanimous, shall be final. If not unanimous, either party may, within six months from the date of the award, demand a review thereof. In such case the matter in dispute shall be submitted to an arbitration tribunal consisting of five jurists of repute, no one of whom has been a member of the tribunal whose award is to be reviewed, and who shall be selected thus—namely, two by each party, one to act as umpire by these four, and to be chosen within three months from nomination. Failing to choose in time, the umpire shall be appointed by agreement of the nominating bodies in Article III. In case they do not agree upon an umpire within three months of the date applied to by the parties, the umpire shall be selected as in Article X., the person so selected to be President. The award of a majority shall be final.

Article VI. Any controversy involving the determination of territorial claims shall be submitted to a tribunal of six members, three of whom, subject to the provisions of Article VIII., shall be Judges of the Supreme Court or Justices of Circuit Courts, to be nominated by the President of the United States. The other three members shall be Judges of the British Supreme Court or members of the Judicial Committee of the Privy Council, to be nominated by the Queen. Their award by a majority of not less than 5 to 1 shall be final. If there is less than the prescribed majority, the award shall also be final, unless either party within three months protests that the award is erroneous. If the award is protested or the members of the tribunal are equally divided, there shall be no recourse to hostile measures of any description until the mediation of one or more friendly powers shall have been invited by one or the other party.

Article VIII. provides that, where one of the United States or a British colony is specially concerned, the President or Queen may make a judicial officer of the State or colony an arbitrator.

❀

It will be seen that, if the foregoing summary is correct, the treaty is limited in its application. Nothing else could at this time be expected. Those whom the President called "advocates of immediate, unlimited, and irrevocable arbitration of all international controversies" would

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indeed be unreasonable if they expected to attain at the outset such an ideal condition. The present treaty opens the way to a wider extension in the future of the principle of peaceable settlement of international difficulties. It is a welcome and encouraging sign also of permanence in the friendly relations now existing between the two great English-speaking nations of the world. In short, it is not too much to say that its adoption is one of the greatest events in modern history.

❀

The Pacific Funding Bill defeated on Monday was much less favorable in the terms offered the Government than was its predecessor defeated two years ago. The former bill estimated the debt of the roads to the Government at $138,000,000, and proposed that the Government extend it for fifty years at three per cent.; this year's measure estimated the debt at a smaller sum, and proposed that the Government extend it for eighty-odd years at two per cent. The principal reason for the less favorable terms offered to the Government this year was probably the decision of the Supreme Court that the estates of Messrs. Stanford, Hopkins, Huntington, and Crocker were not liable for the debts of the Central Pacific Company to the amount of the stock these estates held at the time of the Company's incorporation. As these estates held $64,000,000 of stock, and had been widely believed to be legally as well as morally bound to pay this amount to the Government, the Supreme Court decision greatly lessened the money value of the Government's claims. Another reason, possibly, for the great change in the terms offered was the reliance of the Pacific Railway interests on the hostility of Congress to anything resembling the Government ownership of the roads. In the debate in the House of Representatives last week the friends of the Funding Bill insisted again and again that the Government was confronted with the alternative of accepting the terms now offered, or of foreclosing its mortgages and taking possession of the roads. The great majority of those who opposed the bill disclaimed any desire for Government ownership, but urged that the continuance of the present loan for eighty-odd years at two per cent. interest would be a gross piece of class legislation. The most striking incident in the debate was the unexpected outburst of applause which greeted the declaration of Mr. Northway, of Ohio, that rather than accept such terms he "would have the Government foreclose the mortgage, take the road, and operate it." The vote on the bill was a bitter disappointment to its champions on the floor, and in the scandalously large and aggressive lobby. Only 86 Republicans and 16 Democrats supported the measure, while 99 Republicans, 58 Democrats, and 11 Independents or Populists voted against it.

❀

At the tariff hearings last week pleas were made for the McKinley rates, or higher, upon a large number of materials —raw as well as manufactured. The demands of the wool-growers fell little short of the absolute prohibition of imported wool. The McKinley rates were declared to be altogether inadequate. The woolen manufacturers dissented in some measure from this radical programme. Their representative expressed a preference for a conservative measure that would give some prospect of permanence. A like conflict developed between the tobacco-growers and the manufacturers of tobacco, and between the nickel-mine owners and the manufacturers of nickel goods. In each case the manufacturers wished a low duty on the goods they had to buy of others, and a high duty on the goods others had to buy of them. In the case of nickel, the manufacturers were assisted in their demand for a low duty on the raw material by the fact that American capitalists are interested in Canadian nickel-mines. These capitalists, who were represented at the hearing by Judge Stevenson Burke, declared that the American nickel-mines, if any existed, did not need protection. The views expressed regarding the amount of protection American labor needs to compete with foreign labor differed so much, according to the interests of the speakers, that it was difficult to follow the logic of their arguments. One witness appeared, however, whose protectionism was as logical as could be desired. This was Mr. Lubin, of California, who said that if manufacturers had

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a right to a tariff to enable them to sell their goods for more than the European prices, farmers had a right to a bounty to enable them to do the same. The most picturesque witness of the week was a New York manufacturer of "Oriental rugs" who asked for protection against German competition. The competition of the Orient did not as yet seem to trouble him.

❁

Senator Hale has submitted to the United States Senate a memorandum, prepared by the Department of State, on the method of recognition of foreign Governments and foreign States by the Government of the United States from 1789 to 1897, the object of which is to show the accuracy of Secretary Olney's contention that the recognition of foreign Governments is exclusively an executive function. The document is that of an advocate, and if one had possessed for his guidance only this advocate's view of the precedents which the advocate has chosen, he might reasonably suppose that Mr. Olney's claim was a constitutional truism. But the New York "Sun" has taken up this memorandum submitted by Mr. Hale, and has given the other advocate's view, and, assuming the "Sun's" quotations to be accurate, has certainly done enough to show that the precedents are by no means all on one side upon this question. In fact, there appear to us to be no precedents which are at all decisive. Such a question can neither be settled by an expression of opinion from a Secretary of State or a President on one hand, nor by resolutions adopted by Congress on the other. Joint action by President and Congress, or a controversy between the two and its final determination, can alone make an authoritative precedent. Two incidents which the "Sun" quotes approximate such an authoritative precedent: one, the instructions of Secretary Clayton, under President Taylor, to Mr. A. Dudley Mann, a special commissioner of our country to Hungary, saying to him, "Should the new [Hungarian] Government prove to be in your opinion firm and stable, the President will cheerfully recommend to Congress at their next session the recognition of Hungary;" the second, the resolution of Congress in 1837 recognizing the independence of the State of Texas after the question of the recognition had been referred to Congress by President Jackson. The question raised by Secretary Olney must be settled by fundamental principles, not by precedents, and fundamental democratic principles do not support a claim which would give such great powers exclusively to a President, whose powers are already quite as great as can be safely intrusted to a single official.

❁

In the United States Senate the Cameron Resolution about Cuba has been "side-tracked" on the calendar, and there seems little likelihood of its being called up again. The hot wave of Cuban excitement has given way to a cool wave of comparative indifference, at least in the Senate, and this notwithstanding the new resolution introduced by Mr. Mills, of Texas; this formally declares that "the expediency of recognizing the independence of a foreign government belongs to Congress, and when Congress shall so determine the executive shall act in harmony with the legislative department of the Government." It also recognizes Cuba's independence, and provides a salary for a Minister to the new Republic. This last provision is certainly all but farcical. One can hardly picture even the most ardent office-seeker rejoicing over such an appointment. From Cuba itself comes another report that Maceo is alive, followed by another contradiction; an account of the burning by the insurgents of the town of Arroyo Naranjo, only seven miles from Havana; further rumors about the possible recall of General Weyler, and the usual irreconcilable accounts of the movements of insurgents and Spanish troops. The position of non-combatants is becoming more and more pitiable. In the international aspect it is becoming clearer that the administrative reforms promised by Spain when peace shall come are in no way equivalent to even partial home rule, and that neither Spain nor Cuba is likely to agree to a compromise. In this state of things the diplomatic intervention of the United States in Cuban affairs does not seem likely to bring about immediate results of value.

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The message of Governor Black, of New York State, deals sensibly with most of the matters relating to the State's finances, educational problems, and legislative needs. The one paragraph that is unsatisfactory and weak is that on the important subject of civil service reform. This is badly expressed, has less of commendation for reform methods than of implied criticism of possible imperfections, and sounds very much like a defense in advance of what Governor Black has in mind to do. He says: "Civil service [throughout Governor Black uses this phrase when he means civil service reform] will work better with less starch;" "Beauty is not always a test of efficiency;" "A scheme is not necessarily effective or high-toned because it lacks common sense;" and he refers to "ideas so delicate as to be worthless in actual practice." In view of the remarkable results already obtained under civil service reform methods, despite the opposition of machine politicians, it would have been better, we think, for Governor Black to have made his criticisms directly and in plain words. The real question is whether the system shall be improved where it may be defective, or whether it shall be disregarded in spirit and carped at as to letter. The friends of good government in New York find little in Governor Black's sneers at the imperfections of our present system to lead them to hope that his appointments will be solely for the public good, and not for political and partisan reasons. The report continues to gain credence that the appointment of Louis F. Payne as Superintendent of Insurance is to be made. Mr. Payne has been described by Mr. Elihu Root as "notorious" and as "a corrupt lobbyist," and this opinion is very generally held by New York Republicans of the non-partisan kind. It hardly seems possible, in the face of known facts, that the appointment can be made. If it is, Governor Black may certainly expect what he probably has in mind when he refers to "intolerable clamor and irresponsible assault."

❀

Delaware is still struggling with her politics. At the November election Kent County (one of the three counties of which the little State is composed) was the scene of unprecedented bribery by the Addicks Republicans, and entire lawlessness on the part of the Democrats. The Democratic Board of Canvass threw out, illegally, six of the fourteen election districts of the county, and declared the Democratic candidates for the Legislature and the Constitutional Convention duly elected. They justified these proceedings by claiming that Addicks must not be allowed to buy the State, and that, as he had for motto "Addicks or nobody," so they had chosen for theirs, "Anything but Addicks." This position was not shared, however, by the best element of the Democratic party outside of Kent, and the matter was promptly carried to the State courts, which issued a mandamus ordering the Board of Canvass to recount the votes. Unfortunately, on a legal technicality, an appeal was taken, and the higher court (on the same technicality) has just reversed the decision granting the mandamus. Great indignation is felt in the State, but nothing further can be done, and the Legislature will, therefore, have no Republican members from Kent County, although they were undoubtedly elected by a considerable majority. The Democrats can now fill the vacant Senatorship at their ease, as they have a majority on joint ballot, even without the members from Kent. It is probable, however, that an anti-silver Democrat will be elected.

❀

Despotism dies hard. The present enemy to free institutions in this country is neither a king, an oligarchy, nor a landed aristocracy, which were eminently respectable foes as compared with the "boss" and his ally, corporate greed, who unite in an endeavor to control the commonwealth for what they can jointly make out of it. Intrenched in a system which gives to the boss the power to nominate all candidates, and the people only power to veto his choice at a general election, they sometimes cajole and sometimes defy public opinion. Just now, in the States of Illinois, Pennsylvania, and New York, they are putting public opinion at defiance. In Illinois the partners who succeeded in getting into power partly because of the popularity of the Presidential nominee, partly because of the revolt

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against Altgeld and his methods, appear to have divided the offices among themselves, assigning the United States Senatorship to a ward politician of Chicago by the name of Martin B. Madden. We have yet to see any pretense by any one of his supporters that he has qualities which would make him a worthy representative of a great State like Illinois, or a worthy successor of such a man as Senator John M. Palmer. There is, at this writing, some little prospect that the public sentiment of the State may assert itself successfully and prevent so discreditable an election, but the prospect of defeat is not brilliant.

❀

The contest for United States Senator just closed in Pennsylvania demonstrates that Matthew Stanley Quay belongs in the front rank of political strategists. With ex-Postmaster-General John Wanamaker as the opposing candidate, with a great majority of the merchants of the State working night and day against him, with many of his one-time henchmen in the enemy's ranks, with his late chief lieutenant in command against him, he has won for his candidate, the Hon. Boies Penrose, the coveted honor of representing the great State of Pennsylvania in the United States Senate. This is the second contest within two years in which he has come out victorious, and his latest victory is the greatest, as he won the Republican caucus by a vote of 133 to 76. In August, 1895, he won the State Chairmanship fight by a bare majority of 8, and by the expenditure of nearly $200,000. Perhaps as much has been spent this time. Of course the most lamentable feature of the whole contest is the large use of money. It has been estimated that Mr. Wanamaker and his supporters spent upwards of $200,000. While printing, postage, clerk hire, public meetings, headquarters, and transportation (for hundreds of "shouters" were taken to Harrisburg by both sides) will account for a large expenditure, it would be difficult to understand what so much money was spent for, were it not for the candid admission of Frank Willis Leach, a leading Wanamaker lieutenant, that the expenses of numerous candidates for the Legislature had been paid by friends of Mr. Wanamaker on the understanding that they would vote for the latter in caucus. The secret of the great power exercised by Mr. Quay is that he looks a long way ahead; that he has long had control of the State funds, and through a judicious distribution thereof among the county banks has brought to his support the leading men in the community, that he knows how to make judicious alliances with his opponents, and that he knows how to keep up the appearance of winning when sorest pressed. There are always many men on the fence ready to come down on the side of the winner, and Mr. Quay's past successes enable him to impress these doubtful ones that his continued ascendency is assured.

❀

In New York State the conditions are at least no better. It is hardly doubtful that Mr. Thomas C. Platt will go to the United States Senate from the Empire State if he wishes to do so, and if he does not wish to do so he will name his alternate. The movement for the nomination of Mr. Joseph H. Choate is hardly sufficient to create a public ripple. The men who were counted on to lead this movement, and who were supposed to have some courage of their convictions, have run away before a gun was fired. And yet there can hardly be a question that if Mr. Platt and Mr. Choate were candidates for the Senatorship to be chosen by those whose suffrages carried the Empire State for the Republican party in the last election, Mr. Choate would be elected. The worst of the present situation is not merely that unworthy Senators are likely to be sent to represent the great States of Illinois, Pennsylvania, and New York; it is far more serious; it is that, in fact, the people have no share in determining who shall represent them; that the Senators are not elected, but appointed by a self-constituted and irresponsible imperator, and that the mass of the people appear to be wholly indifferent to this political despotism. Even to-day a hot feeling of indignation manifest in the great cities of the State, and led by courageous representatives of the people, would suffice, in any one of these States, to defeat the "boss."

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A scarcely less striking illustration of

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this popular indifference to political rights and political duties is furnished by the manner in which the ring is apparently prepared to push through the new charter for the Greater New York. This charter is practically the constitution under which three millions of people are to be governed, a population as great as that of the United States when the present United States Constitution was formed. Yet it is apparently the purpose of the Republican majority in the New York Legislature to push this charter through before it has been really published, certainly before there has been any opportunity for a public discussion of its provisions, and without any submission of those provisions to the people. What is especially discouraging in the situation is that the mass of the people in the Greater New York look upon this process with comparative indifference. The Chamber of Commerce has, indeed, called upon the Charter Commission to apply to the Legislature for a sufficient extension of time to afford opportunity for a thorough consideration and discussion of the proposed charter, and has demanded that it should be submitted to the vote of the communities affected by its provisions. But, with this exception, we see very little sign of any popular resistance to the proposal of the Republican politicians to put this great population under a system of government on which it has not voted and concerning which it really knows little or nothing. The vice of American politics is not merely the despotism of the "boss;" it is, still more, the political indifference of the people.

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It would be difficult to secure a commission, to propose a currency plan, composed of more distinguished, able, and disinterested men than the ten representatives of the principal colleges and universities of our country who contribute practical suggestions for currency legislation to the January number of the "Review of Reviews." The variety, not to say antagonism, in their respective suggestions forcibly illustrates the differences of opinion which exist among the ablest financial experts. Professor Ross, of Leland Stanford University, puts tersely and clearly the problem: When the gold reserve of $100,000,000 was formed in 1878, it furnished a sufficient banking reserve of thirty per cent. for $346,000,000 greenbacks. But "by 1890 we had piled on it a second story in the form of $320,000,000. By 1893 we had added a third story of $150,000,000 of new Treasury notes paid out for bar silver. There now rests on the reserve the crushing weight of over $820,000,000 of obligation, a burden which it cannot, and was never intended, to bear." Professor Ross proposes to retire the $150,000,000 of Sherman notes, because this would contract the circulation only three-sevenths as much as the retirement of the greenbacks would do, and because "the bar silver behind them is now perfectly useless for redeeming them;" and he proposes to leave the $320,000,000 silver certificates in circulation, but leave them payable, as now, in silver only. Thus the Treasury would "do what every other payer in this country can do—use its option of paying silver or gold at its convenience in meeting its expenses." His plan seems to us the most practicable and the most conservative of any suggested. As silver notes are not redeemable in gold, the $320,000,000 silver notes left outstanding need not imperil the gold reserve; and as these silver notes are receivable for taxes, which amount to $450,000,000 annually, they would be kept at par with gold without being redeemed in gold.

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Professor Laughlin, of Chicago, Professor Folwell, of Minnesota, Professor Taussig, of Harvard, and Professor Jenks, of Cornell, recommend the early retirement and cancellation of the United States notes or greenbacks, and the substitution therefor of bank notes properly secured. Professor Taussig's article gives the best argument for this policy that we have seen, and suggests that the only defensible system under which the present policy can be maintained would be "that of establishing a separate department of issue in the Treasury at Washington, with cash of its own and resources of its own, and absolutely separated from the other financial operations of the Government, . . . analogous to the Issue Department of the Bank of England." The objection to the present system is, in a

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nutshell, that "the so-called gold reserve exists simply because there is an excess of available cash in the Treasury over current liabilities. . . . The reserve is thus dependent upon the accident of the financial condition of the Treasury." This appears to us an excellent reason for adopting the suggestion which Professor Taussig himself makes, but not an adequate reason for turning over to the banks the issuing of the currency of the country. The theoretical objection to this is that the issuing of legal-tender currency, whether coin or paper, belongs to the Government, not to private enterprise, and to relegate this to private enterprise is to increase the power of corporate wealth, which is already too great in this country. The practical objection is well put by Professor Ross: "We are urged to borrow money and pay off with greenbacks. If we do this, we convert a demand debt costing us no interest into a bond debt costing $11,000,000 interest every year. Do the American people want to pay the $11,000,000 every year to please the glib doctrinaires who insist that the Government must go out of the banking business?" The Outlook does not believe that, in the face of these objections—the contraction of the currency, the needless interest debt, and the increased power of corporate wealth—the American people will consent to any policy which relegates the issuing of currency to the banks.

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Some other practical currency suggestions are made, chiefly by Professor Sherwood, of Johns Hopkins. He proposes the appointment by the Government of a "commission of experts to investigate the condition of the banks and the currency and to recommend needed reforms." This would be wise; but to make such a commission of any value, Congress should first decide the general question whether the currency should be issued by the Government alone, by the banks alone, or, as now, in part by the Government and in part by the banks. The commission appointed should be composed wholly of men in favor of the policy adopted by Congress, and should have for its function simply to determine, first, how that policy can be advantageously carried out, and, secondly, what improvements in the banking laws would add safe and needed facilities to the people. Professor Sherwood truly says that our present system does not afford adequate banking facilities in agricultural communities, and he proposes the establishment of branch banks which are now prohibited, "the introduction of the Scotch cash 'credit system,' or some similar safe plan to render borrowing easy to persons of small credit;" and "either the abolition of the bond security system of issues, or the extension of the limit to, say, one hundred and twenty-five per cent. of the par value of the bonds." The experience of England and Scotland contrasted with our own seems to demonstrate the wisdom of the first suggestion. Concerning the others we express here no opinion. It should be added that the writers of this symposium generally agree that a policy of economy in appropriation and of increase in revenue is indispensable. Professor Jenks wisely suggests that estimates of expenditure should first be carefully made and then measures provided to secure the requisite amount of revenue, and that the variations in expenses be met rather by changes in the internal than in the tariff taxes.

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The past week in the business world has been an instructive one. January disbursements have brought about a still easier money market, until now call money is lower in New York City than anywhere else in the world. A continuance of high discounts abroad is rendered likely by the negotiations for a large Russian loan in Paris. The statement of the New York banks showed an increase in legal tenders and specie of over $15,000,000. The average gain of the initial week of the year rarely reaches half this amount. The gain in deposits was over $17,000,000. Despite the Delaware and Hudson reduction in dividend, most railway stocks and bonds advanced encouragingly. The volume of railway business, while somewhat improved, is still disappointing. The iron and steel trade continues in an unsettled condition, though the number of furnaces in blast has now increased to 160, and the export of Southern iron has grown remarkably. The export of wheat from both coasts has also shown a great

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increase. Our total exports continue to be largely in excess of imports. Fall River has become so overstocked with print-cloths as to operate against improvement in the raw material. Sales of wool are reported to be but two-thirds of the normal consumption of the mills. The outlook for 1897 was not improved by its first week's total of business failures, one of the largest ever reported. The recent bank failures in the Northwest are now recognized as being due to wrong banking methods rather than to the general condition of business. The colossal failure which precipitated all the rest shows clearly that under present conditions shareholders in banks are not protected. The policy of temporizing with unfaithful bank officials should be no policy for the Comptroller of the Currency.

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The action of the Roman Catholic Bishops of the Quebec diocese in suppressing a French-Canadian newspaper by the threat to excommunicate all those who read it has been followed by natural indignation, not only on the part of Protestants everywhere, but also on the part of Catholic Liberals. It is not too much to say that those Liberals have been challenged to a conflict in which the only issue must be the preservation of the freedom of the press, the freedom of elections, and the supremacy of the State in civil affairs. The Quebec Liberal Catholics have not been slow in declaring that, though they gladly respect the teachings of the Church in spiritual matters, in matters of State they will do as other British subjects do—think and act for themselves. The Czar-like powers arrogated to themselves by the Quebec Bishops have no place in any free country. They not only complicate affairs unnecessarily, but they render the work of removing the strong anti-Catholic prejudice so rife in certain districts an almost hopeless task. It is fortunate that the Liberals in Canada, Protestant as well as Catholic, have for their leader so courageous a man as Mr. Laurier. In a great speech last week the Premier declared: "I have labored, and I will labor all my lifetime, for the triumph of civil liberty and clerical non-interference in matters political." It is curious that the Canadian Conservatives should have been led by a Protestant (Sir Charles Tupper) who was pledged to re-establish separate schools in Manitoba by coercing the province, whereas the Liberals should have been led by a Catholic Frenchman who promised and who has carried out a fair settlement. This settlement does not re-establish separate schools, but the minority has the privilege of the desired religious instruction. In spite of the previous mandate of the Quebec Bishops, read from every Catholic pulpit, demanding that the faithful vote only for candidates pledged to separate schools, the Liberals carried 48 out of the 65 seats in the province. We are not surprised at the report that the Pope has sent to the Canadian Bishops the order, "*Suspende omnia*" (suspend everything). As the Toronto "Globe" well says, "The policy of the Catholic Church has been simply to adapt itself to local circumstances, and to accept and work with such privileges as the civil authority chose to allow. The policy of coercing electors, suppressing newspapers, and threatening Governments with destruction as the penalty of disobedience to clerical orders exists only in the brains of the Quebec Bishops."

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Last week, after many months of investigation, the report of the Pacific Cable Commission was signed on behalf of the British, Australian, and Canadian Governments—a result which may be regarded as the first tangible product of Mr. Chamberlain's colonial policy. The Empire will have a cable line free from possible foreign interference, since it will touch none but British territory: the cable is to connect Canada with Australia and New Zealand; England, Canada, and Australia each pays one-third of the cost. It is anticipated that this cost will be about $10,000,000, and that the cable will be ready within two years. The project now awaits the approval of the imperial and colonial cabinets. This event naturally reminds us of the project of laying down a United States Pacific cable. Before the Hawaiian Republic was established the Senate voted to subsidize a company formed to lay a cable to the islands. The House did not concur, but provided for a survey of the route. Congress

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has considered two proposals, known as the Spaulding and the Scrymser proposals. The first was that of a company which had an exclusive concession from Hawaii to land a cable on her shores, the Hawaiian subsidy being conditioned on ours. The other proposal was one to connect the United States with China and Japan by way of Hawaii, and the subsidy asked was not far from that previously demanded by the Hawaiian company. The Spaulding contract was not reported favorably either in the Senate or House, but the latter chamber finally recommended a bill in favor of the Scrymser proposal, while the Senate reported one which authorized the Postmaster-General to invite bids and to contract with the company offering the most favorable terms to the Government. The maximum subsidy proposed was $160,000 a year for twenty years. It would be significant of American energy if our cable should be laid before the British project is realized.

Various schemes for commemorating the fact that Queen Victoria has reigned longer than any other English sovereign are being discussed in England; the best of them, and one that might well receive serious attention in this country, is that put forth by a committee representing a number of societies, whose aim is to preserve the historic associations and natural beauty of England. This committee proposes that localities in all parts of the Kingdom shall dedicate some plot of ground or place of historic interest to the common use and enjoyment of its people, to be called the Queen's Garden, Park, Field, or whatever other name seems appropriate. The committee points out that there are a great many counties in which there are no village greens and commons, and that in many such places the children have no playground and the people have no recreation-ground. It calls attention to the great success of the Larmer Grounds, which have been laid out in one of the most distinctly rural districts in England by Sir William Pitt-Rivers. These grounds seem to stand in a solitude, and yet they are constantly thronged by men, women, and children from all parts of the country. A memorial in this form is for all classes. It cannot pauperize those who enjoy it; it is more easily managed than other forms of memorials; and it involves less expense. Hilltops which afford commanding views, beautiful pieces of woodland, stretches of water, waterfalls, sea-cliffs, and downs, together with places intimately associated with English history, old castles, historic remains—all come within the range of the committee's scheme.

England is rapidly becoming so crowded that even in out-of-the-way places the need of breathing-places for the people is beginning to make itself felt. It would be difficult to imagine a more practicable or charming commemoration of the length of the Queen's reign than that presented by this committee, and it is a suggestion worth careful consideration in this country. No American village ought to be allowed to extend rapidly without retaining some place for a pleasure-ground. Beautiful views in this country are often to be seen only from private property; the places from which they are obtainable are inaccessible by proper paths, and when one reaches them there are no seats or other provision for comfort. In Germany there is always a well-worn path leading to any beautiful view, and there is generally provision for enjoying the view when one reaches the point. We need in this country a national endeavor to protect our fine scenery and to open it up. We need countless footpaths running from the main roads to points of outlook, and we need provision for rest at these points. All this involves very little expense; it is distinctly educational; and it would go far to ease the pressure of hard conditions on the host of people who now feel that they are cut off from the common enjoyments of life. Beautiful views ought to be public property, for no man owns the landscape, however the fields may be divided among individuals. American communities everywhere could not do better for their citizens and for the future than to cast about for places which, by dedication to public use, may become the pleasure-grounds of the people.

M. de Vogüé, one of the leaders of that moral renaissance in France which is ex-

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pressing itself in education, in art, and in literature with so much promise and power, writes very sympathetically of Pope Leo XIII. in the current number of "The Forum." He traces the gradual development of the Pope's policy, points out the stages by which he came to be regarded as a great politician, and the later stages by which he has come to be regarded as a great statesman. In the opinion of this interpreter, Leo XIII. discerned very early that the Papacy can play a great rôle without territorial support; that among the forces of modern life—organized labor, the press, organized capital, and political organization—the Church still holds a first place. Leo XIII. was clear-sighted enough to discern the practically universal movement toward democracy, and large-minded enough to recognize the fact that the Church has never made a permanent alliance with any form of government—that when thrones led she identified herself with the throne, and that now that the people are leading she must identify herself with the people and become a leader of democracy instead of an opponent. The visit of Cardinal Gibbons and Archbishop Ireland to Rome in 1887 to defend the rights of the Knights of Labor had much to do with clarifying the Pope's views and giving his convictions their final form.

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Then followed the encyclical on the "Condition of the Workingmen," which brought out the charge of Socialism, to which the Pope calmly replied that he had only repeated the doctrine of Thomas Aquinas. Then came encyclicals to the people of France and of America. The Pope even went so far as to explain his politics to the editor of one of the great Paris journals. He advised the French clergy to submit to republican institutions. He is profoundly interested in the reunion of the Eastern Church, in the reconciliation of parties in France and the return of that country to its former position as a leader of Catholic civilization. He is also profoundly interested in the United States. Surrounded as he is by influences and connections passionately opposed to change in any form, this aged ecclesiastical statesman has quietly and calmly held his position, and become, in the judgment of the writer of this article, one of the most progressive figures of his time, and one of the most courageous in spite of his great age. In the opinion of M. de Vogüé, Leo XIII. is a sincere Liberal without any clerical hypocrisy, devoid of meanness, hatred, and the contemptuousness which so often goes with the ecclesiastical temper. At eighty-eight his face is toward the future, and M. de Vogüé believes that the direction which he has given Roman Catholic policy will not be changed by his successors.

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There is no country in Europe in which the outlook is more uncertain and in a way ominous than Austria, where for a number of years things have gone on with at least workable harmony because everybody believes in the Emperor. The situation becomes, however, steadily more difficult. A general election is soon to be held, and there are many indications which point to the approach of a crisis in the affairs of the Dual Empire. The present Prime Minister, Count Badeni, went into office with a great reputation. It was thought that his administration would be independent and constructive. He had a fine record; the Reichstag was, so to speak, at his feet; there were strong hopes that he would resist the ignorant, vulgar, and bitter anti-Semite movement headed by Dr. Lueger and by Count Liechtenstein. It was Dr. Lueger, as readers of The Outlook will remember, who was twice elected Mayor of Vienna and once set aside by the interference of the Emperor. But Count Badeni has apparently failed to understand his opportunity and to use it. Instead of antagonizing the anti-Semite movement, he has practically encouraged it. Vienna has been put into Dr. Lueger's hands, and the anti-Semitic campaign has become more bitter, lawless, and scandalous than ever. Moreover, the Prime Minister has treated the question of universal suffrage in such a way as to antagonize everybody; first, because he favored it and got popular support from his position; then because, in order to defeat its practical working, he secured the provision that of the members of the Reichstag only seventy should be chosen by universal

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suffrage, the others being elected in the old manner. In this way he conceded universal suffrage and then made it inoperative; with the result of antagonizing both the masses and the classes. It is now expected that the seventy members elected by universal suffrage will oppose the Prime Minister and agitate vigorously for such an extension of popular representation as logically flows from the concession of universal suffrage. To add to the complications of the situation, the agitation about the renewal of the compact between Hungary and Austria grows more bitter and passionate. The anti-Semites are waging relentless war against the union of the two kingdoms. With the usual inability of the ecclesiastical mind to see things as they are, the Clerical party is taking this opportunity of insisting upon the repeal of the liberalizing laws of the last few years, the transfer of the schools to the ecclesiastical authorities, and the suppression of the dissenting churches. The Emperor will need not only his rare sagacity but his immense popularity to hold things together at a time when so many factions seem determined to break things up.

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Mr. Cecil Rhodes appears to have lost his head. He is under the impression, apparently, that the stability of English power in South Africa depends upon him, instead of recognizing the fact that his own authority depends on the power of the English Government and the force of English public opinion. In a recent speech he spoke contemptuously of English scruples with regard to English policy in South Africa, and summed up the situation in the words: "Some great men rear orchids [Mr. Chamberlain]; others pursue masonry [the Marquis of Ripon]; I added two million square miles to the Empire." He then went on to parody the Scriptural style of President Kruger, and he brushed contemptuously aside the Afrikander Bund between the English and Dutch, which is regarded in England as the one possible instrument of bringing about unity and harmony in South Africa. The men to whom Mr. Rhodes spoke drank the health of Mr. Rosmead, the Queen's Commissioner, in dead silence, but they greeted Mr. Rhodes with rapturous applause to the tune of "See, the Conquering Hero Comes." And all this at a moment when Mr. Rhodes is about to stand trial for complicity in an endeavor to overthrow the Dutch Republic in a time of peace, with the possible consequence of plunging all Europe into war! It looks as if Mr. Rhodes were trying to impress Parliament with the idea that he is too powerful a person to be investigated; but Mr. Rhodes will discover his error. When a man thinks himself above the law, he is on the eve of a painful discovery with regard to his own importance.

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Famine and plague have joined to bring death and suffering to India. One can hardly credit the statement, attributed in a cable dispatch to the "Times of India," that by the plague the population of Bombay has been reduced by half, even if this is to include the flight of a great part of the people, for the population of that city is not far from 900,000. The statement that Bombay has now a death-rate of 200 per thousand is almost equally startling. It is certain that this bubonic plague has a horrible fatality, far surpassing that of cholera, and that in Bombay and other parts of India it has now attained a fearful epidemic force. It is supposed to be that scourge of humanity which has been generally called the "Black Death;" China, India, and Egypt have from time to time for centuries endured epidemics of this form, and whole districts have been depopulated. It is probably of bacterial origin, is marked by high fever, stupor, and coma, and in perhaps half the cases ends in death within forty-eight hours, often in twenty-four. As with most deadly epidemics, uncleanly conditions and tainted water spread the disease, and probably originally breed it. This Indian plague is believed to have come from Hongkong, where it raged a year ago. Probably famine conditions help the spread of the plague; certainly the two have appeared simultaneously again and again. In 1720 Marseilles lost 50,000 lives by the Black Death; in 1665 London lost over 60,000; in 1656, Naples, 300,000; in 1576, Venice, 70,000; in 1466, Paris, 40,000; in 1570, Moscow, 200,000. For the last century European

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cities have been free from the plague, doubtless because of improved sanitary conditions. In India it has been thought by some that the very soil became poisoned, and it is said that even the rats die of the disease. Specific remedy there seems to be none; where a foothold has been obtained the plague runs its course. Municipal and personal cleanliness are the only preventives. The wretched, filthy streets in which the lower-class natives live in great cities in the East must be thoroughly cleansed, and not only be made clean, but be kept clean, if these cities are to escape the pestilence.

There has recently been a lull in Turkish affairs, but reports from various parts of the Empire indicate that it is only a brief respite. The Sultan continues to be greatly alarmed by the spread of the ideas of the Young Turk party, and strikes out wildly like a man in a panic. Secret spies are everywhere, and scores of reputable Mohammedans are arrested day by day, imprisoned, and exiled, the process being so swift that the victims apparently drop out of life. The "Spectator" reports that in a single week fifty military officers suddenly disappeared in this way, leaving not a trace behind. In Macedonia there are indications that an immediate uprising is intended by the secret societies which permeate that province, and which have recently been collecting arms and money on an extended scale. The insurrection in Crete has touched the match to kindred inflammable material in the North. In Athens a Macedonian outbreak has been expected for some time, and the Macedonians have been held back by influence from without. The Turkish Government is aware of this state of things, and is arming the Mohammedan population and sending into the province regiments from the Asiatic provinces. It would not be surprising, therefore, if the world should be startled some morning by reports of a general massacre in Macedonia. But the Turks would not find the Macedonians so completely in their hands. They would be confronted by a brave and hardy people, fairly well armed and organized, and they would have also to face the possibility of interference on the part of Greece. For if a massacre were to occur in Macedonia, it would probably be impossible for the Greek Ministry to resist the pressure which would be brought to bear upon it.

The visit of President Faure to St. Petersburg, which seems to have been agreed upon, is interesting from many points of view. In France as in this country, it has been a tradition that the President should not leave the country during his term of office, and President Faure will be the first French President to step off French soil while at the head of the French State. Why this tradition has sprung up no one knows; there seems to be no reason why the movements of a President should be more circumscribed than those of a ruler of any other class. This visit is likely to cement still more closely the ties which now bind Russia and France together, and to further the good understanding which seems to exist between them with regard to their joint interests in Europe. The visit will be interesting also as furnishing the first example of a democratic ruler meeting the most autocratic ruler in Europe on a basis of official equality. That a man born in humble station of life and making his fortune by trade should be the guest of the Czar of All the Russias is a striking illustration of the momentous changes which have already been effected in modern society, and of the immensely diminished power of the tradition of the divine right.

Some months ago we referred to the great mining activity in British Columbia, caused by the discovery of immense deposits of gold-bearing ore. The extraordinary activity which was then anticipated has been fully realized. Mining experts from all parts of the world have inspected the Trail Creek and other districts, and pronounce them incomparable both for richness and the large area of distribution. The output from the Trail Creek mines rapidly increases, that for October amounting to more than five thousand tons sent to the smelter. One of these mines has paid dividends of more than $25,000 a month for several months. Rossland, a town which did not exist two years ago, now has about 8,000 inhabitants. It is

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expected that, in answer to an urgent demand from all parts of the Dominion, a railway will shortly be built through Crow's Nest Pass in the Rockies, connecting the mining centers of British Columbia with the best wheat-producing part of Manitoba.

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Francis A. Walker

On another page of this issue of The Outlook will be found an estimate of the life and character of General Francis A. Walker, whose death we briefly noted last week.

General Walker deserved the honors which he attained in life, and the expressions of sorrow and admiration which have followed him to the grave; his accomplishments as a soldier, a publicist, an educator, and an economist entitle him to them. But we delight to honor him not for these things alone, but chiefly for his broad, genuine sympathy with human life and human struggle. While he was a scientist of high rank, we believe he regarded science as a means, not an end. The end he pursued was the development of man, and the betterment of human conditions. General Walker's views on the wages question and the money question illustrate the strength of his popular sympathies. He was a strong bimetallist, equally opposed to gold or silver monometallism, and opposed therefore to the free coinage of silver. This position was that held by The Outlook during the recent campaign. It must not be supposed, however, that he was ever identified with radicalism. He was, in fact, a conservative man. General Walker was a champion of popular movements in the world in which he moved, and this, it seems to us, was the secret of his power. The scientist too often becomes exclusively academic, scholarly, mechanical, cold; he too often comes to regard men and women as living puppets who exist merely to illustrate the laws he has formulated. On the other hand, the impulsive, sensitive humanitarian often forgets the inevitableness of economic laws in his sympathy with the struggling life about him. General Walker happily, and in a remarkable way, combined the scientist's logic and the humanitarian's sympathy. The influence which he exerted upon his fellow-men and his country, when compared with that of the dry-as-dust school of economists, is a clear indication that political and economic science rests on vital conditions and includes vital forces, and does not consist of abstract generalizations.

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Causes of Political Distrust

That the recent political campaign brought out very clearly a far-reaching discontent with certain economic and political conditions in this country is denied by no thoughtful man. On the contrary, one of the most hopeful results of the election is the freedom with which those who voted against the Bryan ticket are now inquiring what reasonable force there was behind it. Certain things begin to stand out very clearly in the consciousness of the country; one sees them in the newspapers, one hears them in every talk between men who want to get at facts. There are real causes for popular discontent, and until these causes are removed it will be impossible, and it would be immoral, to expect stable political conditions. If the Republican party is wise, it will not use its victory as an occasion for partisan government; if it does, its rule will be short and its end inglorious. If there is any statesmanship among its leaders, they will take this opportunity to make a searching examination into the causes of popular discontent, and they will frame legislation to remove them.

The real trouble in the country to-day is not financial but moral distrust. There is a very widespread skepticism, in the first place, with regard to the integrity of our State and local legislation. One has to travel but a very little way and talk with but very few people to hear the forcible expression of this feeling from men of all classes. We are now beginning to reap the rewards of having wickedly permitted the boss system to thrive, for the result of the boss system is to destroy the confidence of the voter in the independence and integrity of the men who go into office under the direction of a mercenary leader. It follows as a logical consequence that a boss is not only a bully in the sense that he destroys political independence, but also because, by the very

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necessities of his position, he levies illegal taxes on persons and organizations. It is common talk in this State that a great many corporations have paid large sums of money to the political boss of the State for the purpose of protecting their interests against what is known as "striking" legislation. It may not be true, but it is generally believed, that the boss of each party, as each has in turn become dominant in the State, has practically bought and sold legislation in this State as one would buy and sell groceries. This charge has not been made merely by evil speaking partisan newspapers; it has been made by reputable men; it is believed by reputable men; worse than this, it is believed by the average voter, and especially by the workingmen. The result is a loss of confidence in the independence and integrity of State legislation, and that is one of the worst calamities that can befall a community. It is a calamity which has not only befallen New York, but a great many other States in all parts of the country.

This feeling is especially dangerous among the workingmen, who have come to believe that they are practically powerless when large sums of money in any organized form are interested in specific legislation. The poor man has come to feel that he stands no chance against the rich man when his interests and the interests of the rich man are in collision, in a committee-room or before a State Legislature; he expects in every case that the corporation, the trust, or whatever organized form capital may take, will carry the day. This feeling may be very unjust, and it is undoubtedly exaggerated, but, unluckily, it has a sufficient basis of fact to give it point and volume and intensity; and it is an extremely dangerous feeling to develop in any class of men. When any body of men begin to feel that the law means one thing for them and another thing for their better-placed competitors, there is bred a cynical distrust of political institutions which is the first step toward revolution. It is a common thing in this country to hear it said that it is useless to fight the corporations in the Legislatures or before local Boards. So long as that remark is made the country is not safe; for no country is safe unless every man in it feels that his interests are absolutely secure against all encroachment.

There is, moreover, as part of this general distrust, a feeling throughout the country that the great political parties are neither honest nor independent; that they are under the control, to a very large extent, of organized money interests. This may or may not be true, but that the feeling is general no man can question who has traveled extensively throughout the country and conversed generally with different classes of voters. It is no exaggeration to say that neither of the great parties has to-day any profound moral hold on the confidence and conviction of the country at large. The two parties have been tolerated in turn; neither of them is wholly confided in. The Republican party went out of office because of the popular belief that its affiliation with moneyed interests had made it a capitalistic party. The Democratic party went into office because the voters generally believed that their interests would be safer in its hands, because it claimed to be the party of the people—the party, that is, which should consider the interests of the Nation at large rather than the interests of classes. But the Democratic party destroyed itself when, in dealing with the Wilson Tariff Bill, it appeared deliberately to sell out its principles to great moneyed interests in the very hour when, after years of waiting, it had the opportunity to put them into practice.

The Republican party has now gone back into power, not because the country implicitly trusts it, but because it distrusted still more some of the principles and some of the men who were arrayed against it. But the Republican party to-day, as every observer knows who does not allow his partisanship to make him absolutely blind, is in office on sufferance by a relatively small majority, made possible very largely by the vote of men who are not wholly in accord with it. If the Republican party is to remain in power, it must destroy, root and branch, the suspicion of its alliance with great money interests. Its salvation depends on its refusal to be a party to any kind of class legislation. The American voter is not an Anarchist, a Socialist, or a Radical of any kind; he has no antagonism to wealth as such; but he has the inherited English and American sense of political fairness; he expects exact and even-handed justice between man and man, and he will

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have it. If in the end he does not have it, he will destroy the machinery by which law is made, and put other machinery in its place.

In a democratic society nothing is so fatal as loss of confidence in parties and lawmakers. It is this loss of confidence which more than anything else lies at the basis of the present condition of affairs in this country. It is this loss of confidence which must be removed before there can be any return of substantial prosperity. It is well to face these facts. There are signs that a great many Republican leaders are facing them. Nothing but the most stupid partisanship can make any Republican leader blind to the situation. To destroy the boss system, root and branch; to send to our State Legislatures men who will care for the interests of all voters without respect to their differences in condition; and to ally political parties with the interests of the country and not with those of classes—these are the things which are to be done in the next four years if the discontent expressed at the polls last November is not to triumph in some more radical form.

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The Best Explanation

During one of those periods in his life when Mr. Beecher was the object of a great deal of vituperation and misrepresentation, he was asked why he did not defend himself. He answered: "There is no defense against mud-slinging but moving on. If I can go fast enough, the mud will dry and fall off." There was sound philosophy in this concrete illustration. The strongest movement is always the aggressive one. It is a great deal better to show your faith by your acts than to defend it; to make clear what you want to do by doing it than to attempt to explain it in advance. The men who are concerned to make their motives clear and to make everybody understand precisely what they are going to do are not the men who achieve the largest and most lasting results. In fact, the man who is supremely interested in his work and absorbed in accomplishing it cares only in a secondary way for the popular opinion about it. He is chiefly concerned to get it done. If one is thoroughly satisfied that he is doing the best thing in the best way, he can very confidently trust for his vindication to the final judgment of his friends and the public.

Criticism of incomplete things, whose purpose is not fully defined, is general, but it has no value. The people are few who wait to get at the facts before they make a judgment; their judgments are based on impressions from day to day. In one stage they condemn the new house, and in a later stage they approve of it. The architect would best serve himself and his client by putting his highest intelligence into the plan and then leave its accomplishment to justify his thought. In like manner, if a man has an aim in life and is conscientiously endeavoring to live up to it, he would better not trouble himself much about the opinions of others. Those opinions will change from time to time as people understand more or less what he is doing; but if his aims and motives are sound, the time will come when what he has done will throw light on his whole past and furnish the very best explanation of the things which have not been understood. It is the fate of statesmen to go through storms of obloquy and abuse because they are unable, for reasons of policy, to make public at all moments the grounds on which they are acting. A Prime Minister or a President must sometimes remain silent when a word would clear the whole situation. In like manner, every man who has a plan in his life must expect at times to be misunderstood, but he can afford to wait. He has, in the first place, the approval of his own conscience, which is the only supreme tribunal this side of God; and he has also the assurance that in the end people will discover what he has aimed at, and will recognize the purity of his motives.

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The Vacation Fund

Previously acknowledged	$1,178 78
H., Rutherford, N. J	5 00
E. E. M., Boston, Mass	10 00
H. A. C. and C. E. C., Fergus Falls, Minn.	5 00
L. K., New York, N. Y	5 00
A. A. B., Cambridge, N. Y	10 00
To help some curable girls to Loomis Sanitarium	15 00
P. K., Brooklyn, N. Y	2 00
E. R. B	5 00
C. J. C., Greenwich, Conn	5 00
J. A. B., Malden, Mass	1 00
Jamaica, N. Y	1 00
J. S. T., Naugatuck, Conn	10 00
Total	$1,252 78

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The Spectator

A recent writer, whose name does not at this moment come to mind at the bidding, has divided the Christian, or at least the morally disposed, part of mankind into two classes, the good theorizers and the good practicers. It is an old division; those who "say and do not" have furnished the subject for at least one of the Gospel parables. But it came to mind on this wise: The Spectator was looking over a page or two of print, in which an acquaintance was sketching *con amore* a character of rare sweetness and patience as an examplar worthy of all imitation. But these were precisely the qualities in which the writer was deficient. Had one been obliged to think of cases of the most undignified and hasty petulance, abundance of them could have been furnished by this panegyrist of its opposite. Yet his encomiums upon the virtues which he lacked were none the less sincere and natural. Do we not all admire the achievement which baffles our effort? The boy stares open-mouthed at the performances of the acrobat. The surgery of the practiced hospital operator, the strategy of a masterly general, are a wonder to the inexperienced. *Omne ignotum pro mirifico:* mystery abuts upon miracle. This remark, however, does not reach the heart of the matter. Long before Juvenal wrote,

Virtue is praised and left out in the cold,

the fashion, still followed, had been set of making bows to God while serving devils.

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But the sort of character now in mind is not the decayed fruit to which the name of hypocrite is attached. Here is the young housewife, cook-book in hand, and wondering what is wanting to make the perfect cake that her mother baked. There is the boy who has memorized his rules in algebra, a-wondering how to state his equation, or to work out the value of x. The beginner in swimming or skating or bicycling is well up in theory, however down in practice. The Spectator charitably places in this class his acquaintance who eulogized the virtues in which he was lamentably deficient, through lack, probably, of the due effort to convert the theory of the thing into the knack of it. Knack! Is it not the secret of all art?

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Our psychological friends tell us that the nerve-cells of every child are at first a mere awkward squad, requiring long drill to make them properly align themselves, and react instantaneously in the right direction at the signal of command. Thus, under the will as drill-master, the scrawler of the first lesson in the copy-book, forming each letter with the laborious effort of concentrated attention, becomes the rapid writer with fingers working automatically, while the attention is set free to care only for the thoughts to be indited. Houdin, the juggler, tossing and catching balls, three or four of them in the air at a time, while reading aloud from a book, shows to what marvelous extent nature can be drilled into knack. Ask him for his theory of it, and he can only say, "Practice at it." Topsy's theory of her existence, "Spec's I growed," is, in fact, the true theory of the case. The brain-cells, whose nervous discharge produces such movements, have been made by constant practice to grow into the lines necessary for the movements.

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Undeniably this process is in certain lines slower and harder for some of us than for others. The Spectator is inclined to think that one difference between the genius and the ordinary man is a difference in the natural plasticity of the nerve-tissue, and its responsiveness in a given direction to the drilling and molding power of practice. One of the best of men remarked, "The old Adam is too strong for the young Melanchthon." One discovers in himself the refractory fiber of an ancestor, which only long soaking will soften somewhat, or the legacy of a semi-opaque tissue, which nothing that he can do will change from horn to glass. And so it seems that in certain lines some will have to be like the parrot who said, apologetically, that he could criticise better than he could sing; their theory will be better than their practice.

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But it is a serious question which remains, whether this difference must be admitted in the art of good conduct, as it is in other fine arts, such as music; whether patience and sweetness of temper must be classed with poetry, or accomplishments which, at least in the higher ranges, cannot become for everybody automatic. This the Spectator does not at all believe. High-pressure boilers will, no doubt, occasionally explode. Washington will now and then swear fiercely at damnable treason. For all that, the classification of men into theorizers and practicers in the school of good conduct is both fallacious and pernicious, if intended for what is more than temporary and evanescent in a process of discipline. The nerve-cells can be so drilled as always to react under the stimulus of a provoking word with a soft answer rather than a rough, or with silence instead of spluttering. Moral knack is attainable for all who patiently practice for it. And to all others the Spectator commends Oliver Cromwell's saying: "He who ceases to become better ceases to be good."

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General Francis A. Walker

The Man and the Economist

GENERAL Francis A. Walker, who died suddenly at his home in Boston on Tuesday, January 5, had probably attained high eminence in more fields than any other American of this generation. As a soldier he was brevetted Brigadier-General before he reached the age of twenty-five; as a statistician he reorganized the National Census Bureau at the age of thirty, and gave to it a reputation of which Americans may justly be proud; as an educator he raised the Institute of Technology, as a colleague has well said, "from a struggling technical school to a great scientific university;" and, finally, as a political economist he was easily first among his contemporaries in the impress he had made upon the scientific thought of the world.

HIS LIFE

The narrative of General Walker's life must begin with that of his father. In a way that is rare in the republic of thinkers, General Walker was the inheritor of his father's intellectual estate. His father, Amasa Walker, born in 1799, and educated in a New England district school, became before his death a teacher of political economy to the economic professors of European universities. Though successful in business in the city of Boston, he did not become the victim of what George William Curtis once called "that conservatism of prosperity which narrows the conscience and chills the heart." Democratic in his sympathies, he championed in the world of letters the convictions of the common manhood of New England, and the soundness of his heart was the illuminator of his judgment on questions of social justice. So far was his conscience from being narrowed that he became a leader in the anti-slavery movement, a leader in the temperance movement, and—one might almost say—the leader of the international movement for peace. Of the first International Peace Congress, held in London in 1843, Amasa Walker was the President. General Walker's breadth of view and strength of human sympathies were his by inheritance.

Francis Amasa Walker was born in Boston, July 21, 1840. Three years later his father removed to North Brookfield, Mass., and it was in the public schools of that village that General Walker received his early education. He was graduated from Amherst in 1860, and began the study of law in the office of Senator Hoar at Worcester. When the war broke out, he enlisted as sergeant-major. His promotion was rapid. First he was made captain, then assistant adjutant-general on the staff of General Couch, and, later, adjutant-general on the staff of General Hancock. For distinguished bravery and coolness on the field of battle he received frequent mention in the dispatches of his superiors. At Chancellorsville he was wounded, and at Ream's Station was taken prisoner. He succeeded in making his escape, but was recaptured and confined in Libby Prison until exchanged, broken in health, near the close of the war. To the end of his life he remained instinctively a soldier. He once remarked to a friend that he never looked out over a stretch of country without considering its facilities as a place of battle. This soldierly feeling, however, in no way lessened his passion for peace. There was no public enemy he was so ready to fight as war itself.

From 1865 to 1868 he taught in Williston Seminary, the well-known preparatory school at East Hampton, Mass. In the summer of 1868 he joined the staff of the "Springfield Republican." That journal now recalls him as "a slender, pale-faced, studious youth, who accounted it the proudest moment of his life when the late Samuel Bowles said to him, after some training, that he could be trusted to write leading editorials." In 1869 he became Deputy Special Commissioner of Revenue under David A. Wells, and a little later was placed in charge of the work of the Ninth Federal Census. It was here that he first showed his splendid administrative abilities. The census of 1870 was virtually a new crea-

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tion. Ten years later he was again given charge of the census work, and again extended its scope and bettered its quality. During the interval between these two great undertakings for the National Government he had been made Professor of Political Economy and History at the Yale Scientific School. His abilities as a teacher equaled his abilities as an organizer, and in 1891 he was made President of the Massachusetts Institute of Technology, where both of these abilities found a wide field of activity. President Dwight, of Yale, in speaking of General Walker's eight years' service in New Haven, said that his teaching always seemed "a labor of love." This was emphatically true. When he became President of the Institute of Technology, it was a somewhat narrow technical school. He at once broadened its curriculum by establishing a course of history and political economy. As a lecturer his manner was the furthest removed from that of the typical pedagogue. When he got fairly into his subject he talked rapidly and even excitedly, often walking about the floor in entire unconsciousness that it was school-boys he was addressing, or else in the true teacher's consciousness that an audience of boys was as well worth converting as any audience he could have. If an orator, as Mr. Bryan declares, is any man who "says what he thinks and feels what he says," President Walker was an orator in his class-room. His enthusiasm naturally communicated itself to the least responsive of those who heard him. As President his popularity was in proportion to his intellectual democracy. He respected the students and cared for what they thought, and they naturally loved him and revered the superiority he was so far from assuming. Under President Walker's administration the Massachusetts Institute of Technology became the largest scientific school in this country, and one of the largest in the world. There are now 1,500 students, 125 professors, and an endowment of $1,500,000. What is even more an accomplishment of President Walker's ambitions, the school has now a broad curriculum for the education of well-rounded men and women.

General Walker leaves a wife and five children, one of whom is a recent graduate of the School of Political Science at Columbia, and the writer of a thesis on the double taxation of property which gives promise that for a third generation the name Walker will remain an honored one among American political economists.

HIS ECONOMIC WORK

In the above summary of General Walker's life no mention has been made of his economic works, yet it was through these that his international influence was established. His first great work was on "The Wages Question," published in 1876. His book on "Money" followed in 1878, and his general "Political Economy" appeared in 1883. Besides these he has published two or three economic text-books—one of which, if we remember rightly, is used in both Oxford and Cambridge; a criticism of Henry George, entitled "Land and Its Rent," and a book distinctively upon "International Bimetallism," published last year. His first work made, perhaps, the profoundest impression upon economic thought—or, better, it made the greatest alteration in the conventional economic creed. Political economy, before the appearance of "The Wages Question," deserved the name of "the dismal science" largely because an artificially constructed "wage fund" theory had become the basis of its deductions. According to this theory a rigid fund was regularly set apart by capital for the payment of wages. The average wage was merely the quotient obtained by the dividing of this fund by the number of these laborers. This dogma, of course, lent itself to the Malthusian belief that wages could not be increased except by diminishing the number of laborers. It is dangerous to define the old wage-fund theory, as there is now a school of orthodox economists disposed to deny that their orthodox predecessors ever taught the doctrines which made Walker's "Wages Question" and the cognate parts of Henry George's "Progress and Poverty" seem iconoclastic. We do not care to enter into the discussion of a dead issue. It is enough to know that when General Walker laid down and sustained the thesis that wages were paid out of current production, and that labor created its own payment as it went along, this doctrine was received as an attack and finally accepted as a refutation of the wage-fund

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theory currently taught. The new doctrine was as important in its political as in its economic bearings. The orthodox economists had constantly emphasized the dependence of labor upon capital. General Walker in no way disputed the interdependence of these forces, but showed that labor was the force of primary importance. Historically it had preceded capital, and to-day it could create wealth without the aid of capital, while capital could create nothing without the aid of labor. Being paid, not out of a rigid fund set apart from capital, but out of the value of what it produced with the aid of capital, labor had a right to organize to secure favorable terms. General Walker believed as fully as any one that ultimately the highest interests of all classes were one, but he had as little patience as Lincoln with the notion that any class could be trusted to secure the interests of a class dependent upon it as well as its own. He not only championed the organization of labor, but on one occasion declared that a "vigorous self-assertion" on the part of the working classes was necessary to social well-being.

General Walker's book on "Money" deals with questions which are still "burning." Macaulay once said that the law of gravitation would still be controverted if it interfered with vested interests. Some of General Walker's doctrines do interfere with vested interests, and final judgment cannot be passed upon them while the controversy rages. It may at least be observed, however, that the bimetallic doctrine—of which he, next to Cernuschi, was the most distinguished advocate—has steadily made headway in the scientific world until to-day all of the most distinguished professors of political economy in the universities of Great Britain accept his main contentions. This book of General Walker, as well as the "Political Economy" which succeeded it, was notable for the strength with which it employed the historical as opposed to the deductive method of ascertaining economic truth, and also for the great fairness with which it stated the position of opponents. The ability to see and state his opponents' positions was one of the elements which enabled him to select his own with discrimination. His book upon "Money" has been attacked because it classifies paper money as true money. This position has been assailed as "Populistic" by the very classes which have recently insisted that bank checks—promising to pay any kind of currency—are satisfactorily supplying the world's need of an increase in the quantity of money. General Walker's proverb, "Money is that money does," bids fair to obtain universal acceptance. His definition of money has certainly been accepted as the authoritative one by the Encyclopædia Britannica.

Although General Walker was an earnest and thoroughgoing bimetallist, it is well known that during the late political campaign he vigorously and outspokenly opposed the free coinage of silver by the independent action of the Government of the United States. While his bimetallic views on the one hand brought upon him the bitter criticism of some of the radical and uncompromising advocates of a single gold standard—such, for example, as the New York "Nation"—on the other hand his opposition to Mr. Bryan and the free-coinage party was a disappointment to many who looked to him for arguments in favor of the use of silver as money, and his position was vigorously condemned by them. What his ground, so much misunderstood, really was is best indicated by the following plain yet sympathetic letter written to a well-known advocate of free coinage in New York City last September:

Dear ——:

On my return to my office, after a ten weeks' absence, I found your letter of June 29 awaiting me.

I cannot agree with you in your views regarding action by the United States alone in the free coinage of silver. I deeply feel all that you say regarding the wrong and injury which the world has suffered from the effects of demonetization; but I believe that any attempt at national action will simply make matters worse. In my humble judgment, if we should undertake free coinage, we should speedily come to silver monometallism.

Are you not, as is the case with most of us, insensibly influenced by the feeling that, if there is, anywhere in the universe, a wrong, there must be some way of righting it?. So, in the olden time, people used to say that "nature abhorred a vacuum;" but it was found that nature only abhorred a vacuum of about thirty-three feet in the case of water, and of about as many inches in the case of

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mercury. To-day most minds are greatly influenced by the idea that the moral universe abhors a wrong, in the sense that, if a wrong exists, there must be at hand the means of righting it. In the present case, people ask you if there is any other way of remedying the injustice done by demonetization; and, if you cannot show such a way, then they appear to think that action by the United States alone is thereby proved to be justified. For myself, I have to believe that wrongs may exist and persist, in this universe of ours, without our being able to attack them *directly*, except at the risk of doing more harm than good. If the proposition of the silver men were founded upon a rising scale, coining, say, at 25 to 1, and then at 20 to 1, and finally at 16 to 1, I should be disposed to think that the possibly evil consequences would be much mitigated, even if the chances of ultimate success were not greatly increased.

I am sorry to differ so widely from you on any economic question, as I have great confidence, not only in your right feeling, but in your right thinking, in general. But I can see no other prospect before us, if Bryan should be elected, than a panic, to start with, which would wreck both the commercial and industrial system on the track, involving a horrible waste of wealth and labor; and, in the final outcome, silver monometallism.

Very truly yours,

FRANCIS A. WALKER.

Boston, September 11, 1896.

HIS PERSONALITY

This letter was typical of the man—of his conservatism, of his liberalism, and, above all, of his courtesy. The recipient of this letter did not accept General Walker's view, but he remained none the less an ardent admirer of the man. And, after all, it is the man, General Walker, rather than the economist, whom we all care for. We of The Outlook who knew him but slightly feel this, and those who knew him intimately have sustained a deep personal loss. Of his personal qualities we shall not attempt to speak, but instead publish a letter received by a member of our staff from one of General Walker's Boston friends:

"We have taken him," says our correspondent, "as one of the things 'granted' here in Boston, like the air and the water and the Common and Edward Everett Hale, without stopping to think how elemental he was in our life, and how much we used him and admired him. He was as grave as a crusader and as sensitive as a woman, sympathetic always, and loving and needing sympathy, loving society and in it so much that one wonders when he did his stupendous amount of work. His industry, his attention to detail, the variety of his interests and capacities, were amazing. He gave himself to everything—one wondered how he did it. It was surprising enough to me when recently he took the Presidency of the Trustees of the Public Library, at a time when it meant so much revolutionizing work; but he did it, and he had just told Mayor Quincy he would organize the new City Statistical Department which the Mayor has proposed. He was not a radical man, was a frequent and sharp critic of socialism; but his economic work was all inspired by warm popular sympathy. He hated the tyranny of wealth, and you should hunt up his letters to the 'Evening Post' last October to see how he criticised it for its lack of bowels and utter failure to understand and do credit to the forces which created the Bryan movement. I spent an hour with him in his room at that time, and he paced his floor like a tiger as he talked about it, his eyes flaming fire, striking the table in the energy of his feeling. He talked for an hour and a half before our Twentieth Century Club hardly a week before election—a burning torrent of facts and eloquence, which we felt could have continued to flow just as powerfully till morning. Every shade of political feeling was represented, but there was not a single person, even in that excited time, who was not lost in admiration at his knowledge and his grasp, and his infinite superiority to any consideration of any impending election. He loved truth, he loved justice, he loved Boston and his old New England country home, he loved his friends, he loved his fellow-workers, loved his students and young men, loved the society of bright women, loved America and mankind, loved work—and loved all passionately. How he hated jingoism—this soldier! We rode down to Plymouth together, to hear Senator Hoar's oration, just when the Venezuela excitement was precipitated a year ago, and the newspapers and Congressmen were all rampant. I sat in the seat with him almost the whole way, and I shall never forget his denunciations of war, and the men who recklessly encourage it."

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The Theology of an Evolutionist

III.—The Problem of Sin

By Lyman Abbott

THE problem of sin is not to be confounded with the fact of sin. As to the fact there is no room for question. All the great dramatists have recognized it, in their portrayal of remorse, indignation, penalty, repentance, forgiveness, restoration. The great historians have recognized it, in depicting the struggle of righteousness with moral evil. Religious worship is largely founded upon it; for religious worship is largely an endeavor of the worshiper to rid himself of the present burden and the future penalty of sin. All government recognizes it; for certainly the first if not also the chief function of government is to protect the innocent from the sins of the sinful. He who denies the fact of sin denies the police and the prison, the temple and the priest, the battle-field and the martyrdom, Shakespeare and Æschylus. The problem is not, Is there sin? but, Whence comes it? If we are to cure a disease, we must know its nature and origin. What is the nature and origin of sin, the cure of which is alike the problem of government, education, and religion, of the courts, the school, and the church?

To this question there are two answers —the theological and the evolutionary. The theological is that God created man perfect, that man fell by voluntary transgression of the law which God imposed upon him, and that in consequence of that fall sin entered the world and poisoned the entire race, in one of three ways —for on this point theologians are not agreed: either because the whole race was *in* Adam as the oak is in the acorn, and sinned with him; or because the whole race was represented by Adam and is held responsible for his act, much as is a nation for the acts of its representatives; or because the whole race descended from Adam and inherited, by the law of heredity, his sinful nature from him.

The evolutionary answer to this question, What is Sin? it is the object of this article to give.

Man is an animal—about that there can be no question—a vertebrate animal, belonging to the class mammal, and by most scientists reckoned in the family of apes. And he has ascended from a lower animal. Whether the whole human race has so ascended is not absolutely certain—the so-called missing link has not been discovered—the fossil man is far removed from the highest ape. But, wherever the race came from as a race, there is absolutely no question that every individual of the race has passed through animal stages in reaching manhood. Embryology has established beyond all question, so far as accurate, scientific, microscopic examination can establish anything, that all animals begin in germs so absolutely alike that the finest microscope can detect no difference, and in proceeding from this germ each individual passes through successive stages of animal life. Whether the race did or not, each individual man does. He originates in a form nowise different from that of the fish, frog, bird, dog, and ape, depends upon the same contrivances for his nutrition and development in the earlier stages of his existence, passes through the successive forms of lower orders, is at one period of his existence in nowise distinguishable from the earlier form of the dog, a little later does not differ from that of the ape, and so proceeds from one state to another until he is born a human child. When the minister whose acquaintance with theology is greater than his acquaintance with science asserts that the notion that man has ascended from a lower order is pure imagination, he speaks without knowledge. The origin of the race is a matter of hypothesis; not so the origin of the individual. He is known to be derived from a germ indistinguishable from that of the lower animals. The process of his development is seen and known, not imagined.

We are animals, and we ascended from lower animals. Whether we like the fact

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or not, it is a fact. But we are more than animals. We all know that fact, too. There is a great gap between manhood and brutehood. It is shown by language, which no brutes use in any perfection approximating that of man. It is shown in tools, which animals do not to any extent employ. It is shown in the largeness of reasoning power, which immeasurably exceeds all reasoning power of animals. It is shown in the apparently illimitable development possible in man, while animal development halts at a clearly marked line. It is shown, above all, in the moral and spiritual nature of man—in his independent conscience, in his clear perception of right and wrong, in his sense of the infinite and the eternal, in his worship. Practically it may be said that there is no race of men on the face of the globe that has not something akin to worship, and no race of animals that has.

Man, then, is an animal, and has ascended from a lower animal, but is something immeasurably more than an animal. How did he get this something more? At what stage in his existence was it implanted in him? In what way? On this point the Church has never agreed. Theologians have been divided in opinion into four schools, giving four separate answers to this question. The first is creationism—the doctrine that into every man, at some stage of his existence, presumptively at the time of his birth, God, by a miraculous or supernatural act, implants the divine spirit. The second is traducianism—the doctrine that at some period in the history of the human race God breathed the breath of divine life into some remote ancestor, and that the race has inherited that breath of life throughout all subsequent ages. The third is evolutionism—the doctrine that this higher life of man, this moral, this ethical, this spiritual nature, has been developed by natural processes, as the higher physical phases of life have been developed by natural processes. The fourth is conditional immortality—the doctrine that the spiritual nature is developed and made dominant in men only as by faith they lay hold on God, and that there are men upon the earth who to all intents and purposes are but little higher than the animals, and will sink back into the animal and finally become extinct. Whichever of these views one holds, he may still hold that man is two men. He may think that the divine element is implanted in each individual at birth, or he may think that it was implanted in some individual at a certain point in the race development and has since been inherited by all his posterity, or he may think that it is implanted by a special act of divine grace, not in all individuals, but only in a certain elect circle—those whom God chooses, or those who choose to accept it—or he may believe that it comes through evolutionary process, growing gradually out of that which is not spiritual; but, whichever theory of its origin he entertains, he may be sure that this spiritual life exists to-day. We have the spiritual life—the life of conscience, faith, hope, love. On this fact religion is based; it does not depend on the question where this spiritual life came from, or at what point in the development of the race or the individual it began to appear. For religion has to do with what is and what is to be. It leaves science to deal with the past.

The evolutionist, then, no less than the creationist, believes that every man is two men. He believes that God made man out of the dust of the earth—that is, out of a lower order. Yes! even out of inorganic matter. He believes this none the less because he thinks he can trace, in imagination, the process by which during a long course of ages the preparations were made for the perfection of the animal man, and because he knows that he can trace by observation the process by which the individual animal man is gradually formed out of a germ indistinguishable from that of other animals. He believes no less than the creationist that God breathes into man the breath of a divine life. He believes this none the less because he thinks he can trace the process by which reason is developed out of instinct, and patience out of passivity, and sympathy out of imagining the troubles of others, and carefulness out of parental instinct, and conscience out of approbativeness, and honesty and honor out of self-interest.[1] In short, he believes that develop-

[1] See Drummond's "Ascent of Man," Chapter VIII., and Darwin's "Expression of Emotions in Man and Animals," *passim*.

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ment is a divine process as firmly as the creationist believes that creation is a divine process, and no less divine because it is gradual.

When this higher life is breathed into man —whether by an instant act or a gradual process is, religiously speaking, a matter of indifference—man comes under the law of the higher life. This law always is sovereign whenever, in the process of evolution, the lower passes into a higher stage of life. When the inorganic is taken up into the plant and made vegetable, it becomes subject to the law of vegetable life, and if it does not obey the law of vegetable life it sinks back into the inorganic—that is, it dies. When the vegetable is taken into the animal the vegetable becomes animal—that is, it becomes subject to the law of animal life. The cow does not become grass, but the grass becomes cow, and, being cow, becomes part of the animal existence and subject to the laws of animal life; and if the laws of animal life are not obeyed, that which was life sinks back into the inorganic again—that is, it dies. Similarly, when, in the process of development, man rises out of the animal stage and becomes a man, when he comes into the condition in which he knows the moral truth, and sees it, and is conscious of it, he comes under the law of the moral life, as the inorganic taken into the vegetable comes under the law of the vegetable, as the vegetable taken into the animal comes under the law of the animal. The human, the moment it passes the invisible boundary line and becomes human, comes under the law of the human—that is, under the law of God, under the law of right and wrong. Moral law is dependent, therefore, upon moral development. What is right in one stage of development becomes wrong when the individual has passed into a higher stage of development. The law of the animal is superseded by the law of the spiritual. This fact we all recognize. Gluttony is sin in a man; it is not sin in a hog. The more the hog eats and the fatter he gets, the better the breed. That is what he is for. It is not wrong for a bee to spend all his life in hiving honey for others to have when he is dead and gone. But men are made for something better, and if a man spends all his energy in heaping up millions for others to get when he is gone, he has dropped back into the conditions of the hive. It is not wicked for a bulldog to fight. The more pugnacious he is, the better bulldog he is. But it is wrong for a man to fight, save as the combative faculties are directed by conscience, and for noble ends. Prize-fighting is legitimate among bulldogs, but not among men. It is right for a peacock to spread his tail that everybody may admire him. A peacock is not a sinner, but a "dude" is. Thus, as men rise from the lower plane into the state in which they become conscious of moral law, they come under that moral law. We come to Mount Sinai when we come to the sense of right and wrong. Violation of this law is sin, and sin is fall, and fall is fall downward, not upward.

Did Adam fall six thousand years ago? I do not know, and—I desire to say it reverently—I do not care. Certainly if I found the story of a garden with fruit which, if a man ate, would make him immortal, and other fruit which, if he ate, would give him a consciousness of good and evil, with a serpent which talked to him, and with a God who walked in the garden, and from whom the man attempted to hide—if I found that in Greek, or Roman, or Hindu, or Norse literature, I would say, That is beautiful fable; I wonder what truth I can find in it. And I do not see any reason why, finding it in Hebrew literature, we should not say, That is beautiful fable; I wonder what truth is in that fable. Does that deny inspiration? No. Truth is more than fact, and God uses the imagination and the fancy as well as the historical faculty to reveal truth to us. Whether Adam fell six thousand years ago or not I do not know; but this I know—I have fallen. Every time my appetite has gotten the better of my reason, every time my passion has surged beyond my control, every time I have cared more for the opinion of my fellow-men than I have cared for righteousness and honor and truth, every time I have been more eager to get than to bestow—every such time I have fallen back into some kind of an animal; perhaps it was the bulldog, perhaps the peacock—but into some sort of remaining animal that was in me. I have fallen back. And that fall was not a fall upward.

We cannot grow from innocence to

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virtue without temptation, and we cannot know temptation without a possibility of sin—that is, of yielding to temptation. Sin is not a means to good. It is not a help in development; it is a hindrance. But temptation is a help; an indispensable means. The progress of moral development is from innocence to virtue, through temptation; for virtue is victory over temptation. An untempted soul may be innocent, but cannot be virtuous, for virtue is the choice of right when wrong presses itself upon us and demands our choosing. How can we have courage unless there is danger, and apprehension of the danger? How can we have patience unless there are burdens to be borne and a desire to remove the burdens? How can we have fidelity unless there is some trust to be maintained, and some temptation calling on us to leave the trust and be false to it? The scorn of goody-goody is justified; for goody-goody is innocence, not virtue; and the boy who never does anything wrong because he never does anything at all is of no use in the world. Temptation is struggle, and virtue emerges from struggle. And we cannot have the choice of right without the possibility of doing wrong; and choosing wrong is sin; and sin is fall; because it is choosing the animal from which we are emerging rather than the spiritual condition into which we have partially emerged.

Does this take away the reality—the awful reality—of sin, or remove it from our consciousness? It brings sin closer to our consciousness and makes it more real. A familiar story may illustrate this: The elder Dr. Tyng was very fond of children. He was preaching one Sunday in his Sunday-school room to his children. He was not an evolutionist; he lived before the doctrine of evolution was known; and as he was a very orthodox clergyman, it is not probable that he would have been an evolutionist if it had been known. Nevertheless he was preaching evolution without knowing it. He said to the children: "There is the serpent, who goes in sinuous, crooked ways—that is the liar; there is the hog, who eats and eats, and cares not for anything but eating—that is the glutton; there is the little boy or girl who likes to pass before the glass and see how beautiful he or she is—that is the peacock; and there is the passionate child who cannot control his temper and flames out on every provocation—that is the tiger." When he had finished his sermon he took his hymn-book and announced the hymn, and the children started not all together, and his face flushed up, and he struck the book a blow, and cried out, "Stop! stop! stop!" and a little girl back in the room, standing on the pew, reached forward, and, pointing her finger, called out, "Tiger!" Dr. Tyng laid down his book, walked down the aisle, and took the little girl in his arms. He loved little children. No girl would have come to his arms under those circumstances if she had not known his love. He brought her back to the platform, and, holding her in his arms, he said, "Children, she has told the truth; I have been fighting the tiger all my life, and I have not got control of him yet; do not let the tiger get control over you." If a minister who is orthodox of the orthodox desires to bring home to children the fact of sin, and a little girl understands the preaching and has it brought home to her, and the preacher is preaching evolution, is it not right to say that the doctrine of evolution does not take away the consciousness of sin?

It brings that consciousness nearer. The origin of sin does not lie in remote history. Sin is not a strange, mystic fact. Every man is two men—a divine man and a human man, an earthly man and a superearthly man; he is linked to the lower, out of which he is emerging; he is linked to the upper, toward which he is tending. We carry the animal with us. When we indulge our appetite, or our greed, or our covetousness, or our pride, or our vainglory, or our selfishness, we are falling back into the animal, from which we are not yet emerged. Every man is two men—a centaur, part animal, part man. Some have almost outgrown the animal, and some have a very small man's head on a very large beast's body.

"O wretched man that I am! who shall deliver me from this body of death?" I have read a tragic story of a Russian prisoner working in the mines chained to a fellow-prisoner who died, and for forty-eight hours he remained in that mine chained to a corpse. So Paul says of himself, I am chained to a corpse: who

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shall deliver me from this dead body? One may be an evolutionist, he may believe that the individual emerged from a lower animal, he may believe the whole race has emerged from a lower animal condition, and yet he may believe that in this emergence every individual comes under divine law, and that every violation of that divine law is a sin, and every sin is a falling back into the animal condition, and the only hope of himself and the only hope of the race is in the power that shall lift him up and out of his lower self into his higher, truer, nobler self, until he shall be no longer a son of the animal, but in very truth a son of God.

The Fate of an Ex-President

A Possibility

By Condit Crane

IN the early part of the twentieth century Ralph Swayne was elected President of the United States on a Coalition ticket, with Anti-Monopoly as the essence, and various radical fads as the minor constituents of its platform. Swayne was a young man who had barely attained the constitutional qualification of age. His prominence was mainly due to the fiery aggressiveness of his character, exhibited as it had been for ten years at the hustings and on the lecture-stage, in a bitter fight for that universal change which he was pleased to call reform. For the rest, he was a lawyer of good standing, though independent of his practice through ancestral fortune; one who had many friends from a certain sweetness of disposition, and many enemies from a candor not at all discreet.

Of course during the campaign Swayne was lauded as a statesman and denounced as a demagogue; but, owing to that normal misinformation regarding candidates which is inculcated by the fulsomeness of biographies and sustained by the exaggerations of the press, one deficiency in the man escaped notice. He was absolutely without business experience, and, though capable of formulating abstruse financial theories, as inept in the care of money as a child.

Swayne's administration was not generally regarded as successful. Coalitions rarely outlast the bridging of the crisis which provoked them. He was soon a man without a party, and with a Congress contemptuously hostile. The country was unusually prosperous, and so the evils shrank against which he had fought. At all events, none of his predictions had come to pass, and yet all of his proposed remedies had been repudiated. And so the people at large grew indifferent to him.

Swayne's enemies, however, were not neutral. He had led them a merry dance, with the piper looking to them for payment. He was too young and vigorous not to be reckoned with as a private citizen. During the early part of his term a coterie of capitalists made indirect overtures to him, whereby he might gain a "pot of money" without in any wise compromising his official position. The apathy with which he ignored the bait revealed him as an irreconcilable who must be either endured or crushed. Now, endurance is a culpable weakness peculiar to the poor.

It came about during the latter half of Swayne's administration that there was a growing distrust of him in conservative circles. Such a sentiment, if manufactured, was not hard to create. The man in his winged utterances had often been impulsive, like every orator advocating for effect what his judgment would condemn as imprudent. The resignation of his Secretary of the Treasury, too, gave rise to sinister rumors. And then it was whispered that the President had lost the bulk of his fortune through the blind obstinacy with which he had clung to ancestral investments. The minor detail that the coterie of capitalists had assisted by wrecking two railways and a bank was not even mentioned.

At this time the civil service of the Nation was absolutely non-partisan; and so Swayne, had he possessed the tact, could not have strengthened himself through patronage. In the selection of

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his Cabinet he had adopted but had not followed Lincoln's example. He had chosen his rivals as advisers, but had failed to make them friends. Indeed, the resignation of the Secretary of the Treasury, already referred to, had been due to a private difference, though that crafty politician suffered the impression to go forth that he had opposed the incendiary designs of his chief. As for the other members, they remained, but sullenly; envying Swayne for his pre-eminence, belittling him for his youth, and hating him for his independence.

Congress, as has been said, was never of the President's political faith—it well-meaning vagaries could be thus dignified. Most men would have accepted the inevitable, and, realizing that they could not force their nostrums, would not have tried. But Swayne was not so judicious: he continually besieged the two Houses with messages not always couched in diplomatic phrase; and even at receptions he could not refrain from pointed questions and one-sided debates. These peculiarities isolated him from those friendships which Presidents make and find of use in their future careers.

Little Mrs. Swayne was pretty, vivacious, and well accustomed to entertain. The White House was unusually gay under her mistress-ship. And yet Swayne's integrity was so uncomfortably acute that he refuse to avail himself of such contingencies as extra servants, flowers from the Government hot-houses, the Marine Band, etc., which had long since been at the command of the Chief Executive. There was a principle involved which must be maintained; and yet it never occurred to him that in living beyond his means he was violating another of greater importance. For Swayne had never considered either his means or his living.

From all these singularities, it happened that when Swayne passed from the Presidency into private life, he was not only unpopular but feared; with few friends, and those passive through his rigor; with many enemies, and those active through his indifference; without wealth, and yet unfitted to either comprehend or withstand poverty. What, then, was to be the fortune of the first citizen of the land?

Swayne came to New York City and opened a law office. People who didn't know shrugged their shoulders, and said, "Oh, he'll be a billionaire in a few years." Had they given the matter further consideration, the style of his living would have been proof positive of this prosperity; for he had an exalted idea of the obligations of his dignity, and his wife had even a greater one. Thus he had taken a fine house, which was furnished and conducted with all that lavish disregard of detail natural to those accustomed to say "come" and "go" and meet with implicit obedience.

Swayne's conception of the duties which his high office had imposed entered into his professional life. To his mind, an ex-President should neither squabble nor dicker; he might address a Court, yes, but on some weighty constitutional or international issue; for the rest, he should be a counselor, studying out, in the quiet of his library, the equities of vast interests.

But, as may be surmised, vast interests did not seek the ex-President. Even without the manufactured distrust, it was natural that they should not. The man's qualifications, as exhibited before his candidacy, had shown as flamboyant; he had been a pleader, an advocate, one fitted to move juries and lead witnesses. Was there any reason why vast interests should place themselves at the disposal of his positive inexperience and probable rashness? Yes, there was one sufficient reason, and that Swayne promptly repudiated. It became known that he had returned several large retainers on the assumption that his services had been sought for the influence of his name; and thereafter no large retainers were proffered. If men will be quixotic, they may ride away by themselves.

Power is a dangerous gift; its continuance leads to madness, its cessation to debility. It insidiously perverts the normal view, teaching its possessor that he is an exception, and that what might happen to the ordinary individual can never come to him. It may be said that Swayne should have at once perceived his condition and have done something to avert its consequences. Would a former President of the United States, one who had creditably decided domestic and foreign questions of vital import, fail to appreciate

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that he was running behind? Preposterous! And yet such was his insensibility, and it was so natural as to be inevitable.

Swayne had no business instinct; he had deposited money when received, he had drawn it out when wanted, and there had always been a sufficiency. Thus he had come to regard it as he did the air or the sunlight—as something commensurate to his needs. He was, moreover, tenacious of purpose; to this attribute he owed his past success, and was not that dazzling enough to sweep away all shadow of failure? In his mind's eye, he himself was ever an imposing figure, delivering an inaugural address or receiving embassies in the East Room. Why should he not have a superstitious faith in his star? An old nurse had predicted many great fortunes for him; before his years were half spent the greatest of them all had come to him. Remember that this man, though in some respects wise, and in more respects learned, was in no respect prudent. That is a qualification which is rarely acquired before forty, save through hardship. Verily, that old nurse would have done better by Swayne had she given his infantile nose an aquiline twist.

Little Mrs. Swayne, on her wedding-day, had been a sweet, unassuming girl, whose ambition culminated in a bow-window and an upstairs dining-room. During the succeeding years her only development had been in ideas, and those had progressed geometrically. Is it any wonder, then, that her head was turned by her husband's career, and that if events lost their proportion to him, they became mere mirages to her? Consequently she conducted her New York home as she had the White House: she rang the bell and ordered. Tradespeople were honored to serve an ex-President, the more so since they found that their bills were never examined. True, they were not paid either; but then there was no sense in hurrying the great; the only way was to make such additions as to cover compound interest. And so there was waste up-town and rust down-town.

One day there was a quiet sensation in financial circles. It was rumored that a judgment had been entered against ex-President Swayne. The commercial agencies confirmed the report, with the particular that the claim was for groceries and amounted to $1,100. That satisfaction of this judgment was recorded the following day had no effect in stifling indignant comment. "Disgraceful!" muttered one magnate. "The man must be crazy!" protested another. While the coterie of capitalists chimed: "What did we tell you? He is devoid of all responsibility."

Troubles now pressed tumultuously on Swayne. That judgment, which had been taken only because he had miscalculated the day when it could be entered, was the signal for a grand assault along the line of his indebtedness. There was a volley of bills; there was a Chinese din of duns. When he sought his bank for accommodation, the president eyed him severely. "We should have been proud a month ago," that worthy explained; "but under the circumstances"—and he shook his Jove-like head. As the poor ex-President hurried away, bewildered by the impossibility of such a man as himself being thus spoken to, he overheard this whispering from the eager-eyed clerks: "They say Swayne is on Queer Street," said one. "I should think so, indeed," sneered another; "why, he doesn't pay his vegetable-man." "Ah, that's the last stage!" mused a third; "why, even a dead roast looks after his table."

Of course an ex-President, however reserved he may have been, has some acquaintances who feel grateful to him. There was a meeting of a few such former associates of Swayne's, with the result that a committee called on him with the proffer of a loan of $10,000. The old fire returned to the man's eyes; his port swelled majestically. "I know of no reason why I should permit such an intrusion into my private affairs," he replied, frigidly; "and I cannot but regard it as an impertinence." Hardly had the door closed on the wrathful delegation—one and all engrossed with shaking the dust from their feet—when through the rear entrance there advanced a creditor bootmaker, obsequious, incredulous, and abusive in turn, as he learned the astounding news that an ex-President could not pay his personal debts. As the last notes of Crispin defiance died from the landing without, Swayne sat at his desk with his face on his arms.

To say that little Mrs. Swayne was

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overwhelmed by the rush of disasters only reveals the paucity of speech. In a day she was swept adrift from the moorings whereby her amiability had been secured. First, the ice-man refused to leave his wares. Next, the gas-man made a stern trip to the cellar with a wrench. Then the servants in a body, with an oratorical butler at their head, presented their demands, or, in lieu thereof, their warnings. And, as a culmination of woe, a Sheriff's officer rang the bell so persistently that the poor woman was forced to answer, and thus learn that he purposed making a levy on the household effects. Is it any wonder that when Swayne returned home a white-lipped, wild-eyed creature met him with the shrieking inquiry, "What does all this mean?"

"It means, my dear," said Swayne, gently, "that we are poor. Our expenses have been too heavy for us; we must go elsewhere and economize until I can get on my feet again. But I am sure that we shall still be happy together."

"But my things; they have no right to take my things!"

"I fear that you have no right to them. I cannot conscientiously say that I gave them to you; though I fully intended—"

"Fully intended? And you would let your own wife be robbed for a scruple? What manner of man are you? Once President of the United States, and yet unable to pay your bills! Where are your friends? Won't any of them help you?"

"I had the offer of a loan of $10,000 to-day," replied Swayne, slowly; "but I'm sure you'll agree with me that I could not consistently accept it when my future is so doubtful—"

"Don't speak to me; don't come near me!" cried little Mrs. Swayne, shrinking from him; "I'm afraid to live with a man who is such a mammoth fool. Think of what you were and what you are! What will people say? Oh, I am half distracted! Stand aside; I'm going to my father. At least he will care enough for me to keep me from the street!"

Again Swayne sat with his head on his arms as he heard the footsteps of the woman whom he had raised to the highest position in the land on the stairs, on the stoop, on the pavement below; as he waited in vain for their echoes to break the silence of loneliness.

Swayne's awakening was unto despair. There was a horror on him—the horror of possible dishonesty. He ruthlessly reviewed his career, recalling how hard and high he had been in his pretensions, never admitting an excuse for a foible, never making an allowance for human weakness. He had raised himself on a tower of impeccability only to fall headlong into a ditch where beggars were groveling. Not for one instant did he consider the chance of saving anything; his sole determination was to prove to the world that whatever he had sown he would uncomplainingly reap. With such a debtor, creditors have a swift and easy time. There were no answers to complaints; no affidavits in opposition to attachments. In a few days the house up-town was vacant and in an agent's hands; the office down-town, with its futile library and more futile goodwill, had gone to those who were attorneys in fact as well as at law; and Swayne was a wanderer on the face of the earth, without a cent in his pocket, and devoid of possessions save the clothes on his back.

So bewildering in its rapidity was this transition that those who heard rumors regarding it refused at first to give them credence. Then with confirmation came conjecture. People said that there must be something wrong; the man was a defaulter, or involved in some dreadful social scandal. Hadn't his poor wife been forced to leave him? An honesty which was at the same time uncompromising and impracticable was a solution too alien to the age to be considered. So there was the suspense of incredulity and doubt, while all the motive-seekers in town were on the scent.

Swayne also was bewildered, as if from a fall or a bludgeon's blow. It seemed as if, in the mad haste with which he had stripped himself, he had torn away his main characteristics. The successes of the past, the dignity acquired from his mighty office, the firmness which had been adamant against loss or gain—all these were as empty as the visions of a dream in comparison with the enthralling sense of shame. The man, whose eye had been

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as clear and fearless as a falcon's, skulked, shunning the light of day. Perhaps other natures, which now seem so strong and self-reliant, would also prove to have been dependent on circumstances, were all the requirements of life, together with the consolations of love, suddenly swept away. Many a hero is sustained by bulk rather than by strength!

One night Swayne trudged aimlessly through the streets. He was hungry; he was weary; he had no place to lay his head; and did he but lean against a railing, he encountered some policeman's gruff "Move on." An ex-President of the United States had become a suspicious character! And, indeed, none of that sanctity which doth encompass a Ruler was apparent. The man was unshaven and ragged; his hat hid his face far better than his shoes did his feet. And his bearing responded to his dress. After all, is not dignity a matter of tailor measurements? How shriveled an atomy was Louis XIV., for instance, when Thackeray had pulled off his regalia!

Swayne shuffled along, unnoticing and unnoticed, a private in the vast army of misfortune which ceaselessly marches through but does not occupy a great city. The merciful apathy of privation permeated him—he was in the world, but not of it—as if he were a shade shut out from both heaven and hell. And yet, from the din, there once and again came a note like an echo from a forgotten life. What was it that the newsboys were crying that in some way seemed to touch what had once been his pride? Swayne stopped short and listened. Yes, there it was again! "Disappearance of ex-President Swayne! Buy the extra about the supposed suicide! Terrible sensation!"

Swayne looked about hopelessly. He would like to know what the people said; he would like to find out just what he had done. Perhaps, too, the account might yield some suggestion which would be helpful; for the press was never shattered in reason from the breaking of its heart. But what should he do to get a copy? Alas! when had money ever seemed so precious as now did the necessary cent? Just then a little shop-girl, pressing forward, murmured, "Poor man, I'm so sorry for you!" and slipped a small coin into his hand. Intent only on tidings of himself, Swayne called a boy and bought a paper.

The ex-President stood under a street light and read a farrago of lies: the first explosion of excited scandal, the exuberance of malice and gratified envy, full of recklessness towards one who had become impotent, and of faith that might could make the foulest wrong right. His motives were misconstrued, his actions distorted; and out from the cleanliness of his life were caused to ooze all those sins which civilization had made so common. No one thing struck Swayne acutely—they all seemed a part of the cold and hunger and gloom—except this closing paragraph: "It is supposed that the missing man has suicided—an escape from degradation which those who were once friendly to him fervently pray may have taken place."

Further degradation! Swayne looked down into his palm at the change which the newsboy had returned. Yes, there was need of prayers for an escape when he had sunk so low as to accept chance charity. "Move on there, my man," ordered a passing policeman; and the ex-President did move on to the shadowy pier and the darkly flowing river.

The public revulsion which followed was as intense as it was futile. Meetings were held; Swayne was eulogized as a sage, a patriot, a martyr; and to him who had been denied bread, a score of monuments were voted—that the Scriptures might be fulfilled.

But the disgrace was too national to be thus readily resolved away. From every land came hisses of shame. "Republics are ungrateful," was the cry; "they exalt, but they do not sustain. They set apart, yet they do not protect. The Mighty Dollar has not even the pride of decency."

The lesson was so severe as to be effective. For once the country threw off that torpor which had long been the sole characteristic of its sense of propriety; for once it appreciated that the obligations of high official station are mutual. As speedily as could be, measures were adopted providing a suitable income for ex-Presidents, and imposing on them such an advisory capacity as redounded not only to their dignity but to the common weal.

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Professor August Weismann

By Herbert Ernest Cushman

IN May, 1894, Professor August Weismann delivered the Romanes Lecture at Oxford, England. Professor Weismann's notable predecessors in this lectureship had been Mr. Gladstone in 1892, when the lectureship was established, and Mr. Huxley in 1893. As on the two previous years, the Sheldonian Theater would not half accommodate the London and Oxford people who desired to get seats. This went to show that, although Professor Weismann was a specialist and a technical scholar, he could vie in popularity with England's two brightest thinkers. Professor Weismann's subject on that occasion places pretty clearly before us his life-problem—"The Effect of External Influences upon Development."

It was extremely interesting to me to see the scientist in his own laboratory in the University of Freiburg, and at his home. His picture shows him to be of the mature age of sixty-two, but in some ways he appears much older. His once straight figure is now bent, and the color has departed from his cheek. During his lectures in his class-room he has the appearance of a once very strong man who has been overworked, for the effort to inspire his lectures with enthusiasm lacks the spontaneity that would come from a younger man. Yet his lectures are always interesting, even when he deals with the most technical subjects. and his classes are the largest in the University, for he has that simplicity of statement that can come only from a long acquaintance with his subject.

Professor Weismann was born in Frankfurt-am-Main on January 17, 1834. He studied medicine in Göttingen, and took his degree as a physician. He practiced this profession for a long time as court physician to one of the Archdukes of Austria. He then turned his attention to zoölogy, and has been professor at the University of Freiburg in Breisgau for about thirty-three years. "Larger cities have advantages, of course, but I shall never leave Freiburg," he said. "Besides, few places can vie with Freiburg in beauty."

Had August Weismann published only his numerous papers on the development of crustacea and insects he would never have been invited to give the Romanes Lecture of 1894, for the world would never have heard of him. The world knows him, however, as a daring theorist, and to go from his lectures on zoölogy to those on the theory of development is like going into another world. The books that have given him fame have all been published since 1883, and contain what is now known as Weismannism.[1] The theory that has been developed in these essays has been pushed into more prominence in the English-speaking world by the controversy between Mr. Herbert Spencer and Professor Weismann upon the points embodied in the theory. It will be my purpose now to state as briefly as possible the Weismann theory of heredity in its historical setting.

The Evolution Theory, so called, is not a sudden "fad" that has made the nineteenth century crazy; nor has it been applied alone to the history of animals (zoölogy), as some people think. The student of philosophy likes to point out the naturalness with which the evolution theory has grown out of the eighteenth century, and how it has been applied to all sciences. What philosophy preceded this nineteenth-century evolution theory? you ask. Idealism, I answer. Who were the philosophers? Why, the dried-up, immortal Kant, the law-despising Romanticists loving each other's wives, the Puritan Fichte, the hair-splitting Hegel. The idealists emphasized two sides of life: (1) the great subjects of Being and of Identity, of God, of immortality, and of the soul; and (2) the historical nature of the matters of daily experience out of which the great subjects of the first class really come. Modern thought takes up the burden that idealism lays down, but it lets the great matters of God, immortality, and

[1] The philosophical works of Weismann are as follows: "Concerning Heredity," 1883; "Concerning Life and Death," 1884; "Essays on Heredity," 1884; "Amphimixis," 1889; "Continuity of the Plasm as the Ground of the Theory of Heredity," 1892; "The All-Sufficiency of Natural Selection," 1893; "The Romanes Lecture," 1894; "Essays on Heredity and Natural Selection."

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the soul go; and it calls itself evolutionary because it discusses *historically matters of experience only.*

The battle of Waterloo marks the downfall of Napoleon and the beginning of modern science. Since that time classical philology, general literature, mediæval traditions, law, Christian theology, and everything under the sun, have been studied historically—that is, as evolving from something else. The historical study of animals has thus had its place. Lamarck (who, by the way, lived out of his time and in the eighteenth century), Darwin, Spencer, and Weismann mark the successive stages that the evolution theory in zoölogy has advanced. One knows the Weismann theory only as one knows what these men before him said. First, Lamarck—development of the race has taken place through the effort of the individuals. The giraffe has a long neck because successive giraffes have reached for food on high trees. Then Darwin—development has taken place, not because of effort, but because the environment kills the unfit and encourages the fit, allowing it to survive. The giraffe has a long neck because among the children of giraffes only the long-necked ones could reach the fruit, and of successive generations of giraffes only the long-necked ones lived to propagate. Next Herbert Spencer—who takes up cudgels for the Lamarckian principle, and tries to establish the old notion that evolution comes from effort on the part of the individuals. Lastly, Professor Weismann—who carries the Darwinian position to its logical conclusion. But he goes further than Mr. Darwin. Darwin had proclaimed the process of evolution to be mechanical, for nature kills the short-necked giraffes and lets the long-necked giraffes live. But Weismann says that even then *there would be no development unless* there were a spontaneous, innate tendency in the blood of giraffes to become long-necked. Nothing is of avail after the giraffe is born. All depends on the germs in the parents.

This is the famous theory of the *non-inheritance of acquired characters.* It is as mechanical as a living process can be made. Nothing is inherited that is acquired in life—no habit, good or bad. The children's teeth are *not* set on edge because the fathers have eaten sour grapes. The son inherits from the father only what was *born in* the father, or, to use the scientific phrase, what is congenital in the father. All depends on the way the germs act before birth, and human life is subject to a caprice that acteth as it listeth. In this century of pessimism, I know of no theory more pessimistic than the Weismann theory of heredity.

It must be said, however, that Professor Weismann in the last few years has altered his position and given way at many points which he had previously defended with great positiveness. Professor Lloyd Morgan, of Bristol, England, and Professor Cope, of Philadelphia, have lately obtained the public ear in this matter, and the present contending parties in the biological world are called Neo-Darwinians and Neo-Lamarckians.

A Triumph of Modern Journalism

By Lillian W. Betts

THE father died when the three daughters were twelve, fourteen, and sixteen years of age. The neighbors all bemoaned the fact that at least one of the daughters had not been a son. When one had the temerity to suggest this to the widow, she rose in wrath. Any one of her girls was worth two boys. She'd seen enough of mothers left with boys. Girls were good enough for her; and, anyway, she hoped she was Christian enough to bow to the will of God. The father had been a day-laborer, honest, industrious, and sober. Bride and groom, they had come seventeen years before into those rooms, furnished by the savings of the bride—she had been a cook for several years—and the same rooms witnessed the funeral of the husband and father, a middle-aged man, quiet, with no cronies and few friends. The wife and mother was stunned by the blow. She had managed to live on her husband's earnings, but there were no savings. She must begin to work herself. The oldest daughter resented this. She would not have her mother work. She was a favorite in the shop

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where she had been employed for two years. She asked for a place for her sister, and got it. In a month's time there was an increase in her own wages, and the first ray of light came into the darkened home. The wages of the two girls would keep the home. The black dresses would last some time.

At the end of two years the elder daughter was made forewoman at ten dollars a week, and her first thought was to keep her younger sister in school another year. She was a member of a working-girls' club, and she had learned much of the value of education in the business world, as well as of its pleasures.

The mother's head was held high as she told of her daughter's advance, and increase of wages. There was a fine scorn in her voice as she asked her neighbors to show her a son in the neighborhood earning ten dollars a week steady at twenty. The forewoman felt her superiority, and the young men, who were free and careless with the other girls, soon learned that they were not objects of interest to this, to them, "new woman." This atmosphere of superiority seemed to envelop the whole family, and they were thought proud. The "little one," as she was called, was kept at the Sisters' school, and proved a bright, attractive pupil. Stern were the older sisters if she did not give her evenings to "her books." The mother, to whom she was always the baby, gave her liberties the older ones never had, and this was the bone of contention. The "little one" grew restless. One by one the girls she knew had gone to work, and were independent. "Katy had no education, and still she was earning ten dollars a week," was the "little one's" argument against education. The "little one" at last did not appear one afternoon after school. At half-past six she appeared and announced that she had a place at three dollars a week. The defiant toss of her head, the light of rebellion in her eyes, told Katy that her ideal for this young sister would never be realized. The "little one" was the victim or the product of her environment. She had got her "place" through a neighbor's daughter, and it was about as good as a girl of her age could expect to get. When the busy season began, Katy would get a place for the "little one" with her, and the three could go to and from work together. The "little one" refused to leave her place when the busy season with Katy began. "Katy bossed her too much," was the reason she gave her mother, and the tears in the "little one's" eyes brought the mother to her side. Two years went by. The "little one" had engagements for almost every evening. She was clever with her fingers, and the hats and waists she made were marvels to her mates. Her laugh was the gayest, and the home was a meeting-place for the "little one's" friends; they were always welcome. But suddenly a frightened look crept into the "little one's" eyes. She never laughed, and when she smiled it went to her mother's heart like a knife, there was such sadness in the smile.

It was late November. The older girls were at home. The table was ready, but the "little one," who was always home first, did not come. Katy put on her hat and went to the neighbor's whose daughter was the "little one's" chum. She was too clever to ask about the "little one." There had been in her heart a dread for weeks. She made her call, and was met by the question, "What's the matter with the 'little one'? Why is she not at work?" Katy never knew how she got out; she only knew she had not betrayed the "little one." She locked the door when she got home. That night three ashen-faced women sat beside the stove. The light was put out at the usual time. They were very shrewd. Sunday, the next day, they went to early mass, meeting questions about the "little one" by answering that she was better. Monday morning glaring head-lines faced Katy as she purchased her usual penny paper at the ferry. A young girl, who refused to give her name, had died at one of the hospitals. No means of identification. Her hair had recently been cut off close. The body was at the morgue. Yes, Katy worked all day. Her sister had been left at home to protect the mother from visitors. To the neighbors the "little one" was ill with a cold.

That night two young women, closely veiled, went to the morgue to see the body of the unknown girl. They knew her, for one of them cried out when she saw the body. The two stood a short time, and then went out to confer. One of them came back to say they knew the

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girl, and wanted "to bury her decent." An undertaker would come in the morning and take charge of the body. They would not come. Into the night went the two sisters. It was after midnight when they opened the door of their home. A broken-down old woman, with gray hair hanging down her face, met them. Her hands were raised in protest against the story she saw in their faces. They knelt beside her, and in whispers broken by sobs the story was told. The "little one" was dead, and who destroyed her would never be known. She had tried to hide it, and died. She came alone to the hospital, sick, in the early morning, and had been taken in. Yes, her hair was gone. Probably she sold it to help herself in her trouble. How secretive and shrewd did this group of innocent women become! Their lives had been as open as the day, but they could lie without changing color to protect the family name. The question as to how they should explain the "little one's" continued absence did not occur to them. They thought only of to-day. The mother, in her simple black bonnet and shawl wrapped about her shoulders, sat holding fast to the arms of the rocker in the early gray dawn. Her eyes were fixed on the gray sky. She was glad the sun would not shine that cruel day. Katy, with her gay Sunday hat, and the sister, dressed as if for an outing, knocked at the neighbor's door and announced that the "little one" was sleeping. They were going out to get mother a cloak; would the neighbor listen if the "little one" called?—and then they locked the door lest the neighbor should be moved to enter without being called. The three women took the car that went to the shopping district; they changed, and took the car to the suburbs At the gate of the cemetery stood an empty carriage. Stumbling and moaning, the old mother was helped in. She realized at last what had come to the "little one." They sat an hour with the curtains drawn. In the warm office stood a young man, very wide awake and energetic. He was well booted and gloved, and bore the evidences of refinement.

At last there appeared a hearse without any carriages. Katy saw it, got out, and motioned to the man on the box. There was a heartrending groan as the door of the carriage was closed and it followed after the hearse. Slowly the little procession wended its way to the place where the cheapest graves are. Not far behind it walked the alert young man, with an expression of triumph, success, in his face. The hearse stopped near an open grave. Two girls helped out a broken-hearted mother, and they stood while the grave was filled. The young man stood not far away on a knoll. He had a very good position for his purpose. He could see every movement and hear every sob. The three entered the carriage, left it at the entrance, and returned by the street-cars to their home. The alert young man sat in the same car, changed when the mother and sisters changed. When they entered their home he followed, lest he should make a mistake in the number of flights of stairs they lived above the street. As he left the house he carefully noted the number. The woman who kept the grocery-store next door, in great innocence, gave him the name of the family on the fourth floor, and wondered who the fine young man was who asked so many questions. "Shure, was Katy to be given a bigger job? She deserved it. She's a fine girl."

The evening edition came out in triumph:

THE UNKNOWN GIRL

FULLY IDENTIFIED.

FOLLOWED TO THE GRAVE BY HER MOTHER AND SISTERS.

Great is the triumph of modern journalism! The neighbors came, white of face and gentle of manner. "God comfort you!" The blow had fallen. They had not saved the "little one's" name. A week later the home of twenty years was empty. They would hide their shame among strangers. Katy and her sister were crucified daily. The looks of pity, the whisperings among the girls, they could not endure. They gave up their work. For weeks they walked the streets. The three rooms were given up, and they moved into one. Even this they could not support. The mother began to wash for her neighbors. Katy walked with bowed head, all the old pride and fire of ambition quenched; and the family

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that represented the aristocracy of the poor sank to the level of the poor's poor.

Never mind; the blackened record of their family life had filled half a page in a penny journal, developed by the civilization of the nineteenth century.

Juggling with Ice

By Robert Blight

THAT interesting novel of Sir Walter Scott's called "The Talisman" relates how the noble Saladin, who knew how to cool his sherbet with snow, believed every word spoken by his companion, the Knight of the Couchant Leopard, until he began to talk of ice. The Crusader Knight, being a Scotchman, knew well the properties of the covering which his native lakes put on every winter, and said: "Thinkest thou I tell thee an untruth when I say that I, one of five hundred horsemen, armed in complete mail, have ridden, ay, ridden for miles, upon water as solid as the crystal, and ten times less brittle?" No amount of argument would convince the Saracen, and his final answer was: "You are of a nation that loves to laugh, and you make sport with yourselves, and with others, by telling what is impossible, and reporting what never chanced."

This story of fiction has had its counterpart in real life; for an African king believed a multitude of exaggerations told by a traveler to exalt his native land, but when he began to talk facts, and to describe "solid water," the king ordered him to be driven out of the country, as a dangerous and untruthful person. It is difficult to imagine what Saladin and "His African Majesty" would have said if they could have seen some of the phenomena shown by ice; for they are among the most interesting connected with the study of physics.

If you take a piece of ice and lay it in the sun and watch it, you will see a number of bright, diamond-like spots appear on the surface. When one of these is examined with a fairly powerful reading-glass or a pocket lens, the beautiful ice-flowers, of which the ice is composed, may be seen, rivaling the garden-flowers in symmetry. Round the central bright spot six rays are seen, forming straight lines, fern-leaves, oak-leaves, and the like. It is a sight never to be forgotten, and well worth the trouble of trying to see.

On coming downstairs on a sharp, frosty morning, throw open the shutters which have kept out the cold. If the room is warm, almost instantly there is a film of condensation on the window; and by shading your mouth and nostrils with a piece of paper, you may enjoy seeing, through a magnifier, a veritable forest of beauty springing up before your eyes.

Or you may take a bucket of water and place it in the open air, when the temperature is very low, and watch the crystals form on the surface. Line after line appears to start from the margin towards the middle, and as you gaze the process becomes more rapid. Each line sends out shoots, the angles are filled with fern-like growths, until the water is covered with the most exquisite basket-work, which disappears only as the coating gets as thick as window-glass.

Icicles can be grown much more easily than can cucumbers in a hot-house. Select the sloping roof of the porch, on a side of the house away from the sun. Pour a little water gently from the window above, and it will soon freeze on the eaves. Do not be in a hurry, but when you see a small pendent twig, pour out a little more water. Some will congeal and swell the bulb of your icicle, while some will flow down to the point and lengthen it. Thus, with a little patience, if the frost lasts, you may get a crystal staff reaching almost to the ground.

If you take a common medicine-bottle, fill it quite full with water, cork it very tightly, and place it in the open air on a sharp, frosty day, you will not have to wait very long before you hear a sharp crack, and you will find that your bottle has burst, while the water has turned to ice. Water contracts with cold until it reaches 4 degrees Centigrade, or about 39 degrees Fahrenheit; but after that, strange to say, it expands, until it reaches the freezing-point, that is, 0 degrees Centigrade, or 32 degrees Fahrenheit. People often say that the water-pipes in a

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house burst with a thaw; but the truth is that they more probably burst with the freezing of the water in them. As the water is solid as long as the frost continues, the crack is not discovered, but the moment the thaw sets in we find it out. Among things not generally known is the fact that if you paint a water-pipe with glycerine, you prevent the freezing.

The expansion of water as it turns into ice can produce wonderful results. In 1667 the great astronomer Huyghens astonished the people by bursting iron cannons by filling them with water and exposing them to the action of frost, after carefully plugging up the openings. In an experiment at Quebec with a "mortar"—a kind of cannon—the metal withstood the strain of the expansion of the water, but the plug of wood was blown out and found 400 feet from the muzzle of the cannon.

Because water contracts with cold to four degrees Centigrade, and, after it has reached that temperature, begins to expand, that point is the point of the greatest density of water. As it expands from four degrees Centigrade until it turns to ice, a volume of ice is lighter than an equal volume of water which has not yet been frozen. Ice, therefore, floats. Take a cube of ice and mark off twelve equal divisions on one of the corners or sides. Now place the cube in water, and you will find that a twelfth part of it is above the surface of the water. When sea-water freezes, the ice rejects about four-fifths of the salt held in solution; so that the density of sea-water ice is not very different from that of fresh-water ice. Sea-water, however, has a greater density than fresh water, and if you placed your cube in sea-water, a greater proportion would be above the surface—about one-eleventh. This fact enables us to estimate roughly the size of icebergs found floating in the ocean. For every hundred feet seen above the sea, we may reckon a thousand feet below.

Who would imagine that heat could pass through solid ice? It is nevertheless true. By means of a cloth dipped in warm water, we can make a double convex lens, say four inches in diameter, out of a piece of ice, fashioning it like a "reading-glass." When the sun is shining brightly, take the ice lens, and by using it as a "burning-glass" you may ignite a match, fire, gunpowder, and even set fire to paper. Dr. Scoresby, the Arctic traveler, not only burnt wood and fired gunpowder, but melted lead with an ice lens, which remained intact in his hand.

You may have noticed stones firmly embedded in the ice, when you have been skating. The ice has not risen around them, but they have sunk into the ice themselves. Take some colored marbles and lay them on the ice when the sun is shining, and you will find that they readily sink in, owing to the heat they take up from the sun's rays. Not only so, but the different colors take different times to become embedded. Should one marble be black and another white, the black one will sink in long before the white.

A chain of ice may be made by taking two pieces, pressing them together with a twist, and holding them in position for a moment. They adhere quickly, and another and then another may be added. In this way you may rival the chains of glass shown by the men on the street who are selling some "giant cement" which fastens anything. Two pieces of ice may be thus united even under the surface of warm water.

Perhaps the most wonderful trick of this "natural magic" may be performed thus: Take a block of ice about the size of an ordinary brick; place it so that its ends rest firmly on two chairs or tables or stools, pass over it a loop of wire about a tenth of an inch in diameter, and to the loop suspend a brick, or other weight of about eight or ten pounds. At the end of half an hour or so the wire will have passed through the ice and have fallen to the ground with the weight, leaving the block intact, fixed where you placed it. By holding the ice up to the light so as to get the rays a little aslant, you may detect the line of passage, but the block is as solid as ever.

How is this? The pressure of the weight develops heat where the wire rests upon the ice. This heat causes the ice to melt round the wire. The water thus formed flows over the wire, and, being in contact with the ice, it freezes again—"regeals," the scientist says—and this process goes on until the wire has passed entirely through and falls to the ground.

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Books and Authors

Jean François Millet[1]

Alexander III. of Russia wanted to be known as the "Peasant Czar," but Jean François Millet was by right a peasant king. "A peasant I was born, and a peasant I will die," he cried; "I will paint what I feel, and paint things as I see them." This was the fiber of his nature, and this the impression he made on the world.

Yet let no one think of Millet as of a rude peasant; he was a man of rare culture. He loved Nature first of all, but he also loved Nature's interpreters, the Bible, Theocritus, Virgil, Dante, Shakespeare, Milton, Burns. He surprised a Boston artist by his acquaintance with Emerson and Channing. Peasant as he was, Millet knew how to enjoy these interpreters to the full. Listen to him:

> I seized upon Theocritus and did not let him go until I had devoured his poems. There is a *naïf*, a peculiarly attractive charm about them that is hardly to be found, to my mind, to the same degree in Virgil. It is when I take the text, word for word, that I enjoy it most. I understand that much better than the translation at the end. . . . I must, however, add that Burns pleases me infinitely. He has one special flavor—he smacks of the soil. . . . The reading of Theocritus shows me every day more and more that we are never so utterly Greek as when we are simply painting our own impressions, no matter where we have received them; and Burns teaches me the same.

Millet was the poet and painter of labor. More recently—and in a less degree—peasantry and labor have been portrayed for us by "Ian Maclaren," and his word-pictures remind us somewhat of Millet's greater ones. In the painter's and the romancer's work alike the lines are often deepened by melancholy, sometimes they quiver with suffering, yet a gleam of hope pointing to the ultimate redemption of humanity always illuminates them. Such men teach us to labor, to suffer, and, through all, to be strong. They never whine; they are never weakly sentimental; if they must cry, it is a *De Profundis*, an out-of-the-depths, and it thrills the world. They give the lie to the morbid and minute observations of a Zola on peasant conditions. For, marvelous as is the fidelity to life of Zola's observations, they are faithful only to one side, generally the foulest. More than any other man's, Millet's pictures show to us the entire man, the actual laborer, at his most primitive employments. Heavy as was his color, lacking in lightness of touch as was all his brush-work, no one can look upon "The Sower," "The Gleaners," "The Young Shepherdess" (or, still more, upon the yet greater drawings, where his sense of rhythm had freer play), without feeling that here was an artist who portrayed health and hard work for all time and for all the world. Aided by his almost Rembrandtesque mastery over light and shade, he has given to us in his every achievement that which is age-old and yet ever young—the still, low music of toiling humanity.

Millet was not only the painter of labor, he was also the interpreter of Nature. In the boy's earliest recollections his grandmother played the chief part. After the Norman custom, she cared for his childhood in order that the mother might be free to work in the fields. It was this grandmother, too, who had held the little Millet at the baptismal font and had given to him the name of François, after that noble saint of Assisi on whose fête he was born. What a happy omen for the painter of Nature to be named after one who called the birds his brothers and sisters, and praised God for the sun and stars and all living creatures! Hitherto we have had only fragmentary accounts of Millet's childhood at Gréville, of his student life in Paris, and even of his grand creative period at Barbizon. Perhaps the most interesting of these fragments is that by the late Wyatt Eaton; other good accounts have been by Messieurs Sensier, Yriarte, Bigot, and by Mr. W. E. Henley. Instructive as are the above, they leave a somewhat unsatisfactory impression on the reader's mind. Millet was himself no mere interesting fragment. He was a complete man, like the humanity he painted. He was not only a man: he was a man and an artist indissolubly bound together. The recently issued "Jean François Millet," by Julia Cartwright, supplemented as it is by some fair illustrations, will go far to give us completer satisfaction; at all events, it is the most important contribution yet made to Millet literature. For the most part it is a description of the painter's life, but there is also some helpful criticism of his art. The text is well written, but it is a pity that the index is not more exhaustive.

In the first chapters we read the appropriately simple and touching story of Millet's childhood—a childhood upon which he looked back as the happiest time of his life. His own account of it is of great interest—of the Millet family, of his school-days, of his first communion, of the men and women on the farm. So he grew up, without a thought of leaving home or a wish to lead any other existence. Yet, in the interests of his great future profession, he was then being fitted in the best possible way. To one of his receptiveness, the peasant life was entering so intimately into his blood that he could not help giving later to the world those memories of his mother and her children in "The Departure" and "The Return;" of his mother's toil in "The Washerwomen" and "The Flight of Birds;" and, in "The Angelus," of that field-work which was labor for man and woman alike. So powerfully did the current of his first days pass to his last that, when finally he lay dying, the vision of those green fields of his childhood floated before his eyes. One of the last pictures which he painted was that of the old gray church at Gréville, with the crosses marking the graves of his ancestors under the tall poplar-trees, and, beyond, the pale blue sea.

There is no more impressive part of this impressive book than that which describes the revealing to himself and others of Millet's genius. His love of nature and the poetry of his soul were evident to all, but some time passed before his artistic faculty took definite shape. His sister, Émilie, remembered how once, when François

[1] *Jean François Millet.* By Julia Cartwright. The Macmillan Company, New York. $5.

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was a child of four or five, his father asked his little ones what profession they would choose when they grew up, upon which the boy replied with decision, "I mean to make pictures of men." Then, by degrees, this vague longing began to find expression. The sight of some old engravings in an illustrated Bible first moved him to take up his pencil, and before long he tried his hand at drawing the objects about him. Still, no one thought of making him an artist, and it was not until he was about eighteen years old that the parents recognized his genius. His father must have been a good man to have made him this little speech:

"My poor François, I see that this idea has taken hold of you. I should like to have sent you long ago to learn this trade of a painter, which people say is such a fine thing, but it was impossible. You are the eldest of my boys, and I could not do without you; but now that your brothers are growing up, I will no longer hinder you from learning what you are so anxious to know. We will go to Cherbourg and see if you have really enough talent to be able to earn a living."

So the question was settled, and the world might well have breathed more freely. It is pleasant to know that Millet's genius was recognized at once; that he made rapid progress; that he was the pride of his family. Then he went to Paris, at the age of twenty-two, a gentle and dreamy youth—just the youth to find the atmosphere of a great city distasteful, the nature to long for the starlit sky and the wild seashore, and to abhor the licentious affectation of much of Parisian art and much of Parisian life. This was more than ever confirmed when, four years later, he married a pretty young dressmaker of Cherbourg, with whose parents he had lodged. As we read about the relations of Millet with Delaroche, Couture, and others, we find some instruction concerning the art of those days, but it is with Millet's own ambitions, satisfactions, deprivations, and sufferings that we are most impressed. Much of the misery was due to his own fault in running into debt, and in being easily swindled. In later years, though the very recollection of the Paris hardships was unendurable, he would say, "There are bad people in the world, but there are good ones too, and one good man consoles you for many who are bad."

Diaz was the friend who had the honor of really introducing Millet to the world. One day Diaz and Tourneux knocked at the humble lodging in the Rue Princesse, and asked for the artist. The answer was a sad one. "The wife is dead, and the husband is gone away, no one knows whither." The husband had gone to his old home, a widower before he was thirty. By and by he married again. Of the second Madame Millet we have a number of portraits in her husband's pictures, and our author tells us that she was intelligent enough to appreciate his genius and to share his deepest thoughts. Her devotion was his best comfort in the trials of his life. But the daily pressure of grinding poverty weighed more heavily than ever on Millet's spirit, and finally his friend Charles Jacque and he decided that they must get out into the country with their families. Jacque told Millet that he knew of a little place on the edge of the forest of Fontainebleau which he thought would exactly meet their requirements. He could not remember the name of the village, but knew that it ended in *son*. They found Barbizon; they were charmed with its beauty and primitive air, and the little holiday then begun lasted twenty-five years.

If Paris represented the technical side of painting to Millet, Barbizon represented the application of the principles of his art, and not only the application of all that he had learned in Paris, but all that he had absorbed in Gréville, when he was learning lessons at his grandmother's knee, and when the birds were singing in the old elm-tree. To Millet-lovers Barbizon has become a pilgrimage place. Who of us, in a visit to Fontainebleau, does not walk or drive the six miles to that little cluster of houses and barns about which Millet's tried friends, Rousseau, Corot, Barye, Diaz, and the rest, lived? Who of us does not visit Père Ganne's hotel, that famous resort of art-students and painters, if for nothing else than to listen to the landlord boast that he had entertained more artists than any other innkeeper in the world? Who of us, in that noble forest, has not cried with Millet, "My God, how good it is to be here!" It was exactly the home for the painters. It combined the glories of the forest and the plain—that plain which we see in most of the Millet pictures, that plain stretching from Barbizon as far as the eye can reach. As our author says, on this wide, campagna-like expanse, the peasants were at work all the year round; here, within a day's walk of Paris, some remnants of the beauty and poetry of pastoral life still lingered. Shepherds might still be seen abiding in the fields by night, keeping watch over their flocks; the sower still went forth to sow, and the gleaners followed in the steps of the reapers, as Ruth of old in the field of Boaz. On the border of this wide place Millet voiced the sentiments of us all:

Every picture should contain a suggestion of distance. We should feel the possibility of the landscape being indefinitely extended on either side. Every glimpse of the horizon, however narrow, should form a part of the great circle that bounds our vision.

A happy change had come over French art from the last notable portrayal of life in a Paris suburb—the frivolous court circles at Versailles in the preceding century—to the republican democracy at Barbizon in this. The whole pre-Millet epoch was full of unrealities. Our artist has delivered us from the artificiality of Watteau and the imitation sheepfolds at Trianon, and gives us instead a delineation of honest yeomanry, peasant life, real labor, in which every one sees qualities unseen in the other art—soul-beauty, world-harmony, heroism.

Millet's beauty was not of the conventional sort. Sometimes friends would urge him to make his peasants more attractive, and remind him that even village maidens had pretty faces, and that some laborers were handsome fellows.

"Yes, yes," he would reply, "that is all very fine, but you must remember beauty does not consist merely in the shape or coloring of the face. It lies in the general effect of the form, in suitable and appropriate action. Your pretty peasant-girls are not fit to take up fagots, to glean under the August sun, or draw water from the well. When I paint a mother, I shall try to make her beautiful simply by the look which she bends upon her child. Beauty is expression."

Nor was his harmony conventional. It included all the hard, weary, grinding work of humanity. How well we recognize this in "The Angelus"! "Even so had he seen his father standing, with bared head and cap in his hand. Even so had his pious mother bowed herself and folded rhe

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hands at the sound of the evening bell, and repeated the words of the angelic salutation: 'Angelus Domini nuntiavit Mariæ: Ave Maria gratia plena.'" With Millet labor came close to religion, and religion to labor. As Gautier said, sowing, reaping, and grafting are sacred relations which have a beauty and grandeur of their own, together with a touch of Virgilian melancholy.

The heroic quality in Millet's pictures came out of real suffering, financial, physical, mental. Millet once wrote to Rousseau:

> Life is very sad. There are few cities of refuge, and in the end you understand those who sighed after a place of refreshment, of light and peace. And you understand, too, why Dante makes some of his personages say, in speaking of the days which they spent on earth, "the time of my debt." Ah well, let us hold out as long as we can.

Millet was one of those fortunate men who work in obedience to a profound and changeless conviction. This man, so receptive, and so true to the life of Nature and of labor all about him, became a very Michelangelo in concentrated expression. Despite his comparatively recent death, he has already taken deserved place with the classics. Among modern artists he stands supreme as one who has given noblest expression to his thought. When the passing fashions of our day shall have been long since forgotten, his canvases will live like Nature herself. But the influence of his life far transcends the mere technical domain of art; it reached out, and it reaches out, into that wider domain of character, and makes men.

The History of Mankind[1]

The German edition of this great work upon Anthropology appeared about ten years ago, and its superiority as a general comprehensive account was soon conceded. This precedence is probably still sure, notwithstanding the strides that anthropology has taken in the intervening period. The reader is at first struck with the wealth of illustrations, a feature absolutely necessary to a book of this sort. Errors in the identification of the objects in the cuts have been corrected in the list of illustrations; they ought to have been corrected in the text. The chapters follow with headings printed, but in a work so rich with varied data a detailed table of contents is next to necessary. Besides, the chapters should have been broken into sections by the translator, and the sections distinctively headed. In other respects the work of the translator, as a translator, and not a reviser, is good, and the volumes are handsome pieces of the bookmaker's art. As a matter of course it will be presumed that the scope of the first volume does not extend beyond the horizon of primitive culture. Yet even for the modern economist this subject possesses obvious value and interest. The problems of modern finance and social relations cannot be rightly solved if early institutions, which have been the foundation of modern culture, be ignored. Perhaps in these often simpler forms it will be possible to detect the *proton pseudos* of some financial, sexual, or industrial system of our time and country.

In treating of ethnology the author asserts strongly the unity of mankind, a unity not caused entirely by a descent from a single pair nor because of psychic uniformity, nor from physiological similarity, though the latter is an element in the composition, but what he does point out as the chief cause of the unity of mankind is the constant movements, currents of migration and intermixture. America, he thinks, must have been discovered many times from the West before the Northmen and Columbus from the East found it. For in a few centuries the Malay race has spread over sundered ocean islands scattered from Madagascar to the Easter Islands. In reply to this, it may be urged that it is probable that a psychic similarity exists in the races that has not arisen from association or derivation. The presumption of permeation of the several races is plausible, but what sufficient evidence is there to support it? In default of testimony, is it scientific to make the point? At the very best, the reader says, this theory is premature, and unnecessary. Professor Ratzel justly rejects presumption of any natural moral superiority of any one race over another. The difference is between individuals. In one man of us there may be a little less, in another a little more, of the ape or of the tiger. As for the rest, the distinction between races arises from quantity and quality of culture. In addition to this, it may be proper to add that some readers will reject Professor Ratzel's tendency to see in the tribes of the earth the process of becoming homogeneous, and will inquire if many differences are not more linguistic than psychical or physical. The savage represents the condition out of which civilized peoples have emerged. The chief factors in this evolution, says Professor Ratzel, are language and religion. This statement may be accepted as true when it is understood and remembered that the primitive man does not differentiate between his religion and social life. With him the State is the Church. Religion arises, not from a fear of the world-forces, not from dreams, or the shadow of the body, but is an inalienable element in the normal man. It is intuitive. The religions as well as the languages and political conditions of the primitive peoples prove that evolution has not always been without checks. There have been relapses, retrogression, as well as progress, in all. Perhaps in some cases this has given rise to the almost universal myth of a paradise and a "fall." Yet there is still another psychic explanation possible.

The advice given to Christian missionaries, pages 61 ff., is worthy of general consideration. In passing it may be remarked that it is annoying to be referred to a plate on "American antiquities" and to find no such plate in the book. In his treatment of the social organization of the Polynesians it cannot be said that the author is satisfactory. He does not definitely and distinctly give the political organizations of the tribes, or the common basis of their statecraft. Fault may be found also with Professor Ratzel for the large space that he gives to discussing the migrations of the people of Oceanica and the Pacific Islands, for, after all has been said, there does not appear to be much besides vague myths to go upon in

[1] *The History of Mankind.* By Professor Friedrich Ratzel. Translated from the second German edition by J. Butler, M.A., with Introduction by E. B. Taylor, D.C.L., F.R.S. With colored Plates, Maps, and Illustrations. Volume I. The Macmillan Company, New York. $4.

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our conjectures. As a matter of course, it will not be thought likely that the inhabitants of each and every island were autochthonous.

Alluding to the secret societies of the South Sea Islanders, the author leaves us in ignorance of the purpose and function of these societies. Were they religious or political? In primitive culture the two aspects are usually united, but one predominates. The author's discussion of the family and the State in Oceanica is more satisfactory than the chapters on the Polynesians. One fails to find his way easily in this great volume, since there is no table of contents that amounts to more than the barest outline, and there is no index at all, as this is only Volume One. The array of data is bewildering; no words are wasted; there is no surplus verbiage; but, like many German books, there is lack of analytical arrangement. The idea of animism is accepted as the characteristic of the religions of the Polynesians and Me'anesians alike It must, however, be borne in mind that the islanders, taking them all into consideration, represent an extended scale of culture. As Professor Ratzel in another place notes, at the arrival of the Western races these people had in some instances advanced far towards monotheism, and in a few generations might have reached the stage of development manifested in Hinduism. It is at this point that the author deserts his intercommunication theory and falls back implicitly upon the indigenous hypothesis. The *juste milieu* of the matter is that there are indigenous as well as borrowed elements in the religions and politics of most primitive peoples. This one may safely admit, even if he go not as far as Dr. Le Plongeon and suppose that Egyptian culture traveled to the Nile Valley from the Mayas of Central America. In conclusion, the value of this book is considerable. Nothing else on the subject of anthropology is at once so comprehensive, so rich in material, and so popular in form; but it is not altogether a book for the specialist, though the abundant and excellent illustrations render it generally valuable. The fact is that the translator should have allowed himself more latitude, and have freely revised and supplemented Professor Ratzel's work. Also, many corrections of the text are needed, and ought not to be put off to the next edition. The correction of the descriptions of the pictures ought to be done for this edition. The work is altogether too important and costly to be hastily run through the press.

The Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending January 1. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

The Ambassador of Christ, by Cardinal Gibbons, Archbishop of Baltimore (John Murphy & Co., Baltimore), will doubtless be read by a large number of Roman Catholic clergymen, and it might be read, not without interest and benefit, by Protestants. It is a simple and anecdotal volume of advice and suggestion about the manners, customs, habits, social and moral qualities, and methods of work which a priest ought to cultivate. It is not intended to be a scholarly treatise upon the priesthood, but is rather a readable guide to practical conduct, written somewhat in the style and spirit of Samuel Smiles's widely known books on self-development.

SCHOOL-BOOKS, ETC.

One of the best helps to an understanding of events in classical times is Mr. Georges Castegnier's *Handbook of Greek and Roman History* (American Book Company, New York), a thin little volume which might be carried in the pocket. The type does not suffer from compactness, however, and while the work is by no means exhaustive, it contains the facts about important persons and places which one ought to have at command.

The English Language and Its Grammar, by Irene M. Mead (Silver, Burdett & Co., Boston), is a successful attempt to supply in concise form an account of that broader development of our language not contained in most of the grammars. There is an inseparable connection between grammar and psychology, and the present logical treatise will so stimulate the reflective powers that independent thought and original expression may go more harmoniously hand in hand.——Theodor Storm's *Immensee* has now been edited for school use by Mr. F. A. Dauer. (American Book Company, New York.) The story is a great favorite among Germans; among less sentimental Americans it could hardly hope for such popularity.

Carlyle's *Essay on Robert Burns* is published in the Eclectic English Classics (American Book Company, New York), with an introduction which is a sketch of Carlyle and Burns. The *Third Reader* of the Cyr Series of children's readers has just been published by Ginn & Co., Boston.

MISCELLANEOUS

A book on cooking which gives its instruction through the medium of letters is, to say the least, a novelty. The author of *The Way We Did at Cooking-School*, Virginia Reed (John B. Alden, New York), has chosen this method of conveying information to housekeepers in the chemistry of the kitchen, and the making of foods which are at once palatable and concocted on scientific principles.——Another book in the same general field is *Eating and Drinking*, by Albert Harris Hoy, M.D. (A. C. McClurg & Co., Chicago), which is, in form, a treatment of foods from the medical standpoint, with especial reference to the effect of foods on the blood.

Mr. Lewis Henry Boutell's *Life of Roger Sherman* is reserved for longer notice. (A. C. McClurg & Co., Chicago.)

Part III. of the *Annual Report of the United States Geological Survey* for the past fiscal year has just been issued (Government Printing House, Washington), and includes a remarkably comprehensive estimate of the mineral resources of our country.

Is the taste for miniatures to be revived? It looks that way; at any rate, the taste for miniature treatment in history and biography has come into vogue in these busy days of decadence. We want to know all things instantly; and to satisfy this "felt want" the publishers are giving us the essence of all knowledge in the shape of little

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books for little nooks. The curious and long and complex history of the contest between *King and Parliament*, told shortly by G. H. Wakeling, of Oxford, is the last new issue of the "Oxford Manuals of History." The narrative is as good as the space will allow. (Charles Scribner's Sons, New York.)

Literary Notes

—One of the greatest actors of our time, M. Got, the *doyen* of the Théâtre Français, has been writing his memoirs. They will be published under the title of "Journal d'un Comédian."

—The "Book Buyer" in its new form has placed itself in the forefront of periodicals of its class. Its typographical dress is extremely harmonious; it expresses precisely the aim and spirit of the publication, and this charming dress is in itself an appeal to the friendliness of book-lovers. In the matter of its contents the "Book Buyer" shows also a great gain. The reading matter which it furnishes is varied, the topics are well selected, and the workmanship is distinctly good.

—During the past twenty years M. Émile Ollivier, the last Prime Minister of Napoleon III., has been at work on what will probably be the most important history of the Second Empire. The first volume of M. Ollivier's "L'Empire Libéral" has now appeared, and is to be followed by nine more. "But three men on the French side," M. Ollivier remarked recently, "knew thoroughly the inside history of the declaration of the war. They were the Emperor, the Duke de Gramont, and myself. The first two are dead, and I am now to speak."

—When M. Émile Zola heard that he got only four votes this time in the election of members for the French Academy, instead of eight the last time, he said: "What! I have really four! I am surprised, for I never expected it, having taken no part in the poll. The election was arranged beforehand, and therefore it was useless to pay any attention to it. To tell the truth, these Academic elections have no effect on me. I confine myself to putting up for every seat vacant, and then I wait to see the result without the slightest emotion. Of course I shall continue a candidate, but I no longer pay the traditional visits. I paid them once, and that is enough. I am again a candidate for the seat of Jules Simon. As regards that of M. Challemel-Lacour, the customary period of mourning has only just expired, and I shall wait a few days more before coming forward for his seat. And I shall continue to go on in this way. Where it will lead me to, goodness only knows."

—Mr. Edward H. Bierstadt, whose recent death at his home in Summit, N. J., brought sincere sorrow to his many friends, had practically completed the first volume of "The Bibliography of Old English Literature," in the preparation of which the Grolier Society, of this city, is engaged, and he had collected a considerable amount of material for the second volume. The thoroughness and intelligence which Mr. Bierstadt put into his work were evidenced by his bibliography of Whittier. He was a tireless and enthusiastic student, whose lamp of work never went out or even burned low, in spite of his ill health. He not only knew the externals of his books thoroughly, but he was at home also with their contents. He was not only a born lover of books, but of literature, which is a very different matter. His library showed rare intelligence and discrimination. He was in all senses a fastidious man, one who knew the best, and who would accept nothing save the best.

—Three years ago the German Emperor vetoed the award of the triennial Schiller Prize ($1,700) to Ludwig Fulda for his "Talisman," because he saw in it a satire on the doctrine of the divine right of kings. This year the prize has been awarded to his pet and flatterer, Ernst von Wildenbruch. Gerhart Hauptmann was recommended as worthy to share the prize, but declined the honor. "The Critic," which announces the above, adds: "The Emperor is now writing a play himself; we should not wonder if sometime he were to tread the boards. History does repeat itself."

—From the New York "Tribune" we learn that

The giddy young editors of "The Lark" have launched another little periodical under the title of "Phyllida; or, The Milkmaid." It is a bi-weekly of four pages and is printed in old-fashioned type, with an attempt at old-fashioned rhetoric. One gem is as follows: "The American idea is Strong in the West, not merely as a Theory, but an Idea strong enough to mold the Opinion and Color Existence. . . . The West is worth conciliating. The big Hobbledehoy is growing up, and he has an Opinion to give and wants to give it." Bless the little chap's heart! Of course he shall have his Opinion, and give it, too, but we wish he would find some better way than starting a new periodical of the juvenile sort every few months.

In another number the "Tribune" says that

The "Chap-Book" has fought its enemies with unfailing audacity, but before the doings of its friends it is powerless and has surrendered. "It has long since ceased to desire comparison with the numerous obvious imitations of it—the so-called miniature magazines"—so the publishers pathetically state—and with the issue of January 15 the periodical will take a new lease of life, appearing in a form similar to that of the English weeklies. The form will be easy enough, but how about the contents? It is announced that "the 'Chap-Book's' endeavor is to be at once sane and entertaining." There is a suggestion of antithesis here, and the suspicion of it is confirmed by the fact that hitherto the "Chap-Book" has certainly seemed to regard sanity as incompatible with the power of entertaining. However, a novelette by Mr. Henry James is to appear in the periodical, and perhaps the new dignity of the latter may lead it to abandon some of the trashy contributions which have done so much to spoil its vivacity and diminish its cleverness.

Books Received

For the week ending January 4

AMERICAN BOOK CO., NEW YORK

Castegnier, Georges. Handbook of Greek and Roman History. 50 cts.

Storm, Theodor. Immensee. Edited by F. A. Dauer. 50 cts.

Carlyle, Thomas. An Essay on Robert Burns. 20 cts.

JOHN B. ALDEN, NEW YORK

Reed, Virginia. The Way We Did at Cooking School. $1.

JAMES O. BLAKELEY, LOS ANGELES

Blakeley, James O. An Outline Harmony of the Gospels.

GINN & CO., BOSTON

Mead, Irene M. The English Language and Its Grammar.

Cyr, Ellen M. The Children's Third Reader.

HARPER & BROS., NEW YORK

Stuart, Ruth McEnery. Solomon Crow's Christmas Pockets and Other Tales.

A. C. M'CLURG & CO., NEW YORK

Boutell, Lewis H. The Life of Roger Sherman. $2.

Hoy, Albert H., M.D. Eating and Drinking. $1.50.

JOHN MURPHY & CO., BALTIMORE

Gibbons, James, Cardinal. The Ambassador of Christ.

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The Religious World

Universalists in the United States

The "Independent" in its issue of January 7 has a symposium on the denominations of the United States. We shall make reference to two or three facts which are there included. In a succinct paragraph the facts are stated concerning the Universalists in this country, and as the writer is President I. M. Atwood, of Canton Theological Seminary, they may be presumed to be correct. There are at present 1,006 parishes in the denomination, a gain of thirteen during the year. The church membership is 49,441. The parish contributions for missions during the year, so far as reported, were $69,300. There is a home mission on the Pacific coast, a mission in the South and one in the Southwest, one among the colored people in Virginia, and a foreign mission in Japan. The publishing house of the denomination is in Boston, and the publications of the last year have been unusually large. The various denominational meetings have indicated prosperity, as they have been larger than for many years. Especial mention is made of that of the Young People's Christian Union which was held in Jersey City, of another of the same society in Atlanta, and of the National Conferences held, one in Oakland, one in Atlanta, one in Chicago, one in Syracuse, and one in Portland, Me. This denomination is not large, and probably never will be, for the simple reason that the teachings of so many of the denominations in regard to the future life have changed. That change has removed the chief ground for the separate existence of the denomination. Where the emphasis of a church is on the doctrine of future penalty as it was taught in the old times, Universalism flourishes; but where the emphasis is placed upon the doctrine of retribution, and the fact that all can see that sin and suffering are tied together, and that the suffering must exist at least as long as the sin does, then the denomination has no special mission. It came into being as a protest, and in many ways has made its influence widely and beneficently felt.

The Churches in the United States

Dr. H. K. Carroll is the most eminent and reliable statistician of the churches of our country. He has recently published in the "Independent" some interesting figures, from which we make a few extracts. The largest single denomination is the Roman Catholic, which is divided into six different bodies, including the Russian Orthodox, the Greek Orthodox, and the Armenian. The second largest is the Methodist, divided into seventeen bodies; the third is the Baptist, divided into thirteen; the fourth is the Presbyterian, with its twelve divisions; the fifth is the Lutheran, with its nineteen divisions; the sixth the Disciples of Christ; the seventh the Protestant Episcopal, with its two divisions, and the eighth the Congregational. The Roman Catholics, however, when compared with the Protestants constitute less than one-third of the population. When from the actual membership we turn to the table which indicates the gains, we find that the Roman Catholics again lead; while the Methodists have made the second largest gain, the Baptists the third, the Disciples of Christ the fourth, the Lutherans the fifth, the Congregationalists the sixth, and the Episcopalians the seventh. The net increase in the membership of the churches in 1896 was not far from three-quarters of a million, a much larger increase than that of the previous year. The figures show that one-third of the entire population of the United States, including men, women, and children, are church members, while of the total membership more than two-thirds are Protestant and less than one-third Roman Catholic. These figures are encouraging. They show that the churches are not asleep, and that they are making substantial progress. The question was once asked of a Japanese: "Is Christianity making progress in your Empire?" The reply was: "If you mean, Are the churches growing? I must say, Not very fast; but if you mean, Is the kingdom of God extending? the reply must be, It is extending in every direction and with great rapidity." The figures which we have quoted show that not only is the kingdom of God advancing in our Republic, but that the Church itself is increasing, not only in the number of its communicants, but in its power on the life and thought of individuals and the State.

The Problems of the Unitarians

At the Boston Unitarian Club, on Monday evening, December 9, two addresses of more than local interest were delivered. The first was by the Rev. John Cuckson, on "The Congregationalism of Unitarian Churches," and the second on "The Unitarian Problem," by the Rev. Thomas R. Slicer The address of Mr. Cuckson was an earnest plea in behalf of the denomination of which he is a distinguished leader. Two points of his address we will mention here. One is his appeal for denominational propaganda, and the other his plea for schools for Unitarian children. He refers to a belief that the official papers of other denominations are read more widely than the Unitarian papers, and urges that something be done to give them a better support and a wider reading. He says that it has been resolved that the sum of $20,000 should be raised for improving the "Christian Register" and extending its circulation; that this sum will be placed in the hands of trustees who will see that it is applied in ways conducive to the diffusion of Unitarian Christianity. He also pleads earnestly for denominational schools, and affirms that "it is no exaggeration to say that in the last few years we have lost hundreds of young men and women, the hope and promise of our churches, who are sent outside their own religious body to seek educational advantages which ought to have been provided for them by their own household of faith." It seems singular to us to hear Unitarians pleading for denominational schools and a denominational propaganda. We have been so in the habit of hearing them denounce denominationalism in others that it is surprising to find them turning to it themselves. However, there is as much reason for denominational enthusiasm among them as among other Christians, and human nature is the monopoly of

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no sect. Mr. Slicer, in his paper on "The Unitarian Problem," pays attention to what he thinks should be the missionary attitude of the churches, and makes the following points: "There should be missionary interest in churches less strong, but in the immediate vicinity." Again: "No church can succeed, or enhance its power, or extend its influence, that is not conducted upon strictly business principles." Again: "There is a difference between a proselyte and a convert." A proselyte, he says, "is one led in by the ear, and the convert is wooed by our love." He says that Unitarian Congregationalism differs from orthodox Congregationalism in this, that the former insists that every family should conduct its own affairs; that there should be no bond between the families but such as love makes. We have very great regard for Mr. Slicer, but are unable to agree with this definition. What he calls Unitarian Congregationalism no more distinguishes Unitarian than Baptist Congregationalism or Trinitarian Congregationalism. The principle of Congregationalism in all its branches is the supremacy of the local church, and the insistence that the bond between the local churches is only such as is created by love.

Dr. W. T. Harris and the Minister

Dr. W. T. Harris, the United States Commissioner of Education, and one of the most eminent philosophers in the United States, a man with a world-wide reputation as an expounder of Hegelianism, addressed a Ministers' Meeting in San Francisco on Monday, December 21, at which time he made some strong and positive statements concerning religious thought. As his address is reported to us, it contains among other statements the following: "Philosophy is to me one of the great instrumentalities side by side with religion, but it is no substitute for religion." Again: "The Christian religion in the highest sense teaches the love of God, because all that is lovable is contained in the image of God. No heathen religion contains such a God, one to be known by knowledge and love." Again he says: "The Christian religion is a religion of love. It is also a religion of intellect." Again: "Hegel in his 'Philosophy of Religion' says that Christianity is the only revealed religion, because the Christian God is the only one from whom revelation is possible." Dr. Harris says: "There are three forms of Christianity: that of the saints going into the deserts to seek the pure divine; then there is the one who sees the divine plan of the universe; and there is a third form, that of St. Francis coming toward the divine tenderness." In regard to miracles Dr. Harris made the following strong statement: "If I found I was attending a church which did not preach miracles, I would leave that church and go to another. You cannot explain the spiritual order of things without a miracle, because the spiritual order is miraculous." Such words as these from so eminent an authority in philosophy carry great weight, and evidently made a profound impression on his hearers.

The Discussion Concerning the Bible

At no time has the subject of the Bible as literature been as prominently before the public as during the present winter. Various gatherings in England have given it the first place in their discussions; several books on the systematic study of the Bible have recently appeared from the most distinguished workers in Great Britain; while on this side of the water, in almost every city, the subject attracts the attention of large and intensely interested throngs of people. So far as we have yet been able to see, this discussion is encouraging because it is constructive. Nothing that has yet reached us could fairly be called destructive criticism. Among the reports of sermons on this subject is a course by the Rev. Mr. Rader, of San Francisco, whose general subject is "The Bible and Evolution." In common with most others who are presenting this subject from their pulpits, Mr. Rader affirms in the strongest way his belief in the Scriptures as containing God's word, in their inspiration, and in the revelation of God to man. He says at the conclusion of one of his sermons: "I stand for the spirit of the Bible, which is the infallible word of God; I do not stand for the letter, which is perishable; I stand for the hope that some day the spirit, rising out of the burning sands entangled with sin and the lower nature, will be free, in the freedom of Christ, in the liberty of the sons of God." The days of criticism are by no means ended, but the days of destructive criticism in the pulpit seem, at least for the present, to be past.

The Importance of Definition

The "British Weekly" contains from time to time some able editorials. The issue of December 24 has a long and in some respects strong editorial examination of "The Cure of Souls," by Dr. John Watson. It was evidently written by the Rev. W. Robertson Nicoll, the senior editor of the paper. Dr. Nicoll, as is well known, is regarded as the discoverer of Ian Maclaren, and he writes in a strongly complimentary way concerning Dr. Watson's lectures—that is, concerning their form, their eloquence, their suggestiveness. In some respects, however, he criticises them, and with some of his criticisms we are in agreement. But when he finds fault with the distinguished preacher for not putting in its proper place what he calls "the proclamation of the Gospel in its tenderness and in its terror; the Gospel of the Lamb of God who taketh away the sins of the world; the Gospel which calls for immediate decision and submission and reconciliation," we find ourselves asking, Just what does Dr. Nicoll mean? Before this we have seen references to this point in the editorial columns of the "British Weekly," but have never yet seen a word in the way of definition. Now, there are many interpretations of those passages of Holy Scripture which refer to the sacrificial work of Christ. Some feel that the Gospel is not truly preached unless the doctrine of expiation is emphasized; others expect the preacher to insist that the divine nature in Christ assumed the sufferings due to human sin, and therefore that all men are pardoned as an act of sheer justice. The article to which we refer affirms that the reference to the sacrifice of a mother for her child, made in "The Cure of Souls," is even worse than the old illustration of Damon and Pythias. It is, of course, possible that Dr. Watson ought to have been more explicit, but those less exact than he ought not to find fault with him. We

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have often seen his writings criticised, but never, either in the columns of the "Weekly" or in any other paper, have found the slightest attempt clearly to define the phrases which are used as more orthodox. Propitiation and expiation, satisfaction and substitution, are large words behind which it is convenient to hide. There is surely no unanimity in their interpretation, and never has been. Possibly, even, they are used in different ways in different countries. We venture to suggest that, before such words are lifted for the purpose of branding any as heretical, they ought to be attended by perfectly clear definition. With Dr. Nicoll's contention that there is a severe as well as a tender side to the Gospel we have no controversy; neither has Dr. Watson. We have referred to this editorial because of the way in which it treats these great subjects, and because in its lack of clear definition it is typical of much of the theological writing of our time.

Enthronement of an Archbishop

On January 8, Frederick Temple, D.D., was enthroned as Archbishop of Canterbury and Primate of All England in the Cathedral at Canterbury. The great church was packed with an enormous crowd, and the ceremonies were full of splendor and beauty. The persons assisting in the ceremony were the Archdeacons of Canterbury, Dean F. W. Farrar, and the Vice-Dean and the Vice-General of Canterbury. Such services cannot be appreciated by those used to the simpler ways of American church life. One incident, however, is of more than local interest. As the Archbishop was traversing the nave at the end of the procession a voice cried loudly, "The whole proceedings are a fraud." It was at first supposed that the disturber was the Rev. Mr. Brownjohn, who had protested against the confirmation of the Archbishop on December 22, but it was later discovered that the voice came from a layman. The new Archbishop begins his arduous duties at a very great age and in the face of a good deal of opposition, but it is doubtful if any man better qualified for the distinguished honor has ever occupied the chair of Primate of All England.

The Church Building Society

The suit by which the will of the late Mr. Stickney, of Baltimore, has been contested has at length been settled in favor of the Congregational Church Building Society. The decision will put into the treasury of the Society not far from $300,000. With this great addition to its funds that Society will be in a condition to undertake some forms of activity which are sorely needing assistance. The appeal of the cities is one which ought not longer to be neglected. In our judgment, that fund ought to be set aside for the promotion of church-building in the great centers of population, and we earnestly suggest to the directors of the Society such a disposition of it. At present the need in the cities is greater even than in the country districts.

Roman Catholics and Protestants

The Rev. David S. Phelan, editor of the "Western Watchman," has the courage of his convictions, and does not hesitate to express his mind in his article on the Roman Catholic Church. Speaking of the removal of Bishop Keane from the rectorship of the Catholic University, he says: "But it is doubtful if he would have been removed if he had not advanced dangerous views on Protestantism. Catholics believe that Protestantism is a damnable heresy, worse than any that has yet arisen in the Church. They think it is charity to tell Protestants so; to labor to convince them that it is so; to co-operate in bringing them out of their position of awful danger. If there is anything more uncharitable than another in our intercourse with those of heterodox persuasion, it is teaching them or encouraging them to be content with their present spiritual state. Bishop Keane was the paraclete of American Protestants. . . . For this he was removed." This is plain speaking, and no doubt authoritative. It is interesting sometimes to see ourselves as others see us. Think of such men as Bishop Potter, Dr. R. S. Storrs, the late Professor Hodge, and others of the same stamp, as damnable heretics! It is fortunate that we do not all see alike.

Dr. Sawyer's Protest

The protest of Dr. R. A. Sawyer against the call of Dr. Pentecost to the First Presbyterian Church in Yonkers was both clever and shrewd. While Dr. Sawyer's argument by some might be regarded as personal, we do not so read it. It seems to us to be intended to show that the very persons in the Presbyterian Church who are condemning one type of heresy are opening their arms wide to what the Church in all its history has regarded as another equally dangerous form of heresy. Dr. Sawyer clearly succeeds in showing lack of consistency on the part of those who have called Dr. Pentecost, which we imagine to have been the real object of his protest. In the meantime the final answer of Dr. Pentecost to the Yonkers church has not been announced at the time of our writing.

Notes

The Rev. O. W. Stewart, of Illinois, has been called to succeed the Rev. B. B. Tyler, D.D., as pastor of the Church of the Disciples in West Fifty-sixth Street, New York. Dr. Tyler is a man of large influence, not only in his own church, but throughout the city. Mr. Stewart is a young man whose preaching has been much admired by the people who have called him.

A valued correspondent calls attention to our recent paragraph on the Home Department in the Sunday-School, and gives us some facts concerning the origin of the Department. It seems that it was suggested as early as 1885, and that Dr. W. A. Duncan, of Syracuse, has been one of the most active in bringing it before the public. It has been advocated earnestly by Dr. S. W. Dike, of Auburndale, the honored leader of the National Divorce League, who says that no other of the great social institutions probably can do so much to inspire and guide the home life as the Church, and the Home Department he regards as one of the most important parts of the work of the Church.

A course of five public lectures on practical religion is to be delivered in the Chapel of Union Theological Seminary, New York, on Monday evenings, beginning January 11. Dr. Moxom, of Springfield, will speak on "Personal Righteousness;" President Tucker, of Dartmouth, on "Social Righteousness;" William A. Butler, of New York, on "Commercial Righteousness;" Bishop Satterlee, of Washington, on "Ecclesiastical Righteousness;" and Dr. Charles H. Parkhurst on "Civic Righteousness." Another course of lectures is on Hygiene, and is to be delivered by John S. Billings, M.D., Tuesdays, February 9-23, at noon; while the Rev. Henry Preserved Smith, D.D., will deliver eight lectures on "The Bible and Islam" on Monday and Tuesday evenings, beginning March 1. These lectures are open to all.

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Correspondence

Armenian Destitution

To the Editors of The Outlook:

I understand that most people have become tired of hearing about the Armenians. We who live among them, and are daily witnesses of their sufferings and their desolation, are oppressed and weary, sometimes almost beyond endurance; still we cannot shut our eyes to their condition. They are our kindred, brought low through no fault of their own, and Providence has placed them before us, and we cannot shirk our responsibility if we would. The winter is now upon us, and it has begun with unusual severity. The last winter was very open, and although the Armenians, after they were plundered in November, had very little fuel, bedding, or clothing, they managed to live through the winter because it was so mild. This region is subject to long periods of winter fog, which sends a chill through one's very bones. There was little last year; but a fog came upon us two weeks ago, and there has been no let-up as yet. If the winter is to continue according to its present prophecy, there will be untold suffering and great mortality.

There was the confident expectation a year ago that after the harvest the most of the people, except a large class of widows and orphans, would be able to care for themselves. Several things have conspired to defeat this desirable consummation. In the first place, there has been no assurance of security, such as is necessary to a revival of business. The Turks and Koords have continued to utter threats and prophecies of evil, and even the government seemed to be undecided as to the future. Merchants were without capital, artisans without tools, farmers without cattle and agricultural implements. The spring sowing was deficient. The crops were fairly good, but between the Turkish creditors and the tax-gatherers very little grain was left to the farmers themselves. Such severity in the collection of taxes was never known before. The great endeavor of the poor during the summer was to get together something for winter, but the tax-gatherers have been everywhere, and anything which could be turned into money, even if it was only a few pounds of grain or flour, was sold, often at not more than two-thirds its value, and the proceeds given for taxes. All this has been accompanied with beatings and cursings and nameless insults. The people, in crowds, have petitioned the local government, all to no purpose. The English consul has remonstrated, and he has informed the central government through his Embassy, but the uniform response from the capital is that such things are not allowed, that orders have been sent not to oppress the people, etc., while the severity was not mitigated in the least. In the villages it has been equivalent to a second plunder, so that multitudes of the people are as destitute as they were a year ago. In many cases the money given for relief and the cattle given by the Red Cross have been seized for taxes.

These affairs absorb the most of our time and thought. While the warm weather lasted we did not give relief, except in rare cases, but now that the cold weather has come they flock to us in crowds, and we cannot turn a deaf ear to them. Even if we had abundant funds, the task of wisely administering them would be immense. Our greatest trial and heaviest burden is to witness so much suffering which we are powerless to relieve, except in a measure. We trust that our friends will help us by their benefactions and their prayers.

In the district of which Harpoot is the center there are more than 40,000 persons who will be absolutely dependent upon charity for the coming winter. Outside of this circle there is an equally large class of destitute persons, but we hope they will be able to squeeze through in some way. The majority of those who were killed were men. That has left a large number of helpless widows and orphans—from this district alone of from 15,000 to 20,000. What a sad, sad company! We are making special effort to provide for the orphans, but it is a great undertaking.

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[This letter is from an experienced missionary in Turkey, who speaks with the fullest knowledge. His name is not printed here, for fear that, if it were, his position with the Turkish authorities might be compromised.—THE EDITORS.]

Gladstone's Mother

To the Editors of The Outlook:

Many in Canada as well as in the United States will read with delight "The Story of Gladstone's Life," by Justin McCarthy, begun in the last number of The Outlook. It is plain to be seen that the writer does not mean to give us a full life of his subject, and that in following the law of literary perspective many features, incidents, and events in a well-rounded story of a man like Gladstone must be passed by. Yet when one observes that Mr. McCarthy traces the genealogy upon the father's side back to the close of the thirteenth century and shows how an ancestor, Herbert de Gledstanes, figures as one of the lairds "who swore fealty to Edward I.," one wonders why the mother should not be as much as mentioned by name. "He [the father] was a pure Lowland Scotchman, and he married a Highland Scotchwoman." Yes, but that woman could also trace her lineage back to a thirteenth-century man who won against Edward I. one of the world's decisive battles and secured for Scotland her independence. Anne Robertson was descended in a direct line from Robert the Bruce. Upon reading the scant reference to this gifted and cultured woman, I recalled the remark in one of her son's speeches made to a Scotch audience many years ago, that he had in his veins the blood of King Robert, and I find the record is in Burke. To his mother, I think, more than to his father, Gladstone owes the qualities of heart and intellect which have produced in him one of the world's greatest men.

A. B.

Toronto, Canada.

A New Year Greeting

To the Editors of The Outlook:

The demand of a Court of Arbitration between our sister peoples, if realized, will be the great

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fact of 1897. I dare to think it is the beginning of the end of war in all the world. How can I, then, help saying, as I have tried to in the inclosed sonnet, "God speed to you" on the opening of a New Year? If, as I trust, the Court of Arbitration becomes a fact, it would be very pleasant to join with American friends to signalize it in some permanent way here in the old country—and I suggest that those who visit our Lake country from your shores might care to associate themselves with me in some little painted window in the old Crosthwaite Church, which should commemorate the sixtieth year of our Queen's reign and put on record a note of this Bond of Peace which the year brings forth. Many of your people would see it and rejoice.

GREAT BRITAIN TO AMERICA

Now comes the golden year! haste, happy spring!
Lead on the golden day of June the blest,
When all our streets with banners shall be drest,
And all our people shall rejoice and sing!
Then let the nations gifts and praises bring.
But none that day shall be more honored guest
Than she our Sister throned beneath the West,
Since in her hands is Peace for offering.

And they who chronicle the glorious time
Shall write hereafter how God's will ordained
That when our Queen had won her sixtieth year,
The kindred lands in wise accord drew near,
Set up their seats for judgment, and restrained
Wild lust of war's intolerable crime.

(The Rev.) H. D. RAWNSLEY.

Crosthwaite Vicarage, Keswick, England,
December 23, 1896.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

A typographical error substituting *and* for *not* completely changed the intent of an answer on page 196 in last week's Outlook, to a correspondent who cited Matthew viii., 12; xiii., 40, 42, 49, 50; xviii., 8, 9; and xxv., 46, as evidence that fire is used by Christ as a symbol of torment. The answer should have read as follows: "Matthew viii., 12, and xxv., 46, do not refer to *fire*. The other references are to destruction, *not* torment."

"J. W. M." and "R. F. H."—A scholarly friend sends us the following supplements to the answers given you December 26: "Vaughan on Romans is an invaluable book for the study of that Epistle and of St. Paul's Greek, tracing as it does the history of the words used. Liddon on Romans is thorough, fair, and most suggestive. Vaughan on Philippians is nothing like so thorough as Lightfoot, but gives an alternative meaning to the latter part of Philippians iv., 5 (the Lord is at hand, ὁ κύριος ἐγγύς), which no other commentator gives, but which is very probably the true meaning, viz., the Lord is near (in place). Westcott on Hebrews and on St. John's Epistles are the best works on these Epistles. Everlasting, or eternal, life, ζωὴ αἰώνιος in St. John, means that kind of life, an emanation from the divine life, which is given by our blessed Lord to those who believe on him—a life which will enable us to live the Christ-life in this life, and to live with Christ after death. In the other New Testament writings it seems to refer to the life of the blessed after death alone. [St. Paul seems to us to agree with St. John in conceiving the eternal life as beginning now and here. See Romans vi., 23; 1 Timothy vi., 12.—THE EDITORS.] J. R. T."

If Christian Science is "not Christian," as stated in your column a week or two since, how are we to explain the cures constantly recorded in the "Christian Science Journal," also the statements made in regard to it in the October number of the "Granite Monthly Magazine"? In what way do the cures recorded there differ from the ones performed by Jesus while he walked the earth, only in magnitude? M. E. S.

Simultaneously with the foregoing a card from "D. J. S.," whose letter we printed January 2, requests criticism of Acts iv., 7–12, as a case of "divine healing."

A sketch appeared last summer in the Providence "Journal," if we remember rightly, of the shrine of Ste. Anne, near Quebec, which said that there were piles of crutches, etc., left there by persons healed through invocation of the Saint. At Lourdes in France, and other places, astonishing cures are well testified to as wrought through invocation of the Virgin. Medical science recognizes the fact that a strong emotion or volition with assured conviction of the result often produces such innervation of the nervous system as to effect a speedy, though it sometimes proves temporary, relief. The healing wrought by Peter and John may have been of this kind. Such healing through an extraordinary stimulus of nervous force is divine. God works through the natural forces. But history shows that it has been effective among heathens as well as Christians. See the by no means entirely fictitious narratives of Apollonius of Tyana in the first century. Effectiveness in some cases may be claimed. But we have also witnessed woeful failure in the experience of personal friends who devoutly believed in their "science." "M. E. S." misquotes us. We said it was Christian in its spirit, but not in its "science." It has no science. Flying-machines will have their place and use, but the attempt to make a flying-machine supersede all other means of locomotion is not scientific.

1. How to deal with the effects of emotional religion? I have in my congregation many who will not come to the Lord's table, because they have not passed through a process of excitement with which they identify conversion. Some of the worst people in the congregation are members, because they have passed through emotional disturbances, chiefly at revivals, while some of the best are only adherents, because they have never had such emotional experience. Ought I to preach only gradual, and discourage sudden, conversion? The difficulty I feel is in the danger of destroying the supernatural element in religious experience. 2. I have some, whose lives betray much lack of principle, who point back to a certain revival when they profess to have given their hearts to God, as a proof of the reality of their religion. Does trusting in conversion destroy its reality? How are such people to be dealt with? 3. Which of the two forms of conversion (gradual and sudden) gives the best spiritual results? At which should a minister aim most? Ought a minister to be discouraged if he never hears of sudden conversions occurring under his preaching? PASTOR.

1. "God fulfills himself in many ways." Conversion is of various types. St. Paul's seems to have been sudden. Many equally genuine cases have been like the gradual change of night to day. The moral value of our past is in its pres-

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ent effect on us. See how Jesus dealt with those who trusted in the past (John viii., 39, 40). "The supernatural element in religious experience" is not to be looked for in the past, but in the present, and not in the excitement of feeling, but in the consciousness of God as ruling in our will and endeavor for the ends expressed in the Lord's Prayer. The minister's work, fundamentally viewed, is to awaken the God-consciousness latent in the dormitory of the soul. To do that, it must be alive in himself. This was the secret of Jesus's power. Jesus seldom preached conversion, but always preached God, and the will and work and way of God. His great aim was to show men the Father, and awaken conscience to self-judgment before God. "Follow me" is his rule for your preaching. Be discouraged by nothing, but insist on Oliver Cromwell's maxim: "He who ceases to become better, ceases to be good."

1. I desire to take a thorough course of reading on the subject of recent interpretation of the Bible—"Higher Criticism." Will you please send me a list of commentaries and other books on this subject, and where they are published? 2. I desire a work which embodies your own idea of the future of the wicked. F.

1. Before you undertake the study of critical commentaries the requisite thing is to get some general introduction to the subject. For this purpose see Professor Briggs's "Biblical Study" (Scribners, New York), Dr. Gladden's "Who Wrote the Bible?" (Houghton, Mifflin & Co., Boston), Dr. Horton's "Revelation and the Bible" (The Macmillan Company, New York), Dr. Bissell's "Genesis Printed in Colors" (Belknap & Warfield, Hartford, Conn.), and Dr. Bacon's "The Triple Tradition of the Exodus" (Student Publishing Company, Hartford). 2. Dr. Abbott's view of the future of the wicked is expressed in a chapter written by him for a book called "That Unknown Country," and published by C. A. Nichols & Co., Springfield, Mass.

1. Please explain what Matthew Arnold means in his book on "Literature and Dogma," p. 103, by the following: "And predictions which are strictly meant as such, like those in the Book of Daniel, are an embarrassment to the Bible rather than a main element of it." 2. Has any prophecy in the Bible been fulfilled in a way to satisfy the unprejudiced student? 3. Give the name of any small book on the early Fathers of the Church, written from an independent standpoint.
WESLEY.

1. Probably, that the argument from prophecy was so contested that it contributed less vindication to the Bible than it required for itself. That is, it was like an extension of the lines of defense, which draws heavily on the defending force. 2. Yes; for instance, Jesus's prophecy of the destruction of the Temple. Weizsäcker, a radical critic, says its authenticity cannot be disputed. 3. Farrar's "Lives of the Fathers" is not a small book, but it is the best book.

1. Where can I find the passage, in Robert Browning I think, of which the following is an inaccurate quotation, except the last four words:

"Hands like these hands shall receive thee,
A face like my face thou shalt see.
. . . 'See the Christ stand.'"

2. Can you tell me whether and where I can find the writings of Euhemerus? J. H. R.

2. Euhemerus was a Greek of the fourth century B.C. His writings are lost, except some quotations preserved by other writers. Many particulars about him and his design are also mentioned in a fragment of Diodorus Siculus preserved by Eusebius. He undertook to prove that the mythological deities of the Greeks were mortal men, who had been deified on account of their services to mankind. (See Harper's Dictionary of Classical Literature and Antiquities.)

Where can I find the different translations from an old German poet, beginning as follows:

"Though the mills of the gods grind slowly," etc.

Longfellow has given it as follows:

"Though the mills *of God* grind slowly,
Yet they grind exceeding small," etc.

But I have certainly seen some translation as follows:

"Though the mills of *the gods* grind slowly,
Yet they grind *exceeding fine*."

I am quite anxious to obtain the last quotation in its entirety, with the name of translator. J. H. T.

Bartlett's "Familiar Quotations" ascribes the phrase "God's mill grinds slow, but sure," to George Herbert (1593–1632). The quotation as thus given is from Herbert's "Jacula Prudentum." In a foot-note Bartlett says: "'Though the mills of God grind slowly, yet they grind exceeding small'—F. von Logau (1614–1655): *Retribution* (translation)."

Please state how it was that Peter and John could write in such a style as to satisfy the literary men of to-day if they were unlearned and ignorant men, as is stated in Acts iv., 13. I have not asked this question in a caviling spirit, but for the purpose of seeking information. A CONSTANT READER.

It is not the style of Peter and John, but it is what they have to say, that satisfies any literary man to-day. Much more ignorant men than they can interest hearers if they have something to tell that is worth hearing. The story of the Cross and the Resurrection by those Galilean fishermen is what has moved the world. Paul was more learned than they, but see what he says of his own preaching (1 Corinthians ii., 1–5).

Can you inform me of a work on Worship? That is, something treating of the origin, history, and philosophy of worship, or somewhat along this line, or similar lines? J. F. S.

Professor W. R. Smith's "Religion of the Semites" gives a good account of the development of pre-Christian worship. Schaff's "History of the Christian Church" contains chapters on Christian Worship. Procter's "History of the Book of Common Prayer" describes the growth of the Protestant Episcopal liturgy.

Kindly inform me of books (in English) giving information on the lives of St. Elizabeth of Hungary, St. Terese of Avilla, and of Hildegarde, of the convent near Rupertsberg. I have Gibbon and Neander. Is Montalembert's life of St. Elizabeth translated?
S. T. E.

Montalembert is translated and published by Sadlier, 33 Barclay Street, New York. We think he can supply the others also.

In response to various inquiries whether there is not a series of Sunday-school lesson helps "on the lines of the New Theology," a valued correspondent, who is a Universalist, sends us the following:

The Universalist Publishing House, 30 West Street, Boston, issues a monthly called the "Helper," whose expositions are in sympathy with the new theology, and whose editor is at least as modern as the "Britannica."
A.

If the writer who signs "N. D." in The Outlook, January 2, 1897, will send his address to B. B. Comegys, 4205 Walnut Street, Philadelphia, he will receive the books he inquires for free of charge.

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About People

—Although Dr. Charles John Ellicott, the Bishop of Gloucester and Bristol, England, is eighty-six years old, he is an enthusiastic bicyclist.

—Premier Laurier, of Canada, has declined the distinction of knighthood which was offered him by Queen Victoria. The late Alexander Mackenzie, who was Premier of the Dominion from 1873 to 1878, as well as Mr. Edward Blake, declined similar honors, being, like Mr. Laurier, of strongly democratic principles.

—On account of ill health, General George Washington Custis Lee has tendered his resignation as President of Washington and Lee University to the Board of Trustees, and it has been accepted, to take effect July 1, 1897. General Lee has been appointed emeritus president for life, to render such services as his health will permit in the future.

—A correspondent of the "Examiner" relates this incident of a recent dinner in Philadelphia, at which Archbishop Ryan (Roman Catholic) and Dr. Watson were present: "It would be a great mistake to suppose that the Archbishop dwells in an atmosphere of ghosts or is saturated with gloom. It was quite delightful to see him and Dr. Watson fraternize and exchange felicities. The Archbishop said the inquiry had been made why all the nine Muses are represented as unmarried. It was suggested in reply that it was thought more in accordance with delicacy and sentiment that they should be pure, unmarried virgins. But the Archbishop's response was: "No, that is not the reason; it is because all those who woo the Muses are so poor that they are never able to propose marriage to them."

—The Baltimore "Herald" tells a good story of Bishop Paret (Episcopal), of that city. Some time ago he was the guest of an Episcopal family in West Virginia. Learning from the Bishop that he liked hard-boiled eggs for breakfast, his hostess went to the kitchen to boil them herself. While so engaged she began to sing the first stanza of the hymn "Rock of Ages." Then she sang the second stanza, the Bishop, who was in the dining-room, joining in. When it was finished there was silence, and the Bishop remarked: "Why not sing the third verse?" "The third verse?" replied the lady, as she came into the dining-room, carrying the steaming eggs; "oh! that's not necessary." "I don't understand," replied Bishop Paret. "Oh! you see," she said, "when I am cooking eggs I always sing one verse for soft-boiled and two for hard-boiled."

—The wedding of Count Adam von Moltke-Huitfeldt, of Denmark, and Miss Louise Eugénie Bonaparte, daughter of the late Colonel Jerome Bonaparte, calls attention to an episode in Napoleonic history which is thus summarized by the New York "Tribune:"

The bride of to-day is the great-granddaughter of the famous beauty, "Betsy" Patterson, of Baltimore, whose marriage to Jerome, brother of Napoleon Bonaparte, took place in Baltimore on Christmas Eve, 1803, the Rev. John Carroll, Bishop of Maryland, officiating. The alliance was not recognized by Napoleon, and Jerome, yielding to his solicitations and demands, abandoned his American wife, who indignantly rejected Napoleon's offer of a large pension, "provided she does not take the name of my family." Her son, Jerome Napoleon Bonaparte, was born in the suburbs of London, England, where she had been forced to take refuge by the relentless persecution of her brother-in-law. The occurrences which followed are historic—the refusal of the Pope to dissolve the marriage, the decree of the Council of State of France, under Napoleon's dictation, declaring it null; Jerome's creation by Napoleon as King of Westphalia, and his subsequent marriage to a Princess of Wurtemburg. The name "Jerome," which Mme. Patterson-Bonaparte conferred upon her only son, has been handed down in the family ever since, being borne now by a brother of the bride, a boy yet in his teens. Mme. Patterson-Bonaparte, with her son, passed her life partly in the United States and partly in Europe. Only once did she ever see her ex-husband after their first parting. It happened that Jerome, with his Queen, Catherine of Wurtemburg, was visiting the Pitti Gallery, when he came face to face with his repudiated wife. No sign of recognition was made by either, but Jerome said to Catherine, "That is my American wife." Mme. Bonaparte's son married Miss Susan Williams, of Roxbury, Mass., by whom he had two sons—Jerome, father of the bride of to-day, and Charles, a resident of Baltimore, who gave away his niece to-day. Mme. Bonaparte died in Baltimore in 1879. Her husband, Jerome, died in 1860. After the death of Catherine of Wurtemburg he contracted a third marriage with an Italian lady of title.

Bits of Fun

For a jackass endowed with the power of speech, Balaam's did very little talking.—*Harlem Life.*

Revolutionary.—Traveler—Who governs here? South American Inhabitant—Oh! we take turns. —*Puck.*

She (on the avenue)—There goes a bicycle all in a heap. He—Well, I guess you'll find there's a woman at the bottom of it.—*Yonkers Statesman.*

"My dear," Mrs. Chatt's husband finally dared to remark, "there seems to be but one end to your conversation, and that is the beginning."—*Cincinnati Enquirer.*

"That man has such a power over Vaulter, the banker, that he can make him hot or cold, happy or morose, at will." "What is he—a hypnotist?" "No—a janitor."—*Cleveland Plain Dealer.*

Medium (to party at sitting)—The spirit of your deceased husband desires to converse with you. Wife—Huh! if he ain't got no more spirit now than he had when he died, he ain't worth troubling about.—*New York World.*

"My child," said the old herring to the young herring, by way of parting advice, "the whole ocean is before you, but don't go too near those canneries along the coast of Maine unless you want to be taken for a sardine."—*Chicago Tribune.*

"Hold!" whispered the heroine. "Something tells me we are being followed." The hero laughed lightly. "Impossible," he rejoined. But the woman's intuition was right. Two men in the second gallery were consulting the libretto.—*Truth.*

Minister—How's your boy getting on at college, Brother Perkins? Farmer Perkins—Fus'rate, but his books do cost awful. I've sent him money for a chemistry, a trigonometry, algebra, geometry, and now he tells me he is obliged to get a new cyclometer.—*Philadelphia American.*

He—I wonder what the meaning of that picture is? The youth and the maiden are in a tender attitude. She—Oh, don't you see? He has just asked her to marry him, and she is accepting him. How sweet! What does the artist call the picture? He (looking about)—

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Oh! I see! It's written on a card at the bottom, "Sold!"—*Household Words.*

He was very deferential, but he was a deacon in the church, and he felt that he had a right to criticise. "I hope you'll pardon me," he said, "if I suggest that your sermons are—at—" "Too prosy, I suppose," suggested the minister. "Oh, no; not that. But too long." "But you mustn't blame me for that," returned the minister, pleasantly. "If you knew a little more I wouldn't have to tell you so much."—*Exchange.*

The London "Church Times" tells the story of a Protestant minister who, on going to a new parish, inquired if there were any Puseyites in the community. "Naw, sir," said the clerk; "there used to be some, but for the last two years the boys have took all their eggs." This is on a par with the answer of the Georgia "cracker" who replied to a Sunday-school missionary that he did not know whether there were any Presbyterians in the neighborhood or not, "but there was some varmint around which was catching the chickens and lambs."—*Exchange.*

American wheelmen traveling alone in Europe have many queer experiences. A young man who was bicycling in southern France was pushing his wheel up a steep hill, when he overtook a peasant with a donkey-cart, who was rapidly becoming stalled, though the little donkey was doing his best. The benevolent wheelman, putting his left hand against the back of the cart, and guiding his wheel with the other, pushed so hard that the donkey, taking fresh courage, pulled his load up to the top successfully. The summit reached, the peasant burst into thanks to his benefactor. "It was very good of you, monsieur," he said. "I should never in the world have got up the hill with only one donkey."—*Youth's Companion.*

The Congressional Library

The moving from the old to the new Congressional Library naturally brings that library prominently before the public at this time. The present Librarian, Mr. Spofford, was appointed by President Lincoln thirty years ago. As one of the papers says, Congress put the task of making bricks without straw or tools before Librarian Spofford. Year after year Mr. Spofford has petitioned Congress for a larger sum of money to meet the needs of the steadily increasing work of the National Library. In thirty years no additional accommodations have been provided for the collection of books, pamphlets, maps, and charts which have been added year by year to the Congressional Library. A few far-seeing statesmen have worked hard to secure more space and larger appropriations for the care of the valuable, the priceless possessions of this library. The end, of course, has been accomplished in the new building. No money has been appropriated for cataloguing the possessions of the library, and while the librarian and his assistants have done more than the law could require from them for the salaries received, still the Congressional Library is of comparatively little use to the public because of its incomplete cataloguing. Recently the Government was presented with a valuable and interesting collection of pamphlets and books, and the only place in which they could be stored was in the crypt of the Capitol. This collection has not been catalogued, and it looks now as if it would be some time before an appropriation could be secured to pay for this work. It has been decided to fix the salary of the Librarian of Congress at $5,000 a year. The former salary was $4,000. It has been also decided, by a vote of 61 to 21, that the appointments of the Librarian of Congress shall be made solely with regard to the fitness of the persons appointed for the duties they are to perform, without regard to their political affiliations, and that none shall be removed without cause. This, of course, is the one protection of which the library stood in need. Nothing could be more fatal to its usefulness than that its employees should represent the patronage of politicians.

Europe at the Play

By William Watson

O languid audience met to see
The last act of the tragedy
On that terrific stage afar
Where burning towns the footlights are—
O listless Europe, day by day
Callously sitting out the play!

So sat, with loveless count'nance cold,
Round the arena, Rome of old.
Pain, and the ebb of life's red tide,
So, with a calm regard, she eyed,
Her gorgeous vesture, million-pearled,
Splashed with the blood of half the world.
High was her glory's noon: as yet
She had not dreamed her sun could set!
As yet she had not dreamed how soon
Shadows should vex her glory's noon.
Another's pangs she counted naught;
Of human hearts she took no thought;
But God, at nightfall, in her ear,
Thundered His thought exceeding clear.

Perchance in tempest and in blight,
On Europe, too, shall fall the night!
She sees the victim overborne,
By worse than ravening lions torn.
She sees, she hears, with soul unstirred,
And lifts no hand, and speaks no word,
But vaunts a brow like theirs who deem
Men's wrongs a phrase, men's rights a dream.
Yet haply she shall learn, too late,
In some blind hurricane of Fate,
How fierily alive the things
She held as fools' imaginings,
And, though circuitous and obscure,
The feet of Nemesis how sure.

—*London Chronicle.*

The Armenian Fund

Previously acknowledged	$7,912 58
R. E., Jersey City, N. J.	2 00
A Friend, Salem, O.	1 00
E. W. T., Newton Center, Mass.	5 00
C. G. C.	2 00
Anonymous	1 00
Norwich, Vermont	2 00
A Friend, Fall River, Mass.	1 00
M. R., Urbana, Ill.	2 50
Anonymous	1 00
J. B. E., Greenwich, Conn.	6 00
Asheville, N. C.	10 00
Total	$7,946 08

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For the Little People

Two Ways

By Helen Standish Perkins

A calendar of gold and gray
  Has on my wall a place,
And Dick and Nell both love so well
  The daily skies to trace.

For circles gray declare the day
  That rain or cloud befell.
The radiant light of sunshine bright
  The golden circles tell.

Now little Dick (a doleful trick)
  Counts only circles gray,
Till in his eyes the clouds arise,
  And chase the smiles away.

But happy Nell, I'm glad to tell,
  Counts every *golden* space,
Till bluest skies beam from her eyes
  And sunshine from her face.

A lesson here, 'tis very clear,
  For young folks or for old:
Let days of gray pass on their way,
  But *count* the days of gold.

A Weather Record for Little People

By Helen Standish Perkins

I wonder if the little people who read this department of The Outlook know how to make a weather record?

No doubt many of those who go to the kindergarten have one there, but for those who do not it is interesting to make one at home.

You need first a calendar where the daily spaces are large—about an inch square is a good size

Then you will need paper circles of gray, white, and gold or yellow.

If you live where you can get kindergarten supplies, you can buy these circles; but if not, just buy the paper and make them yourself by marking around a five-cent piece and then cutting the circle out.

Every morning you record the weather by pasting in the space on the calendar a gold circle if fair, a white one if snowy, or a gray one if cloudy. The gray one marked with slanting lines shows a rainy day.

So at the end of the month you can tell how many pleasant and how many cloudy days we have had; and if you do not tear off the leaf for the month, but turn it back on the calendar, you will find it interesting to compare one month with another.

Papa, too, will like to see when the first snow-storm came, and mamma how many rainy Mondays there were in the month.

Here is a little verse to say as you paste on the circle:

Some days will bring the golden sun,
  Some days the rain will fall,
But we'll be glad on ev'ry one,
  For God doth send them all.

I know some little children who, in addition to keeping a record of the weather, mark every day, by an arrow, the direction of the wind. The first thing in the morning they run to the window to see how the golden finger of the weather-vane is pointing, and they have learned which winds are likely to have the golden circles mark the day, and which the gray ones. Do you know?

The older children love to repeat the poem of Edmund Clarence Stedman, "What the Winds Bring," and even little four-year-old Harry can say the verse he learned at kindergarten:

Whichever way the wind doth blow,
  Some heart is glad to have it so.
So blow it east, or blow it west,
  The wind that blows, that wind is best.

Try this weather record this new year, dear children, and see if you do not enjoy watching the sky and the clouds. One cannot begin too young to look upward.

After the Snow-storm

By Grace Thompson

It was a poor neighborhood, and this house was one of the poorest. A woman, with a shawl over her head, was showing us some empty rooms. While we were looking at them there came from the tiny yard the clearest, happiest laugh. It rang out so clearly that we stopped talking and went to the rear windows.

Down in the yard was a pile of snow. It was really black, the soot from a near-by factory having covered it. A tiny little boy was trying to get up the slippery slide he had made on one side of the tiny hill, dragging a home-made sled after him. He would slip back again and again, and each time laugh as though he were having the greatest fun.

The sled was made out of a soap-box. Somebody, probably his big brother, had made it for Christmas. The runners had been shaped by a knife; the top bore the paper advertisement that had been on the box, but with the letters standing topsy-turvy. While we were watching, the small boy had got to the top of his very small hill, and by digging in his heels he was able to hold the sled back until he was seated on it. Then he went down. The hill was about five feet high, so it did not take him long to reach the bottom. But when he did, he rolled over and over on the stone pavement, laughing.

The tired woman, with the shawl over her head, laughed in sympathy, her eyes shining in love. Then we knew she was his mother.

Seeing this little boy having such a good time with his clumsy, home-made sled reminded me of what I saw three winters ago, after a heavy snow-storm. It was growing dark as I came near the corner of a street where a number of poor people live. I heard, when some distance from the corner, some children laughing. It made me think of silver bells. I hurried to see the fun. When I turned the corner I almost ran into a group of little children—little girls with shawls over their heads, and boys without overcoats, and not one had mittens. Their eyes were bright, and their cheeks like roses. They fell over each other in their fun and excitement. A

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little girl was sitting on a broom. As many as could took hold of the handle and dragged her over the snow. The rest ran after this queer sled shrieking with laughter. Only the little ones could sit on the broom, but the largest and strongest were the horses, and the rest the attendants.

That morning I heard a little boy cry as if his heart would break, because his sled was too small; he said it was smaller than the other boys'.

As I think of the group of happy children with a broom for a sled, and the small boy with the soap-box sled, the sound of their laughter drowns the crying of the boy whose sled was too small.

What's in a Birthday?

By Rosetta Munroe Spencer

Monday is the day we wash.
If all the clothes get dry,
We iron them on Tuesday,
Then fold and put them by.
On Wednesday mamma makes her calls,
But Thursday afternoons
She stays at home and lets our Jane
Go visit the Muldoons.

We always sweep on Friday,
And give the rugs a shake,
And dust and mop the morning long;
But Saturdays we bake,
And that's the reason why I think
That Saturday's the best;
But mamma chooses Sunday,
For that's the day of rest.

Now, I was wondering last night,
When I was tucked in bed,
If people born on Monday
Ought to earn their daily bread
By washing clothes; but then I soon
Remembered brother Will
Was born on Monday, and he says
He's going to run a mill.

Ned says he heard the baker's boy,
Around the corner, say,
The reason he's a baker—
He was born on Saturday.
Perhaps because on Wednesday
My papa's birthday falls
Is the reason he's a doctor,
And makes so many calls.

On Thursday was my mamma born.
At home she has to stay,
To see that everything goes well.
But brother Ned's birthday
On Friday comes—the day we sweep;
And just to sweep the snow
From off the steps makes Ned so cross,
He hates to sweep, I know.

But mamma says if Ned will sweep
The cobwebs from his brain,
And study more and frolic less,
His rightful place he'll gain
When he's a man; but brother Will
Must wash his hands so neat
That Monday'd never be ashamed
If she and Will should meet.

Sweet baby Bess may sleep and rest,
For she's a Sunday child.
Now I was born on Tuesday—
My own dear mother smiled,
And said she hoped hereafter,
When she tried my hair to curl,
That I'd iron out my forehead
And be a pleasant girl.

The True Story of Bluebeard

Everybody who has heard the story of Bluebeard, the cruel husband whose pleasure seems to have been to cut off the heads of his wives, will be grateful to Professor Wilson for telling the true story of this man who has made us shudder. Professor Wilson says that the real Bluebeard lived in Brittany, before Brittany became a part of France. His father died when the boy was young. In Brittany, at that time, it was not thought that mothers knew how to bring up their sons. This boy was given to the care of his mother's father. It was the custom in that country at that time, about 1420, for boys to marry young, so Giles de Rais was married at sixteen years of age, his wife having been selected by his grandfather. His wife lived many years after him, and never complained of cruelty from her husband. Giles de Rais went to war shortly after he was married. Brittany was at war with England. He was a brave soldier, and advanced rapidly. He became Dean of the nobles, and was sent to see the King of France, Charles VII. It is said that Giles de Rais was one of the body-guards of Joan of Arc. He became a Marshal of France, but returned to Brittany, where he had several castles. He was very extravagant, and at last used up all his money, and become a poor miser. He sought the philosopher's stone, that was supposed to bring great wealth to the finder. He met a priest who was an alchemist. Together the priest and Giles worked day and night in one of Bluebeard's gloomy castles to find the magic stone. The priest at last said that they must have the blood of innocent young men and women. Then Giles became the mysterious monster who gave rise to the famous tale, and men and women disappeared in his castle. The people were roused, and the guilt of Bluebeard, an assistant, and the priest was proven. They were executed, and at this day the peasants show the place. There were no newspapers to print the story at that time, so people told it one to the other. Probably some unwise parents made it even more terrible in order to frighten little children. It was in this telling from one to the other that the story was changed. Professor Wilson has studied the stories of that olden time, called folk-lore, until he has found the true stories, as people of that far-away time told them.

Home-Made Bricks

Bricks, as you know, are made of clay. Up the Hudson River, for miles along the banks, you see low, unpainted sheds, and bricks often seen in rows on the ground in the process of baking, if they are sun-baked bricks. The reason this brick industry has taken possession of the river at this point is because the clay there makes a fine brick, which sells well, and the river makes transportation easy.

In one of the mining districts of Pennsylvania there are a number of miners from Belgium. Brick-making is one of the industries of Belgium,

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and the poor people know the kind of clay that will make bricks. They found it all about their homes in the new land. Now there are about two hundred brick houses in that region, built by the miners. The bricks were made by the wives and daughters, and no doubt the little children helped. The making of the brick is begun in the spring. The clay is mined, that is, it is dug up in piles and worked with a hoe and a rake; all the stones, or other matter not pure clay, are thrown out, and sometimes the clay is handled like dough for bread; it is kneaded with the hands. Then the clay is put in molds that are the shape of bricks as you know them. The molds are put in the sun to dry, and when partially dried are put into the kilns and baked. Two of these Belgian women made 40,000 bricks last summer.

The bricks made in this way, it is said, are not as smooth on the edges as our bricks, but they are durable and of a good color.

A Proper Reason

Great-grandma said (and she's always right),
"A proper child must be polite."
And teacher said (for I wrote it down),
"Katharine is a proper noun."
That's another grammar—so, you see,
If I'm not as polite as I can be,
Katharine's not the name for me.

—*Youth's Companion.*

The Home Club

The Kindergarten

In Chicago, in the early fall, the third Convocation of Mothers, held under the auspices of the Chicago Kindergarten College, was held. The purpose of these annual meetings is to bring together thoughtful mothers and kindergartners for the purpose of exchanging ideas and experiences. The purpose of the kindergarten is so thoroughly understood now that it is not necessary to use any argument to prove its value in the development of children. Great as this value is, it really is minor in comparison with the education of mothers, which is due wholly to the general introduction and the development of the kindergarten as part of a child's education. While it is true that clubs usurp a large portion of the time of many women, it is also true that even overworked mothers find time for the child study club, for kindergarten meetings, and for the reading and study of kindergarten literature. The kindergarten has changed the whole system of punishment, and mothers, even those whose educational opportunities have been limited, are beginning to understand that the wisdom of every mother is shown by the nicety with which she adjusts the punishment to the crime; the clearness of her appreciation of the difference between the intentional act of disobedience and the act that is the result of not understanding how to apply the mother's directions. At this Convocation one mother asked, "What would you do with a very destructive child who tears all his picture-books, pulls his toys apart, and wants to take to pieces everything that comes within his reach?" We can well imagine how only a few years ago she would have been told to tie the child's hands behind him, to put on mitts, to make him sit in a chair, or to keep things out of his reach. But the kindergarten says, Do the opposite thing to his tendency; teach him to construct instead of destroy; make him understand what goes into the making of everything that he uses, so far as his intelligence will enable him to comprehend; realize that what you call destruction is more often the spirit of investigation. One mother told of her small boy who had been reproved because of his persistence in taking his sister's fork from her plate and putting it at his own before the meal was served, his reason being that he liked his sister's fork best because it was smaller than his fork. This mother possessed the gift of story-telling, and so she told a giant story, and, with the gift of the true story-teller, she applied the moral by making her child understand that he was the brave little hero who fought the giants, and that the big giants were his own faults. One day she passed the dining-room door and saw her small boy standing at his sister's place balancing the fork on his fingers. While she watched him he put it down with an air of resolution. As he turned he saw his mother, and, with a look of triumph, said, "That's the biggest giant I ever killed."

One of the kindergartners told of a method pursued with a small boy who was delivered at the kindergarten one morning by his father, with this sentence: "Lick him if you have a mind to. I can't do nothing with him." The child proved quite as bad as the father represented him. As the kindergartner said, he was the result of his environment. He was turbulent, a born pugilist, and cruel. The teacher, one day, was bidding him good-by when he sprang at her and struck her on the wrist. He was placed at the far end of the room at a small table by himself, and not allowed to join the other children. He was told that if his feet were good he could march with the children; if his hands were good he could join them in their exercises. Slowly he realized that there was a law to which he must be obedient; that this law was not an enemy, and that as soon as he recognized it he would become a part of the little community. Slowly each day he gained mastery of himself, the time that he spent with the other children increasing as he gained that mastery, until finally he became again a member of the community. To the joy of his teacher, when she was sitting at the piano one day, he came up to her and asked her to let him kiss her. One of the most beautiful incidents told is the following: A teacher put some seeds into a glass jar filled with water. Peas and beans were used, and a small wooden ball treated in the same way as the seeds. Every day the children watched the seeds that they had planted. The remarks made as the seeds changed in appearance were, "Oh, they are fatter! They are all swelled up!" And one little one said, looking at the wooden ball, "Why, this one is just the same; it hasn't done anything." One day when the seeds had shown a very perceptible difference, one little girl said, "I know

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what's the matter; that," pointing to the wooden ball, "is not alive!" when another one exclaimed, "I know why! Because God made the seed, and the carpenter made the ball."

This is kindergarten training, and training is what a child needs. The kindergarten is a home influence; its spirit is controlling the best homes in the land. The kindergarten idea often suffers because of the lack of comprehension of those who try to express it, often because of the ignorance of those who bear its name; but the fundamental truth of the philosophy is its bulwark against misrepresentation and the prophecy of its life.

The Joining of the Streams

At the regular monthly meeting of the League of Parents and Teachers, held last week at Columbia College, the subject for discussion was, "Shall we send girls to college on examination or certificate?" The teachers all deplored the nervous strain that examination seemed to cause. One man believed that a part of a girl's education was to teach her to overcome this nervousness. Life was a series of tests; the examination for college one of them. The spirit in which this was accepted was a part of education. This sentiment brought applause. Most of the teachers preferred the college examination, because it made the teacher's standard a progressive one. The college examination was the test of the teacher as well as the pupil. The need of uniformity in the college examination was eloquently brought to the attention of the audience by a professor, who claimed that this absence of uniformity compelled the teachers in the secondary schools to prepare the students in the same classes to answer certain sets of questions instead of training their minds. At the time this small body of women were discussing this question, the Presidents of eleven Western colleges were assembled in Madison, Wis., at the call of President Adams, of the Wisconsin University, the principal subject of discussion being the relation of the college to the preparatory schools, with a view to securing uniformity in the standards of requirements for admission to universities.

If discussion has any value as prophecy, then the day is not far distant when uniformity of college entrance requirements will be accomplished.

Rainy Day Clubs

The rainy-day clubs seem to be established facts. Believing that there is strength in numbers, some women in several large cities have formed clubs, devised constitutions and by-laws to regulate the length of dress skirts on rainy days. The by-law of one club says "suitable jackets and modest hats," but fails to define these terms. Let us hope that a modest hat for rainy-day wear means one without trimming that can be injured by rain and dampness. A woman whose head-covering suggests a half-drowned fowl may not in the strict sense of the term be immodest, but she is conspicuous. Presumably a suitable jacket is one adapted to the temperature. The length of the skirt worn by members is not governed by an inflexible rule; there is a freedom of choice of four inches allowed. Conforming to the rules is not the only requirement of membership. A candidate must have two "sureties." There is no law compelling membership if a woman choose to regulate her rainy-day dress on these lines. There were hundreds of common-sense rainy-day dresses worn for years before "rainy-day clubs" were organized, but if such clubs strengthen the weak and wavering they are a national necessity.

The Teaching Profession

The reform school bill which was the occasion of much agitation in New York City during the whole of 1896 is now in operation. As many will remember, this bill was bitterly fought by many of the teachers, who believed that it was a bill that would militate against their interest and tenure of office. The feature that seemed to them to open the door to oppression was the placing of the educational side of the school in the control of a Board of Superintendents. During the holiday vacation this Board has been actively at work. The Superintendent announces that these transfers, in all but three cases, were promotions. The strongest possible argument in favor of the decentralization of the educational side of school administration is made by the Superintendent who used every means to defeat the bill. He states that under the trustee system promotions were made within the ward where the vacancy occurred; that this worked injustice. In some wards teachers worked eighteen years in the primary grade at the minimum salary, while in other wards teachers were promoted at the end of two or three years. "The Board of Superintendents, acting as a central body for the whole school system of the city, has attended to all appointments and promotions," the Superintendent states to be the present method of administration. Superintendent Jasper announces that one hundred and fifty teachers are needed in New York now, and cannot be obtained. The law passed last year requires all candidates for positions to hold a certificate from a high school and a school giving an approved training for teachers, or that they must, in lieu of such training, have taught successfully for three years. We are so accustomed to hear that the profession of teaching is overcrowded that the announcement of the impossibility of securing properly equipped teachers points to the elevation of the teacher to the acknowledged professional ranks. While the position of the teacher was, in the public mind, dependent on favor, teachers could never as a body hope to rank with the other professions. Every member of this Club should see to it that always in her conversation, especially in the presence of school children, the ideal of the teaching profession is presented.

The Day We Celebrate

The most skeptical will now be convinced that we are not a musical people. One of the organizations of patriotic women, organized to celebrate the events that appeal to the sentiment of the American nation, recently celebrated the anniversary of Washington's wedding day. The subject of the oration was "International Arbitration," which reveals a subtle association of ideas; the music was by a Japanese baritone in native costume, and the Hungarian band. Shades of the father of his country!

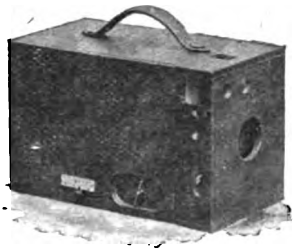
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THE OUTLOOK FOR 23 JANUARY, 1897

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WEEKLY

The Outlook

MONTHLY

Published Every Saturday

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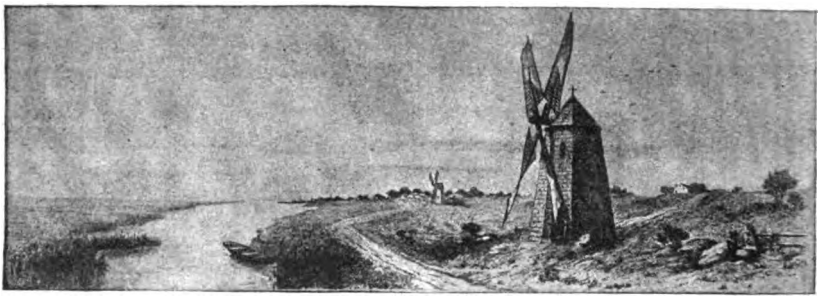
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The Outlook

Published Every Saturday

Vol. 55 January 23, 1897 No. 4

WE regard it as a decidedly hopeful sign that business men of the highest character should meet in such a Conference as that held at Indianapolis last week to consider the present financial condition and future possible financial remedies, although we do not agree with two of the three fundamental principles affirmed with substantial unanimity by the Conference, and we do not believe they will be agreed to by either Congress or the country. These principles are, first, the maintenance of the present gold standard, which we take to be a repudiation of any honest, earnest endeavor to secure bimetallism; second, the retirement of all United States notes, which would involve substituting an interest-bearing debt for a non-interest-bearing debt, and diminishing the power of the people through Congress over the currency by increasing the power of the men of wealth through the banks. Our objections to these two principles we have often stated, and we do not need to repeat them here. The third principle we heartily approve, namely: "That a banking system be provided which should furnish credit facilities to every portion of the country and a safe and elastic circulation, and especially with a view to securing such a distribution of the loanable capital of the country as will tend to equalize the rates of interest in all parts thereof." We think the New York "Tribune" is mistaken in assuming, as it appears to do, that this favors the restoration of a State bank system. Certainly a much safer method of providing increased banking facilities for the country would be a provision allowing the establishment of branch banks and a reduction of the tax on banking circulation.

❀

It is to be presumed that the other and final action of the Conference was for the purpose of promoting the adoption of these currency changes by Congress. That action is embodied in the following very simple resolutions:

"First—That a committee be appointed to labor with Congress for the purpose of persuading it to take action to reform the financial system of the country.

"Second—That a request be made to President Cleveland to appoint a monetary commission of nine persons to prepare and report a financial bill to Congress.

"Third—That if the President shall refuse to act in the manner recommended by the Conference, the Executive Committee of the Conference shall select a commission of eleven persons to draft a measure of financial reform for submission to Congress."

We repeat what we have heretofore said, that no monetary commission will be of any practical value until Congress has determined certain fundamental questions, pre-eminently the question whether the issue of paper money is a function which belongs to Government or to private enterprise. We may add that it is hardly reasonable to expect that a Republican Congress will authorize a Democratic President to appoint a commission which shall be intrusted with the duty of shaping a financial policy to be carried into execution by a Republican administration.

●

The victory of the machine in Pennsylvania, as shown by the election of Mr. Penrose to the United States Senate, has been followed, as was anticipated, by the victory of the machine in this State, Mr.

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Platt receiving all the votes in the Republican caucus save seven. Except among professional politicians, it is safe to say that no one wishes Mr. Platt to represent the State of New York in the highest legislative body of the Nation; but, unluckily, that indifference to public duties which characterizes the whole country was indicated again in New York by the languid way in which the public accepted the situation. If a vote had been taken, Mr. Platt would, we believe, have been heavily beaten by the Republicans of this State; but they permitted him to elect himself almost without protest. If the movement in behalf of Mr. Choate's candidacy had been, as it ought to have been, enthusiastic, aggressive, and commanding, we very much doubt whether the legislative majority, tied hand and foot as it was by Mr. Platt, would have faced an aroused public opinion; but public opinion was asleep, as it usually is, and the voters of New York abdicated their functions, as American voters generally have come to do. In Illinois, however, there has been an awakening, and the opposition to the machine has developed so vigorously that the defeat of Madden has been effected. The opposition has broken out in several quarters. Some of the Chicago newspapers have shown a commendable energy and courage in opposing the rule of the machine, and public spirit in the State has taken the trouble to express itself. Illinois has rendered the whole country a service by showing what can be done by concerted public action. The indifference of the average American voter to the public interests as they stand related to politics is one of the most discouraging National characteristics of the times.

Governor Clough, of Minnesota, and Governor Tanner, of Illinois, in their first official communications have agreeably surprised us. Governor Clough's biennial message to the Legislature is in the main a review of what has been accomplished during the last two years. Among those matters in which he reports progress is the extension of Civil Service Reform principles to the administration of State institutions. He claims that Minnesota was a pioneer in this regard, and that only two or three States have even now gone as far as she in providing for a non-partisan civil service. Governor Tanner's inaugural address expresses unlooked-for sympathy with anti-monopoly measures. He recommends that in all cities containing over 25,000 people the assessment rolls for each ward be published in pamphlet form and a copy given to each taxpayer in the ward. By this means the grosser inequalities in the assessment of various pieces of property could be prevented. The report of Labor Commissioner Schilling, urging that the real estate of the rich in Chicago is assessed at a much lower rate than the real estate of the middle classes, seems to have led to this recommendation. Governor Tanner refers to a general belief that "valuable property is assessed at a vastly less proportion than medium and poorer classes of property."

For the public schools Governor Tanner recommends free and uniform text-books. Regarding the State prisons he shows a much greater deference to the sentiment of the labor unions than his predecessor evinced. Governor Altgeld, it may be recalled, insisted that the prisoners must be kept at productive work, even if they did thereby compete with free labor. Under his administration the contract system was done away with, but the prisons were supplied with the best labor-saving machinery, and thus under the State account system were made to yield an increased income to the State. Governor Tanner insists that the goods sold by the State in the open market interfere as injuriously with the interests of free labor as did the work done for contractors under the old system. In a most unenlightened way, it seems to us, he condemns the purchase of labor-saving machinery by which the good financial results of Governor Altgeld's administration were obtained, and recommends the substitution of hand labor. While The Outlook believes that financial results should be made subordinate to educational aims in the conduct of our prisons, the use of hand labor where machine labor is more effective seems to us as bad educationally as it is financially. It is a step backward toward the discipline of the treadmill instead of

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a step forward toward the discipline of an industrial school. A good prison system should not keep prisoners from competing with free labor, but should fit them for such competition.

❀

In the new charter proposed for the Greater New York, the chapter on education involves some questions of more than local interest. When President Seth Low, of Columbia College, was appointed on the Commission, it was at once recognized by the friends of education that this chapter would constitute an important contribution to educational reform. In his report he advocates centralizing the control of the executive side of the school system and decentralizing the educational side. He would divide the school funds into two parts: a special fund for the purchase of sites, the erection, repair, and maintenance of buildings, the purchase and distribution of supplies, and the administrative expenses of the General Board of Education. This fund would be controlled by the Board, which would also appoint a superintendent of school buildings, a superintendent of school supplies, and an auditor, or board of auditors, and, finally, a city superintendent, who would bear to the boroughs a relation analogous to that of the State Superintendent to the districts throughout the State, who would be responsible for the conduct of teachers' examinations, would issue certificates to teachers, and would recommend to the Board of Education the minimum requirements for teachers and principals. The Borough Boards, on the other hand, would control the other, or general school fund, out of which the teachers are paid, would appoint the borough superintendents and their associates, and on their nomination would appoint all principals and teachers. These Borough Boards would vary in number from five to fifteen, but the work of visitation and inspection would be done by paid officials instead of as now in Brooklyn by the volunteer service of members of the Board. Messrs. Woodford and Dutcher, of Brooklyn, dissent from certain features in the report. They favor retaining in Brooklyn the present number on the Board of Education—forty-five; desire that all appointments of teachers shall be made on the nomination of principals; and in general urge that Brooklyn be left to work out her own educational system.

❀

Whether there should be a Greater New York is, or was, a doubtful question; but it has been decided, and if the city is to be unified at all, it should be consistently unified. There is no reason why there should be one principle adopted in all other departments, and another and antagonistic principle in the Department of Education. Nor can we doubt that if any principle of educational unity is to be maintained, it must be on the lines indicated in the report of the majority, as presented by President Low. The distinction between the physical and intellectual sides of education is real, important, and should be recognized. The erection of buildings and the distribution of supplies can be advantageously managed only under one central administration. There certainly should be a minimum educational standard, and there certainly is no reason why the work done in one portion of the city by paid officials should be done in another portion of the city by volunteers, who unfortunately, in too many instances, are local politicians. Giving to school principals the power of nominating teachers is practically tantamount to giving them power of appointment, and tends to the perpetuation of those machine methods and that traditional control which constitute the greatest vice in our public school system. If there is any one thing which the teachers should struggle to attain, it is that their appointments to positions should be free from the taint of political or personal bias by the appointing power. The teaching profession suffers more from this taint than from any other; the profession will never rank with other professions until positions held in the profession are recognized as the reward of equipment and ability; and the only way to secure such recognition is to make the appointments independent of personal and political favor. In brief, the method proposed by Mr. Low and the majority is that of a statesman familiar with the educational requirements of a great metropolis, while that proposed by the minority appears to us to involve

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the perpetuation of an essentially village system, ill adapted to the conditions of a great city.

One of the most important chapters of the Greater New York Charter is the one on charities; it is also a chapter in which radical changes will probably be made. Mrs. Josephine Shaw Lowell, representing the State Board of Charities, with which she has been connected for thirteen years, and the New York Conference of Charities, presented an argument especially in behalf of the care of the dependent children of the Greater New York. Following the argument of the Woman's Auxiliary to the Civil Service Reform Association, the indefinite term of office was advocated. These bodies believe that the highest class of men cannot be secured when they are to serve for a fixed period; continuance in an office is an appeal to a man's ambition to do his best work; the fixed term of office divides his attention between the work of that office and the possibilities of future employment when the term has expired. Every person familiar with the needs of the dependent poor will agree that the Department of Charities and the Department of Correction call for the highest type of men. The State Charities Aid asks that a change be made in the method of removal proposed by the charter, and that the Commissioner be compelled to state in writing the causes of removal of deputies. At present under the care of the city of New York are 15,000 children. In the Greater New York this army will increase to 20,000, costing annually at the present ratio $2,000,000. Mr. Gerry states that during the twenty-five years since the organization of the Society for the Prevention of Cruelty to Children 313,000 children have passed under the supervision of this Society. The number is appalling, and justifies the State Charities Aid in asking that a Department of Children be organized. The suggestion for a Department of Children is based on the belief that dependent children should be dissociated in the public mind from all connection with paupers; that by creating a department for dependent children under special officers, selected with a view to the special work that would be theirs, the means best suited to develop these children into self-supporting men and women would be found; that at present the officers' attention cannot be focused on this army of children, and that even in their minds the children are always paupers. To-day the children supported by public funds in New York are in over forty different private institutions. The Commissioners of Charities made an investigation of some of the institutions where children are admitted and supported by the city. The number of cases investigated was 8,616. On October 1 the Commission refused to pay for 1,102 children because it was discovered that their parents were non-resident, or that they were able and proper persons to support their own children.

Another suggestion made was that the method of committing the children be changed. At present all destitute children are treated as though they were criminals; they are arrested and taken before a magistrate. The injustice of this is apparent. The fact that a child deprived of its parents should be treated as a criminal is a blot on our civilization, and the sooner removed the better for the future of the entire country. At present the amount of money paid by the city to the several institutions caring for the dependent children varies greatly. The Female Guardian Society receives two dollars per week for each girl under fourteen and each boy under ten; the Children's Fold, two dollars per week without age-limit, and, in addition, the last-named institution receives five thousand dollars a year without regard to the number supported. The Association for Befriending Children and Young Girls receives one dollar per week for each female child without limit of age or provision as to method of commitment. The Five Points House of Industry receives fifty-two dollars per year for each child maintained, not exceeding two hundred; the Juvenile Asylum and the Hebrew Benevolent Society, one hundred and ten dollars per annum for each child maintained; the Roman Catholic Protectory, one hundred and ten dollars per annum for the average number of persons maintained. The Conference of Charities protests against

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this unjust discrimination, and asks that the Commissioners decide on a sum to be paid to all institutions caring for dependent children under the city's care. It is also asked that both the Commissioners of Charities and the Commissioners of Correction shall be required to include in their yearly estimate to the Board of Estimate and Apportionment the sum that they believe should be paid to private institutions for the care of children under sixteen, and also in the care of adults coming under the care of the department. The chapter on charities makes no provision for the training of paupers or criminals, and the Conference of Charities urge that some such provision be made. The Association for the Advancement of the Medical Education of Women asked for the appointment of two women to the Board of Commissioners, who were not to be assigned to territorial jurisdiction, but appointed as commissioners at large.

❁

The American Economic Association, at its recent convention in Baltimore, discussed several topics of popular interest; and the positions taken by some of the most prominent members, if made widely known, would lessen the feeling of anti-monopolists and trades-unionists that American universities, like the English, are strongholds of reactionary toryism. Professor Henry C. Adams, of Ann Arbor, the President of the Association, condemned unqualifiedly the attitude of employing corporations which still assert their purpose to bargain with each employee as an individual, and refuse to recognize the right of the employees to act together and be represented by officers employed by themselves instead of fellow-employees subject to discharge from the corporation. The criticisms made upon trades-unions were chiefly because of their frequent failures to keep their promises regarding the quality of the labor they would supply. This is certainly not the criticism to which sincere friends of labor unions can object. If the trades-unions would exercise a stricter supervision over the quality of the work performed by their members, not only would the way be open to better wages from present employers, but the unions themselves might soon take contracts and perform work for which now a large part of the pay goes to a contractor. Professor Hadley, of Yale, who dealt with the mismanagement of corporations, took, it is true, a very conservative attitude regarding government inspection, but even he urged that corporations should be required to publish their accounts with such frequency and fullness as would keep directors from making contracts with themselves, and prevent the swindling of investors and of the public through stock-watering and kindred practices. Professor Johnson, of Pennsylvania, entered an effective protest against the claim of the conservative press that the increase in the savings-bank deposits of most of our States is a sign that working people are prospering. This increase, said Professor Johnson, does not mean that wage-earners are saving more, but that the savings-banks have become the havens of frightened business men; money is sent to the savings-banks because its owners are afraid to invest it in active business. His theory is that the rapid increase in savings-bank deposits has been rather the measure of National adversity than the measure of National prosperity.

❁

The latest bulletin of the Department of Labor contains an invaluable monograph, by Mr. Ethelbert Stewart, upon the comparative wages paid by the public and by private employers in Baltimore, Boston, New York, and Philadelphia. Mr. Stewart finds that in each of these cities the public has recognized the duty of being a model employer. The short-hour day—generally nine hours—is the rule, and the rate of wages paid by the city for the average workman is very nearly as high as the rate paid by private firms for the best workmen. The average rate paid by the city is about ten per cent. higher than the average paid by private contractors for a somewhat longer day. Baltimore and Philadelphia stipulate by ordinance the minimum "living wage" of city laborers. In Baltimore it is $10 a week, and in Philadelphia $10.50. The feeling that the public ought to pay the men the highest wages they can be made to earn instead of the lowest they

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can be made to take, is, of course, at the bottom of these provisions. Mr. Stewart finds that the direct employment of workmen at high wages is, in most departments, cheaper for the city than the continuance of the contract system. He illustrates his proposition by the experience of Boston with its street-sprinkling. In 1894 this work was done by contract; in 1895 by one of the city departments. The saving effected was about thirty per cent., and better service was secured. The contracts for such work are not always as competitive in reality as they seem upon the surface. Sometimes only a single firm is in the position to take such contracts; often the price is fixed by a combination. At still other times, where the price named by the contractors is low enough, the profits are made disgracefully large because public officials are induced to ignore failures to perform them. Says Mr. Stewart: "The cost of supervision and inspection increases as the contract price decreases, until it sometimes costs almost as much to make the contractor do his work as it would to do it."

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State Excise Commissioner Lyman, of New York, calls attention in his annual report to the existence of an evil in this State which has been popularly supposed to exist only in prohibition commonwealths. In New York State, he says, 6,379 persons or associations are paying the Federal license fee to retail liquor who are not paying the State tax. Nearly one-third of these are clubs, claiming to be exempt from the State tax, but the remaining 4,500 are obviously breaking the State law while obeying the Federal. The reason for the greater respect shown the Federal law is, of course, the incomparably severer penalties prescribed by the Federal statute. The Commissioner asks the Legislature to make the possession of a Federal license "presumptive evidence" of the sale of liquor. It would seem that the Commissioner might act upon this presumption without waiting for new legislation. He has at hand the addresses of all persons holding the Federal license and not paying the State tax, and his force of inspectors ought to be able to make the liquor-dealing of such persons an extra-hazardous business. With regard to clubs also the Commissioner seems disposed to wait upon the Legislature instead of exercising to the full his present powers. He points out that liquor-dealers in all the large cities are organizing clubs among their principal patrons so that they may legally "distribute" liquor among these patrons on Sundays. Yet the only reason why these clubs are not being prosecuted is that certain minor courts have assumed that clubs are not taxed by the present law because the Court of Appeals held that they were not taxed under the old law. Inasmuch as the old law was by common consent so worded as not to include clubs among the places trafficking in liquor, while the new law was avowedly worded so as to include them, the Commissioner must know that the Court of Appeals' decision under the old law has no bearing upon the present. If he were determined to enforce the present law, he would at once appeal one of these cases from the police court to the Court of Appeals. It is not necessary for him to remain quiescent until the Legislature again votes that liquor-drinking among all classes shall be taxed alike.

❀

Last week's bank clearings were less than those for the like week a year ago, but business failures were fewer. There is a continued flow of currency from the interior towards the metropolis. It has now brought about some demoralization both in rates for foreign exchange and in rates for money. Prices of railway stocks and bonds, and of Government bonds, continue firm, but during the week two railway properties have become decidedly depressed: the Union Pacific by reason of the defeat of the bill for funding the indebtedness to the Government, and the Wheeling and Lake Erie, which has now passed into receivers' hands. There is considerable talk of restricting the production of the New England mills, owing to the great accumulation of print-cloths. Against this may be set the increase in the production of iron. The operations of the Sugar Trust in the coffee market are followed with keen interest. The week abroad has been of more moment. While the Bank of England keeps its

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minimum rate of discount unchanged, the terrible news from India is, of course, having a depressing influence on trade, both in England and in India. In the famine districts there have been recent rains, but more are urgently needed. Indian money rates have become stringent, being ten per cent. in Bombay, and from twelve to fifteen per cent. in the country. In Paris, too, there is great anxiety among capitalists—owing to their extraordinarily large holdings in Turkish and Spanish securities—about the settlement of the Armenian and Cuban questions. This anxiety has even depressed a matter in which all Parisians take pride, the Universal Exhibition of 1900. Sales of Exhibition bonds have recently been made by the underwriters at a loss of ten per cent. Financial conditions in Germany are more satisfactory, despite the outcry at the restrictions of the new Bourse law. In Austria the Government is so satisfied with the success of its four per cent. loan a year since that it now proposes to emit one at three and one-half per cent. In Russia we have the statement of the Finance Minister, M. de Witte, that the Government will definitely adopt the gold standard. Turning to South Africa, we find great losses both from drought and rinderpest. As an offset, there has been an improvement in mining properties.

❀

Last week the Bureau of Statistics at Washington published the returns of our foreign commerce for the calendar year 1896. The year has a peculiar significance, for its export trade reaches the largest total in our history. The excess of exports over imports amounts to over $325,000,000, and breaks the record of this country's excess of exports over imports. The figures nearest these were those of 1878, but 1896 exceeded 1878 by $20,000,000, and our exports were larger by $35,000,000 than those for 1891, the year which had hitherto given the highest total of exports. Our favorable balance is generally attributed to the increase in the exports of breadstuffs, cotton, and mineral oil. The net excess of gold imports during 1896 was $46,000,000, as against a net excess of gold exports in 1895 of $72,000,000—a difference of $118,000,000 in our favor. Our records show no single fiscal year since 1878 when we brought in more gold than we sent out. Last year's exports of silver were heavier than in any other year of the country's history. In connection with these facts it is interesting to know that the Treasury's gold reserve, which stood at only $44,500,000 last February, is now over $141,000,000. Despite some analogous conditions to those obtaining in the early days of the prosperous times that began in 1879, it will not do immediately to fancy that a similar era is now beginning; we should rather hope for a steadier and safer if slower improvement.

❀

The Deep Waterways Commission appointed by President Cleveland in 1889 has reported, and strongly indorses the ship canal project between the United States and Canada. It recommends a waterway depth of twenty-six to thirty feet, accommodating ocean steamers, and asks for an appropriation of $25,000 for preliminary surveys. This great project has ardent supporters on both sides of the line, and several meetings of the International Deep Waterways Commission have been strongly in its favor. The great difficulty of our farming population in the West and Northwest has been to get cheaper transportation to the seaboard, the saving thereon being clear gain to them. The farmers of the Canadian Northwest are equally interested. Larger steamers have made cheaper freights, and the doing away with charges for transshipment also appeals strongly to the grain-producer. Our Government has already deepened the channel from the head of Lake Superior so that vessels of twenty feet draft can go from Chicago and Duluth as far as Buffalo. It is recommended by the Commission, not only that the channel be further deepened, but that it shall be extended to the seaboard. The great object is to be able to load ocean steamers and let them have free passage, without transshipment, from the head of Lake Superior and Lake Michigan to Liverpool and other foreign ports. Our own shippers naturally look upon New York City as the terminus of this great waterway, while the Canadians

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prefer Montreal. Both are equally resolved to bring all possible influence to bear upon their respective Governments in furtherance of the project; and we have already referred to Mr. Laurier's offer of co-operation with our Government when legislative action becomes necessary. Local opposition is, of course, to be expected. Montreal is hostile, so is Buffalo, while New York is at least indifferent. But this is the hostility of local interests which do not wish to lose the profits of storage and transshipment, and it in no wise discredits the general plan indorsed by the Commission. In the words of one of the leading promoters, "the object of the deep waterways movement is to place the wheat of the American and Canadian Northwest in Liverpool at no greater freight-rate per bushel than now obtains to New York and Montreal."

❀

England has another small war on her hands. Benin is a West African community, part of Sokoto, with which larger district both France and England have tried to establish relations. The chief, or king, of Benin is a man of the most barbarous and bloodthirsty instincts, and his acts of cruelty have made Benin perhaps the most benighted corner of the globe. A "peace mission," composed partly of Englishmen, last year attempted to reach Benin City, and the reports that the whole party has been massacred have caused the English Colonial Office to prepare for an armed expedition which will no doubt depose or try and execute the "king" of Benin. It is understood that this native chief has collected great stores of ivory, and the traders are eagerly looking forward to the opening up of the country. Turning from English interests in Africa to those in India, we find that the plague, or Black Death, of which we spoke last week, continues to devastate Bombay; over half of the people of that city have fled, and the deaths are numbered by the thousand. Even European cities are beginning to show signs of fear that the epidemic may spread, and to plan concerted measures to ward it off. Famine also continues its ravages, and the condition of the poorer classes in whole districts is lamentable. Already a relief fund of $400,000 has been raised in London, and it is expected that it will be at least doubled.

❀

The Arbitration Treaty

Mr. H. W. Wilson, writing against International Arbitration in the "Fortnightly Review" for December, closes his article with what is in form the statement of a fact, but is in essential spirit his presentation of an ideal: "On which side right stands can rarely be discovered, and, this being so, force is still the ultimate arbiter."

Upwards of twenty-five centuries ago, when force was the only arbiter, and no serious attempt was made to determine in controversies on which side right stands, the prophet Isaiah, with an audacity of courage and an apparent extravagance of hope rarely equaled even among the Hebrew prophets, wrote: "All the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." Translate this into modern journalistic English and its equivalent would be: All your white squadrons and your harbor fortifications are only fuel for a bonfire.

These two utterances—that of the modern magazine writer and that of the ancient prophet—present the contrast between two tendencies which have been at work ever since Isaiah's time. The Outlook emphatically accepts Isaiah's utterance. It presents as its ideal the time when there shall be no fortification at any harbor, nor encampment on any hill, nor squadron on any sea. Let us present the issue clearly: On the one side force, on the other reason; on the one side a pessimistic abandonment of all attempt to find "on which side stands the right," on the other faith in human intelligence and human conscience; the one policy reverting to the condition of the forests where wild beasts live ever in chronic war, the other pushing forward toward the kingdom of heaven, where reigns eternal peace.

The one doctrine has given to the world for homes fortified castles protected by moat and drawbridge and portcullis, with loopholes for windows; walled cities, and every city the rival and enemy of its neighbor; in England half a dozen

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separate kingdoms in perpetual warfare with each other, in Germany a congeries of separate kingdoms in perpetual struggle, in America colonies jealous and hostile; labor disorganized because the laborer must always be ready to drop his spinning-wheel for a spear or a musket; agriculture enslaved because the farmer could plow his fields only as protected by a liege lord whose vassal he must be, in payment for protection; in time of peace enormous armaments and burdensome taxation, in time of war rapine, fire, pillage, and death—no home safe, no property, no life, no woman's honor. The other doctrine has given us homes unarmed because protected by law; cities unwalled, with ingress and egress free; the hum of busy industry in the factory, the song of the reaper in the field; united England, Germany, America, adjusting all difficulties between different sections by reason and justice; highways unmolested stretching from ocean to ocean, commerce unconvoyed sailing from shore to shore. The one sets man against his fellow-man and every country against its neighbor country, and abandons all hope of finding on which side justice stands; the other establishes law, enthrones reason, maintains justice, builds on the supremacy of conscience, and leads on to the day of universal brotherhood.

In the presence of this issue all criticisms on the details of the treaty which has been signed for the settlement of controversies between England and the United States are of minor importance. The treaty is not perfect. In the nature of the case it is a compromise, not entirely satisfactory to either party—tentative and experimental—a preparation for something more thorough and complete in the future; but the general result ought not to be hazarded by amendments nor by long delays. It is far more important that the prompt ratification of the treaty should show the cordial feeling of this country in its favor than that the treaty itself should be wholly free from objectionable features of minor importance. It is, unhappily, not improbable that, under pretense of amending, it may be long delayed or even defeated altogether. For there is opposition to it, the more dangerous because hypocritically hidden under various guises: opposition born of mere unreasoning and unreasonable jealousy of England; born of the desire of slipshod statesmen to avoid wrestling with the real and serious problems of our National life by creating factitious international problems; born of a pseudo-Americanism which thinks it patriotic to believe that America never can be wrong, nor any people who have or think they have some opposing interest can be right; born of the mere morbid desire to see a fight—relic of the bulldog, without his bravery—a desire left in too many half-made men; born, worst parentage of all, in a willingness to speculate out of war preparations and war scares, if not out of war itself—out of building of forts and navies, out of panics and succeeding booms, out of furnishing food and munitions for soldiers in the field, or coffins for their burial.

We can respect war, in certain conditions, and we are quite of opinion, with Ruskin, that there are evils worse than war. One of them is the cowardly playing at war in mock heroics, the bluster and braggadocio that tries to pass itself off for courage. One can see something to admire in the animal bravery of the prize-fighter, who dares give and take hard blows, but nothing in the ring of betting spectators who cry "St' boy!" from a safe distance. One can honor the soldier who, if the United States should ever become embroiled in war with Spain or England, will bear the brunt of the conflict. But what we now have to consider is the pugnacious warrior in the editor's chair or the Senate Chamber, who cries for war that he may win subscribers, or gain cheap applause, or secure a re-election, or make a profit out of the rise or fall of prices in Wall Street. And it is from such sources as these that the chief opposition to a permanent treaty of arbitration with Great Britain will come—if it comes at all.

Whether it comes at all will depend, not on diplomats or Presidents, or Senate or Parliament; it will depend upon the people. The time is not yet for jubilation, but for instant and energetic measures to awaken public opinion throughout the country and give it expression at Washington. Let every reader of this article write to the Senators of his State urging the ratification of this treaty. Let every minister who believes in the Prince

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of Peace preach on this theme. Let every editor who believes in the power of the press use it in the cause of Arbitration. Let meetings be organized in every State of the Union, and as far as possible in every city, town, and village. This *may* be necessary to secure the ratification of this treaty by the Senate. It *is* necessary to secure its intelligent ratification by the people of the United States. And if this treaty is indeed to put an end to war between these two Anglo-Saxon peoples, it must be understood by the peoples of both countries, and by them ratified and confirmed.

Dr. Hall and Union Seminary

Dr. Charles Cuthbert Hall has been nominated to fill the office of President of Union Theological Seminary, made vacant by the resignation of Dr. Hastings on account of his health; and although the election is yet to take place, it is an open secret that this nomination signifies the unanimous desire, not only of the Board of Trustees, but of the Presbytery and Synod as well. If the election is consummated and the office is accepted, it will mean an end to the long war of which, by no fault of its own, this honored institution of learning has been the center. And the peace thus secured will be consonant both with liberty and honor. For Dr. Hall is a man of both faith and freedom. There is a freedom which is born of impatience with restraint, and one which is born of harmony with law. Dr. Hall's is of the latter kind. Free, he is wholly unpolemical, assumes and exercises his freedom without fighting for it, and never thinks of denying to others the liberty so sacred to himself. Such a man wins the confidence of both conservatives and radicals, not by contriving politic compromises, but by unconsciously appealing to that spirit of loyalty to truth and that spirit of loyalty to liberty which are essentially one in the hearts of all true men.

Dr. Hall was graduated from Williams College in 1872, spent two years at Union Theological Seminary and one year in London and Edinburgh, was made an alumnus of Union by act of the Board, and after a pastorate of a year and a half with the Union Presbyterian Church at Newburg (December, 1875–May, 1877), accepted a call to the First Presbyterian Church of Brooklyn, where he has been since that time. Under his pastorate this church, whose future when he went to it was problematical, has become one of the most influential in the city. It is especially strong in young men; and it is doubtful whether any clergyman of his denomination in the country exercises a more uniformly inspiring influence over young men than he. His pastoral genius —for it is nothing less—has made him a welcome and intimate friend in the families of his congregation, while his more public ministry has given him a position of acknowledged influence in movements for the public welfare outside his parish.

It is hard for either his parish or his city to surrender such a man, as it will be hard for him to sever ties so sacred and so strong. But the opportunity cannot be other than alluring to a man of his peculiar capabilities. Theological education has not in the last half-century kept pace with education in our great universities or in our law or medical schools. The fierce ecclesiastical and theological battles have turned back from the ministry many a man who would otherwise have been drawn to it, and the spirit of traditionalism has forbidden others entering the pulpit who loved liberty of thought and utterance too much to surrender it, but not enough to volunteer in a battle to maintain it. These battles, we may reasonably hope, are drawing to their close. The nomination and election of Dr. Hall will be of itself an augury of liberty with peace in the Presbyterian Church. If Dr. Hall is permitted freedom in administration—and we cannot doubt that the Board of Trustees will give all the freedom which the conditions of their endowments permit—the way is open to establish in New York City a Theological University approximating the ideal which Dr. Fairbairn so admirably presented some years ago in the "Nineteenth Century." There is no better place for such a Theological University than New York City. There is probably no better foundation on which to build it than Union Theological Seminary. Its very name is propitious. Its past history points in this direction.

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Its present administration has manifested a pacific spirit and an indomitable courage. And in calling Dr. Hall to its leadership it calls one singularly qualified for the work. In succeeding Dr. Hastings, Dr. Hall will have no occasion to depart from the spirit or break with the policy of his predecessors. He will only have to carry out, under more favorable conditions, and with a hearty and unanimous support, to their logical conclusion, the work begun and carried on by the prophets of free discussion and spiritual truth who have laid the foundations on which he is invited to build.

Poetry in England

One of the evil effects of the journalistic way of looking at everything from the standpoint of what is called timeliness is the oft-repeated attempt to sum up the literary movement and to estimate the literary activity of the day, when the direction of the one is not yet fully apparent, and the real importance of the other is quite beyond the power of immediate measurement. Nothing is more absurd than to count up the poets of the decade, compare them with the poets of the last decade, and then pronounce a final judgment as between the merits of the two. It is very much like the famous decision of the jury in "Alice in Wonderland." One may have impressions of a very definite and intelligent kind with regard to the literary movement going on about him, but one can no more finally estimate it than he can finally estimate the democratic movement which is now so radically affecting all the conditions of social and political life. It is absurd to affirm at any time that the poetic impulse is spent, and that great poetry is a thing of the past. The fact that there is an ebb in poetic power may be so evident that he who runs may discover it, and that is a fact worth bringing into clear light; but such a fact affords the most fragile basis for a broad, destructive generalization regarding the future of poetry.

If one looks at the English poetry of the day against the background of the poetic activity of the last thirty years, one cannot be insensible to a marked decline in force; but that is a very different matter from reaching the conviction that English poetry is hereafter to run thin and shallow instead of deep and wide as in the former days. The essential thing is not that we should be doing great poetic work at every moment, but that we should have before us, clearly defined, the highest poetic standards. The tides will rise and fall by a law of nature which we have not yet discovered, but the high-water marks remain ineffaceable. The English-speaking peoples in all parts of the world have before them standards of poetic power and beauty which are indestructible. It is better to have noble standards and inadequate accomplishment, with clear perception that the accomplishment is inadequate, than to have low standards and superior accomplishment with a feeling of satisfaction in what we are doing. The significant thing in England to-day is, not that the poetic impulse is less deep and creative than formerly, but that the English people are perfectly aware of the fact.

The recent deaths of William Morris and Coventry Patmore leave but a single representative of the immediate successors of the great Victorian poets. Mr. Swinburne now stands alone in what may be called the second Victorian generation, and his only volume during the past year was "The Tale of Balen," a poem full of that melodious quality which never deserts Mr. Swinburne, and superior to many of his recent poems in restraint and balance, and yet somehow lacking the vitality of his earlier songs. Mr. George Meredith, the most deeply intellectual of the English novelists, who has also written some very suggestive verse, has long been silent in poetry. Mr. Lang, one of the most accomplished littérateurs of the day, has lately given himself to biography, to essays, and to fiction. Mr. Dobson, who has a charming touch and genuine poetic feeling, and who has done some things in a light vein with inimitable skill, has, so far as published work is concerned, confined himself during the last year to those delightful essays touching the literary men and literary life of the last century, of which several volumes have now appeared. Mr. Henley has published nothing in verse during the last twelve months; and from the pen of Mr. Robert Bridges, one of the foremost minor poets of the time,

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we have had nothing but an ode and a few lyrics.

The younger men who are in the lists and contending for the prizes so long held by their elders have shown much more activity. Mr. Watson's "Year of Shame" expresses passionately the better feeling of England and America about recent events in Armenia, but it lacks the fiber and substance of great imprecatory verse. There are fine lines in these sonnets, and there is some bold and striking imagery; but there is also lack of that kind of restraint, so full of power, which one finds in Milton's poem on the Slaughter of the Piedmontese. Mr. John Davidson's "New Ballads" is the work of a man whose thought has not yet entirely crystallized, who is still trying experiments with verse and groping his way to a view of life which shall be final and authoritative with him. Mr. Davidson shows a genuine sympathy with the sorrows of labor and the cares which weigh upon the masses of the world. If he gains depth and restraint, he may become one of the poets of the new time, but he has still much to learn. Mr. Le Gallienne, whose verse, like his prose, shows sensitiveness and fancy, with the weakness of vague convictions; Mr. Lionel Johnson; Mr. Yeats, who is perhaps the most gifted of the young writers now endeavoring to revive the tradition of Celtic literature, and who has done some charming pieces of work, have all, so far as we remember, been silent in verse dnring the past twelve months. Francis Thompson is buried in a monastery.

There is, however, one commanding voice, not freighted with deep thought nor charged with any great message, but masterful, profoundly sympathetic with certain forms of experience, and with a real power of reaching the heart. That voice finds its latest and in certain respects its most powerful expression in "The Seven Seas." Mr. Kipling is so astonishingly clever that some readers are questioning his possession of genius. That he has great limitations is evident enough, and that his work is very unequal is also evident; but it is difficult to read this volume through without the conviction that here is a real singer—one whose voice is authentic, direct, and powerful. Mr. Kipling has broken into a new field. He is not repeating the old themes; he has found new subjects. They are not always choice; they are sometimes distinctly repulsive; but the fact that he seeks them shows his power. He is the first poet of Imperial England. He has put the drum-beat, so long heard round the world, into a song that throbs with vital energy and prolongs its refrain until it encircles the globe. He has the freedom, the vitality, the recklessness of a great, vigorous, not over-scrupulous race scattered at the ends of the earth, doing pioneer work with a strong sense of justice of the heart but a great deal of hardness in the manner. So long as such verse as "McAndrew's Hymn" is written, English poetry will not be without a witness to that genius which the English race has never lacked since Chaucer began to sing.

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The Gospel of Christ

Yesterday (Sunday) I read with great satisfaction and much profit your sermon in the last Outlook ["The Gospel Doctrine of Sacrifice," December 26, page 1182]. I was hungry for something, however, that you did not put in the last paragraph. What would you say to that sinner whom you described, in offering to him *Christ* as a way to save himself from his sins? Christ *was* offered to him in a way, but how more definitely?

The Salvation Army worker and most zealous Christian workers say, "Accept Christ. He has washed away your sins. His blood has atoned for you. God, for his sake, will forgive your sins if you only repent and believe." How would you, in the light of this new – to me, very new and very acceptable—meaning of sacrifice, offer Christ to that man? I would so much like to know how you would tell that sinner what *Christ* could do for him.

It is not possible to give a categorical reply to this question. There is no one form of words efficacious for all sinners of all classes, any more than there is one panacea efficacious for all diseases of all descriptions. There is quackery in morals as in medicine; and the unfailing sign of quackery is the recommendation of a panacea, the use of a talisman or a formula of exorcism. He that would win souls must be wise; and wisdom does not consist in repeating the same counsel to all sorts and conditions of men. He who would do Christ's work must do it in Christ's way, and Christ's way was to study the individual and adapt his in-

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structions to individual needs. His counsel to the woman at the well was not a repetition of his counsel to Nicodemus, nor were his words to the "woman that was a sinner" modeled after either, nor did he repeat the absolution given her when he saw Zaccheus, nor did he adopt either of these precedents in his directions to the rich young ruler. Disease of the soul takes on as many forms as disease of the body, and there is as little a short and easy method of dealing with the one class of diseases as with the other. There are, however, certain general principles which he who really desires to deal as a physician with souls may well bear in mind. They are such as these:

I. Christ is God manifest in the flesh. He is not a substitute for God, so that the soul afraid of God may be directed to Christ instead. There is no wrath in God which was not in Christ, and no mercy in Christ which is not in God. If one is indeed ashamed of his past life, if he is disgraced in his present condition, if he wishes to erase the past and begin afresh, if he feels as the woman felt who washed Christ's feet with her tears and wiped them with the hairs of her head, he may come to God as she came to Christ, sure of the same welcome. Christ did not come to appease God's wrath, but to reveal his love; not to remove an obstacle to forgiveness which before existed in the heart of God, but to show that no such obstacle exists.

II. Fear of penalty is not penitence for sin. Forgiveness is not remission of penalty. It is not true that the wrong-doer need fear no penalty, nor that none will be inflicted. It would neither be well for the individual nor for the community that the wrong-doer should have all penalty lifted off simply because he is sorry. In fact, all penalty is not lifted off. If he has brought disease upon himself by self-indulgence, he is not instantly given a new and vigorous body. If he has excluded himself from the confidence of men by fraud, the confidence is not instantly restored. The woman to whom Christ said, "Thy sins be forgiven thee; go in peace," did not, if human nature was then what it is now, find all the ties which bound her to evil associates instantly cut, and all doors to sweet and pure fellowship instantly opened to her. Penitence for sin is sorrow for sin and a resolve to break away from it. It includes a willingness to accept whatever evil consequences the discipline of one's own soul or the best influence on others may require. Divine forgiveness does not involve freedom from all penalty. It would be difficult to find any passage in Scripture which implies such freedom. It does involve, first, the assurance that the way to God is open and unhindered, that his friendship and fellowship are secured on the simple condition of repentance and faith, that is, abandonment of sin and turning to God (Isaiah lv., 7); second, the assurance of his life-giving, the assurance of a new and divine life for the future, and the final purification from sin and perfection in holiness. Forgiveness is exemplified in a striking and dramatic way by such lives as those of Augustine, Bunyan, and John B. Gough. These men carried with them to their dying day the scars of their early life, and the pain of its recollections; but they also carried with them the sense of a divine fellowship which gave them victory over themselves and ordained them to a glorious ministry.

III. There is real wrath against sin. It is truly divine, and is common to God and man. Without it there would be no remorse in the individual, nor any penalty in society. But this wrath cannot be felt by one and appeased by another. The only possible propitiation is self-propitiation. Sacrifice is offered by the one who forgives, not by the one who is forgiven. Love is not a purchasable quality. The passion and death of Christ were not suffered in order to induce God to forgive, nor to enable him to forgive; they were the instrument of his forgiveness. They are to be proclaimed, but not as an evidence of a divine nature hard to be entreated or a divine law hard to be satisfied. They are the demonstration of a divine suffering love, as eternal and as infinite as God himself. In the presence of the cross, he who has sinned may know that God suffers because of that sin, and long with infinite longing to deliver the wrong-doer from his own self-destruction. The Gospel in the New Testament is a historical witness to the truth of the Gospel in the Psalter. What in the one is a prophecy, in the other is seen in process

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of fulfillment: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction."

IV. The Christian is saved by Christ only as the Christian shares Christ's life with him. We are saved by his death only as with him we die to the world. We are saved by his life only as we rise into a new and higher life, and are made new creatures in him. We are saved by his blood only as we eat his flesh and drink his blood—only, that is, as he becomes the secret and the nutriment of our life. "The blood of Christ," says Dean Stanley, "means the inmost essence of his character." "What is the blood of Christ?" asks Livingstone. "It is Himself. It is the inherent and everlasting mercy of God made apparent to human eyes and ears." "The blood of Christ," says Ignatius of Antioch, "is love or charity."[1] We are saved by that love only as we partake of that love, only as it is made our own self, the inmost essence of our character, driving out all greed of selfishness, and pride, and lust, and evil self-centered desires. As a pupil is saved from ignorance by accepting the intellectual life of his teacher, as a soldier is saved from cowardice by responding to the courage of his captain, as a boy is saved from vulgarity by the atmospheric influence of a pure mother, so the Christian is saved from sin by receiving the life of the Christ. Salvation is character. We are saved when we are made partakers of the divine nature.

While, then, we cannot give our correspondent a categorical reply, while we cannot prescribe a "form of sound words" to take the place of evangelistic phrases too often unscriptural in the meaning imparted to them even when Scriptural in their phraseology, we can say in general terms that to the man who is heartily ashamed of his past and yet knows not how to escape from it, and who thinks that because he has sinned and separated himself from his heavenly Father he must stay in sin and separation, we should say: You cannot undo the past; therefore leave it with God. You cannot control the future; accept with cheerfulness whatever discipline the future may have in store for you. But you can begin to do your duty to-day; therefore begin. And know that the past does no longer separate you from God; that his friendship is yours if you will take it, and his fellowship will give you victory if you will trust it. In Christ's teaching you will find wisdom to guide you; in Christ's life an example to follow; in Christ's passion the evidence of God's love, and peace for your own conscience; in Christ's resurrection the assurance of your victory over sin and death; and in Christ himself—the risen Christ, the living Christ—a power which will make you conqueror and more than conqueror.

[1] Dean Stanley's "Christian Institutions," Chapter VI.

The Outlook Vacation Fund

The holiday seasons of 1896 and 1897 are memorable in the history of this fund. The Christmas holiday season was recognized by a friend of the working-girls of New York by a gift of one thousand dollars. This gift brought immediate relief. The balance of this fund on hand at the close of the season of 1896 was six hundred dollars. The managers of the Working-Girls' Vacation Society had realized for years that it was only a question of money for their work to become an all-year-round work; that their relations to working-girls placed the Society in a position to reach girls who were outside of clubs as well as in them; who were in mission churches and outside of them; to reach those whose pride would prevent their appealing for aid where their social affiliations were—a large and suffering class in all large cities. Two needs of New York and the surrounding region faced them—a winter vacation home for girls who were suffering from throat and lung diseases, and a trained nurse for sick girls in New York and for their families, to prevent the loss of wages and consequent suffering when the wage-earner must become the nurse for the sick. The opening of the Loomis Sanitarium in November, 1896, and the generous offer of its managers, made it possible to provide for a time for a few of the sick girls who needed immediate attention and medical treatment. The six hundred dollars was divided between the two great needs of the working-girls. Three hundred was appropriated for the board of the sick girls at the Loomis Sanitarium, and three hundred for trained-nurse service—this latter department to be administered through the Trained Nurses' Settlement in New York, Miss Wald,

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the Head Resident, consenting to make the experiment. The announcement of the decision of the managers brought the gift of one thousand dollars referred to. At once arrangements were made for trained-nurse service for the year for the working-girls of New York. This money gave the assurance that the needs of a few of the girls who needed treatment and change of atmosphere and environment to produce a cure would be met. Often it is necessary to send a girl away for other than throat and lung troubles. She needs quiet, care, and nutritive food after an illness, or to prevent a nervous breakdown. A cottage in Connecticut is kept open for this purpose.

The New Year was marked by another generous gift to the working-girls of New York. Mr. George E. Dodge has given a house at Santa Clara, in the Adirondacks, for an all-year vacation house for girls suffering from throat and lung troubles. The house will accommodate twenty-five, and is about two short city blocks distant from the summer house he presented to the working-girls two years ago. Mr. Dodge will put the house in perfect condition for winter use, equipping it with the best heating method for the climate. He adds to this generous gift $250 a year to meet the expense of heating. This means that Mr. Dodge gives $500 a year to meet the running expenses of the two houses at Santa Clara. Mr. Dodge wishes each resident to occupy a private room—a humane condition most gladly accepted by the managers of the Working-Girls' Vacation Society. This house must be furnished. Thus the gift makes it possible for the school-girls of the country to again show their interest in the girls denied their opportunities—girls who must work, though physically incapable, and who stop only to prevent permanent disability. For the houses at Santa Clara are for those in the curable stage, who will be able to work if given a few weeks of the year to rest under conditions favorable to their physical necessities. The house, equipped for all-year-round residence, will be set apart for the girls in the weakest condition. The summer house will, so far as possible, be kept free from the thought of sickness. The doctor's office will be in the winter house, and one trained nurse, except in emergencies, will have charge of both houses. The rooms must be pretty; they must be the expression of loving, sympathetic thought. Some rooms at Santa Clara to-day are memorials to loved ones.

It will cost fifty dollars to furnish each bedroom as it should be furnished. Sitting-room and dining-room must also be furnished. Piazza furniture is needed. Every dollar given will count toward the increasing of the wage-earning capacity of some young girl on whom death may lay its heavy hand unless relief is possible at once.

The Spectator

"The art of having what you write printed and paid for is largely the art of knowing how to deal with editors—that is, of course, if you have the gift of writing." The Spectator was sententious—excusably so. He was talking to a clever young friend, eager to "adopt the profession of letters," as he would have phrased it, or to "try the trade of authorship," as the Spectator more prosaically termed it. To men of genius or unusual opportunity letters may be a profession; to men of talent without special opportunity authorship is almost always a trade—which is not to belittle it, or to say that the best effort does not go into it, or that the artistic aim is dimmed, or that the trade may not become the profession; but which is simply to recognize the facts as they are and found to be in experience. Thus spoke the Spectator to his young friend. "Perhaps," he added, "it would be fairer to say that the art of knowing how to deal with editors often enables the writer to secure acceptance for his articles where otherwise they would be rejected."

The Spectator then told a story, the peculiarly harrowing experience of a friend, which he hoped would carry its own moral as an illustration of the first principle of the art. The friend in question, a frequent contributor of sketches to the weekly press, chanced to be in New Haven when Dr. Watson delivered his first lecture before the Yale Divinity School, and thus saw Ian Maclaren's initial bow to an American audience. Naturally enough, he wrote in haste to an editor to ask if his journal would not like a sketch of Dr. Watson at so interesting a time. The reply came back that the journal in question "would be glad to print your proposed sketch." It was quickly prepared and forwarded. Each week's issue for three weeks was eagerly scanned in vain. The sketch did not appear. The time when it would be of popular interest had pretty much gone by, as Dr. Watson had finished his Yale course and was lecturing elsewhere. So a second note was dispatched to the editor respectfully requesting an explanation. The reply came back from an associate editor. The sketch had been found among a mass of papers on the desk of the editor-in-chief, who had gone out of town, having evidently forgotten all

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about it, for he had allowed the associate editor to order a second article on the same subject. This second article was at that moment in type. So the sketch—the clever thought of an unusual opportunity, for only at rare intervals do Ian Maclarens make initial bows—was returned with sincere apologies.

"And what did your friend do with his sketch?" asked the Spectator's young friend. "Threw it straight into the waste-basket," the Spectator replied, pausing a moment to allow the almost quiet heroism of this commonplace act to make a due impression before adding, "What else was there to do?" "I suppose," the young fellow said, after a pause, "there was no use in insisting that the editor ought to publish it anyhow, since no one else would then, or in writing to relieve his own feelings." "None at all," returned the Spectator. "One way not to deal with an editor is to dispute any decision he may make—unless, indeed, the writer is a 'world-famous author,' or a very large sum is involved, or the writer thinks that the advertisement of the contention is worth more to him than the good will of that editor and other editors; for nothing spreads faster among editors than a reputation for being cantankerous. In the nature of the case, the editor must be the autocrat of his own columns, and recognized as such, even if the equities be on the writer's side. Cases of ordering an article and then mislaying it are rare," continued the Spectator, to whom his young friend was closely listening. "But cases of holding timely articles, the 'perishable freight' of literary traffic, until the virtue has gone out of them, and they cannot be 'placed' elsewhere (to use the slang of the trade), are commonplaces of experience. This is not to be attributed uncharitably to the 'natural depravity' of editors. Sometimes the editor keeps such an article longer than he should in the hope of finding a place for it; oftenest his delayed decision is simply the result of overcrowding."

"All this, however, is not to say," continued the Spectator, "that there are not editors with whom no self-respecting writer will have any dealings at all." The Spectator did not enlarge on this species of editor, because he believes examples of it to be rarer than are to be found in almost any other business or profession. The qualities necessary for success as an editor are not the qualities of a mean man. The Spectator had, however, in mind as he spoke, the experience of a friend who, in one sense, is a successful writer, since he can name some thirty publications, including the best-known magazines, that have accepted his articles. Yet, when the Spectator last saw him, he had been for two months dunning in vain the editor of a popular magazine for $5, the agreed price of a story not only accepted but printed, at far less than the ordinary cheapest space rates.

In his talk with his young friend the Spectator emphasized the fact that in dealing with editors there is often too much insistence—in accordance with a popular notion—on the value of a name as if it were a trademark. The editor is by many literary aspirants supposed to be constantly scanning the pages of his numerous contemporaries to note enviously A's article, B's story, or C's poem. As a matter of fact, the editor's "scanning," so far as the Spectator's observation goes, is largely concentrated on his own columns, and on the quality and freshness of the work of his own contributors. For this reason, evidently, it is only when an exceptionally famous name is signed to a contribution that it is the name more than the contribution which is accepted. The Spectator chanced to be in the editorial rooms of a leading magazine one day a year or so ago, when a story was returned to an author who has written, perhaps, the most talked-of novel of the year (1896). He had then a name that was an introduction to any publishing house. Yet that story went back to him, just as it would have gone back to a Smith or a Jones, except that instead of the printed slip of declination there accompanied it a personal note of regret from the editor, due to a personal acquaintance. Perhaps that novelist's name to-day would sell that story to that magazine if resubmitted. But would it five years from now? That, in the Spectator's opinion, is the crucial question.

In short, as the Spectator said to his young friend, the reputation of doing good work will stand the contributor in better stead in dealing with editors—supposing, of course, that the subject of the contribution is attractive—than any list of his published articles, however long and imposing. For this reason, the "literary aspirant," as the Spectator insisted, must not overlook the opportunity to do anonymous work, which seems to be a growing one in these days of the numerous editorial departments of one kind or another, departments of comment, which are becoming a feature of magazines and weekly publications.

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The Principle of Arbitration

Its Origin, Development, and Achievements

A LITTLE over a year ago, on Monday, December 16, 1895, the people of the United States were thrown into a state of widespread commotion by the now famous message of President Cleveland to Congress which contained what was universally believed to be a covert, if not an open, threat of a possible Anglo-American war. This war was to be resorted to in order honorably to maintain the Monroe Doctrine, as involved in the boundary dispute between Great Britain and Venezuela. Congress (with the exception of scarcely a single member), most newspapers, and many citizens, some of them eminent and influential, were inflamed into a sudden and extraordinary display of passionate desire for an immediate resort to arms. In some towns, even impromptu militia companies were formed.

To-day, scarcely more than a year later, the Venezuelan dispute is in process of peaceful settlement in a way satisfactory to Venezuela, England, and America. And not only that. Great Britain and the United States have virtually decided to submit all their future differences to a sort of International Court of Justice.

What is it that apparently in the short space of a year has effected this remarkable change in national feeling and international relations?

We propose in this article[1] to show briefly that the change, although apparently sudden, has been brought about by forces which have been long at work—forces brought into play by the gradual and natural development of the principle of arbitration in "Anglo-Saxon" history.

War is a residuum of barbarism, not the invention or product of civilization. It is true that modern methods of warfare have become more humane under the influence of the growing intelligence of men, but all literature is full of facts and fancies which refer war to the savage and animal instincts of man. In its primary stage war was simply personal combat; as the individual wolf fights the individual wolf, so in the earlier stages of the history of man personal combat filled the place which modern war now occupies. The heroes of the Iliad and the Odyssey in their encounters one with another were simply prize-fighters. In those days personal combat was ill-regulated and full of treachery and deceit. As the world began to improve under the influences of Christian civilization, personal combat began to be controlled by the instincts of law and order. Thus "wager of battle" was developed. The individual still sought to settle his grievances by the use of force, but personal conflicts were now conducted under explicit and definite regulations which were carefully maintained. This method of settling personal grievances was the forerunner of the duel, but it was stamped as illegal and disreputable by King Louis IX. of France, deservedly known as St. Louis, so long ago as the middle of the thirteenth century, in the following notable edict: "We forbid to all persons throughout our dominions the Trial by Battle, . . . and instead of battles we establish proofs by witnesses. . . . And these battles we abolish in our dominions forever."

The next stage in the history of force as a means of settling controversies was Private War. The aggregation of individuals into groups, as feudalism developed, naturally led to combat between groups, one noble with all his retainers

[1] The prevalence of and authority for the idea of arbitration as a substitute for war in international disputes may be perhaps suggestively indicated to the reader by the following list of books, pamphlets, etc., which may be consulted for more extended information: Lecky's "History of European Morals;" Brace's "Gesta Christi;" Abbott's "Christianity and Social Problems;" Charles Sumner's "True Grandeur of Nations;" "The United States of Europe," from "Old and New;" "The High Court of Nations," Edward Everett Hale in "Lend a Hand;" "Papers on International Arbitration," by H. Richard, M.P., London; Professor John Bassett Moore's "The United States and International Arbitration;" "International Arbitration, its Status and Prospects," by B. F. Trueblood, LL.D.; "The Distress of Nations," by James M. Beck, Esq.; "The Twentieth Century," a sermon by E. E. Hale preached in 1889; Memorial of the New York State Bar Association; Reports of the Arbitration Conferences at Lake Mohonk in 1895 and 1896, at Philadelphia on February 22, 1896, and at Washington, D. C., April 22 and 23, 1896; Proceedings of the Universal Peace Congress, London, 1890; "International Arbitration," by E. L. Lord, from "Annals of the American Academy," 1892; "A Plea for Peace," sermon by Lyman Abbott, 1895; "England and America," by the Bishop of Durham, London, 1896.

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making war against his enemy. The enemy might be another noble with his family and followers; it might be an entire city, or it might even be a petty principality or State. This form of war became one of the curses of civilized society during the Middle Ages. A very slight cause was sufficient to involve a community in all the destruction and horrors of fire and pillage. Commerce was impeded, safe travel prevented. A graphic picture of the pleasures of life in this stage of society may be found in Charles Reade's vivid novel, "The Cloister and the Hearth." These private wars were sometimes waged upon most curious pretexts. "A nobleman declared war against the city of Frankfort because a lady residing there had promised to dance with his cousin, and had danced with another. The city was obliged to satisfy the wounded honor of the gentleman." Of course the peasants, the working people, and the humbler citizens constituted the class who suffered most from private warfare, which easily, as may be readily imagined, degenerated into a semi-legalized means of filling the money-bags of those who could muster a courageous and reckless band of freebooters about them. The condition of society in such a State soon became intolerable, and a great popular movement in favor of peace spread through Europe in the Middle Ages. This movement, which was sustained chiefly by the Church and the mercantile community, was called the "Peace of God." Here, in a striking way, was illustrated the influence which Christianity and the belief in the brotherhood of man have for eighteen centuries exerted against war and in favor of the arts, methods, and life of peace. Christianity, says Lecky, created "a new warlike ideal. The ideal knight of the Crusades and of chivalry, uniting all the force and fire of the ancient warrior with all the tenderness and humility of the Christian saint, sprang from the conjunction of the two streams of religious and of military feeling; and although this ideal, like all others, was a creation of the imagination, although it was rarely or never perfectly realized in life, yet it remained the type and model of warlike excellence to which many generations aspired."

Beginning by tempering the cruelties and wickedness of the spirit of war, the next effect of the spread of Christianity was to substitute arbitration for war. "It became a habit," says the author of "Gesta Christi," "of the Christians to refer their disputes and difficulties to their own brethren for decision. The Bishop's trials became a regular part of the legal machinery of Christian society." Gradually the spirit of arbitration spread, and it was not an uncommon thing for the feud of barons with one another, or of city with city, or of nobleman with nobleman, to be referred to the clergy for decision. In 1254 A.D. an agreement of arbitration was made in Germany between a large number of cities, knights, and parishes, which provided that all questions of discord should be submitted for decision to a regularly chosen body of arbitrators.

Not only was the increasing influence of Christianity thrown in favor of arbitration, but political and economic conditions were so arranging themselves that private warfare gradually disappeared. With the abolition of feudalism and the consolidation of petty States into great nations, war became national instead of private and provincial. The king raised the army and declared war instead of the nobles. But the great nations still found war a burden and a disaster, and the idea of international arbitration was early developed. Three centuries ago, Henry IV. of France conceived of what may be called a United States of Europe, but his proposal of a scheme for European international arbitration was too far ahead of his time to come to any practical fruition.

Turning from this hasty survey of European history, the attention of the American reader is naturally directed just at this time to the part which the principle of arbitration has played in the relations between Great Britain and our own country. The hasty and superficial "pinchbeck patriot," to use Bishop Potter's happy and telling phrase, is apt to imagine that when the American colonies and Great Britain fell into their great dispute, the first thing they did was to declare war. In fact, this was the very last thing they did, and the most conservative and ablest men on both sides of the Atlantic urged arbitration, or the spirit of arbitration, up to the moment when the first gun was fired. Indeed, the principle of arbitration is at

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the foundation of the construction of the United States as a federal nation. One of the most important, perhaps the most important, achievement of the Constitutional Convention of 1789 was the organization of the Supreme Court of the United States, which is, in its last analysis, a permanent court of arbitration between the several free and independent States of the Union. Questions have again and again arisen between these separate States which would have inevitably produced civil war if the principle of arbitration had not been recognized by the framers of the Constitution of the United States and acquiesced in ever since by all peaceful and patriotic Americans. Since the year 1783, when Washington sent John Jay to conclude the treaty of peace between Great Britain and the United States, every question of controversy between the two Governments, except the controversy which led to the war of 1812, has been peaceably settled either by diplomatic agreement or by arbitration. There have been in this time about eleven Anglo-American disputes decided in this way. Most of these have been boundary and territorial disagreements, but the chief and most important of these controversies is that which was involved in the Alabama claims. In the main, all these disagreements have been settled to the satisfaction of both Governments and the citizens of both countries. Great Britain is not the only nation with which the United States has come to agreement on controverted points by the method of arbitration during the last hundred years. With more than a dozen European and South American States has this Government agreed to submit disputed questions to arbitration, thus making, together with Great Britain, over forty instances in our history in which the United States in one hundred years has settled international differences by international arbitration. Thus it will be seen that the logic of both experience and precedent points to the wisdom of a step on the part of the Government of the United States which shall lead to a permanent court of arbitration, not merely with Great Britain, but with every civilized nation on the face of the globe that will consent to reasonable terms for such an agreement.

The message of President Cleveland on the Venezuelan question, sent to Congress in December, 1895, had a double effect. It gave to the small but noisy body of "pinchbeck patriots" already referred to—men who control the sensational newspapers of the country, and are therefore, unfortunately, able to make a good deal of useless noise—a pretext for foolish talk about war. But it also roused to definite action the great mass of thoughtful Americans who for many years had been discussing and considering the possibility and practicability of international arbitration. This discussion had been carried on in the pulpit, in the columns of the better class of newspapers, and through the influences exerted by the American Peace Society. In June, 1895, an important Conference on International Arbitration was held at Lake Mohonk, at the invitation of Mr. Albert K. Smiley. At this conference a large number of public and professional men of national influence expressed their belief in the principle of permanent international arbitration.

Immediately upon the publication of Mr. Cleveland's message public meetings in favor of arbitration of Anglo-American differences were held in Chicago, New York, Philadelphia, and St. Louis. As a result of these preliminary meetings, an "American Conference" on the subject was called at Washington in April, 1896. This Conference was the medium of an expression of a very significant public opinion from all parts of the country. The idea of international arbitration was at that time indorsed by many eminent public men; by various chapters of the Sons and Daughters of the Revolution; by several Posts of the Grand Army of the Republic; by seventeen universities and colleges; by resolutions from twenty public meetings of citizens in various parts of the country, and thirty-two clubs and societies; by twelve branches of the Woman's Christian Temperance Union; and by one hundred and fifty churches in all sections of the United States. The Outlook, in its issue for December 28, 1895, printed the opinions of a number of public men, clergymen, college professors, and journalists, protesting against the idea of war and favoring the institution of a court of arbitration. In England the opposition to even the thought of war

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between the two countries was striking and vigorous. The Bishop of Durham, in an article in the "Westminster Gazette" of January 13, 1896, used the following significant words:

For some time there has been a movement in favor of an Arbitral Treaty, with necessary limitations, between the United States and Great Britain. The principle has been accepted unanimously by the Representative Houses of both nations. It has been affirmed by a succession of American Presidents and by distinguished English statesmen. And the present state of affairs, so far from rudely stopping the movement, places its necessity in a clearer light, for we know better than before both the evils which it is designed to meet and the temper which makes the evils formidable.

Not least among the significant indications of public opinion on the question was the appeal written and issued jointly by three Roman Catholic Cardinals—Archbishop Gibbons, of Baltimore, Archbishop Logue, Primate of All Ireland, and Archbishop Vaughan, of Westminster, London. When the power, influence, and conservatism of the Roman Catholic Church is considered, the import of the following words can hardly be exaggerated:

We, the undersigned Cardinals, representatives of the Prince of Peace, and of the Catholic Church in our respective countries, invite all who hear our voice to co-operate in the formation of a public opinion which shall demand the establishment of a permanent tribunal of arbitration, as a rational substitute among the English-speaking races for a resort to the bloody arbitrament of war.

All these emphatic declarations of the wish of the people on both sides of the Atlantic undoubtedly had its effect upon the administrators of government in both the United States and England.

It can hardly be doubted that it was as a direct result of all this public agitation that the first idea of a general treaty of arbitration between the two countries arose. The attempt to reach a satisfactory settlement of the Venezuelan question had for the moment come to a standstill. Lord Salisbury insisted on the old ground taken by Great Britain—namely, that a large part of the territory in dispute should be exempted from arbitration, because it had been held for a long time by *bona fide* British settlers who trusted in the protection of England. It seemed as if a diplomatic deadlock had been reached. Now came a proposition from Lord Salisbury looking to the general arbitration of questions in dispute between the two countries, apart from the Venezuelan question. The original proposition was inchoate, limited in every way; as it stood, it would have been of very little practical effect if carried out. But it had in it the germ idea of international arbitration. Mr. Olney seized upon that idea with zest, pointed out clearly the salient defects of Lord Salisbury's original proposal, showed a disposition to compromise where compromise could fairly be asked, above all made it evident that the United States was sincerely anxious to bring about the general result proposed, if it could be done in a way which would be practical, effective, and fair. When Lord Salisbury first broached the idea, many people thought that he was merely attempting to distract attention from the Venezuelan question, and that the whole correspondence was only a way of marking time, diplomatically. Whatever may have been Lord Salisbury's original intention, the correspondence soon became serious, and soon began to tend toward accomplishment. Meanwhile, the Venezuelan question had been again taken up in an amicable and reasonable spirit, the difficulties which had seemed so great had been adjusted by mutual compromise, and finally, as we have already said, a treaty was framed which has proved acceptable to Great Britain, to the United States, and to Venezuela, although the formal consent of the Congress of the last-named country is still to be obtained.

This great triumph—the peaceable solution by argument of a particular matter in dispute—has now been followed by the far greater triumph of a general and far-reaching treaty of arbitration between the two great English-speaking nations. The substance of this treaty was given at some length in The Outlook of last week; it is now before the United States Senate, and it hardly seems possible that the Senate can fail to put aside partisan and personal reasons, to sink minor objections and detailed criticism, and to aid in taking a step which will be memorable in the history of civilization.

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The Theology of an Evolutionist

IV.—The Evolution of Revelation

By Lyman Abbott

IT is said of Jesus that he grew in wisdom and in stature. He did not know everything in the beginning. His wisdom was a growth. This is the universal law of the individual. He grows in his knowledge of what we call religious truth, no less than in his knowledge of what we call secular truth. He is no more born with an accurate knowledge of God, truth, purity, righteousness, than with an accurate knowledge of geology, geography, astronomy, history, or language. The simplest intellectual declarations respecting God are unmeaning to a little child—as, God is a Person. The simplest spiritual declarations respecting God mean but little—as, God is love. To the child in the infant class this does not and cannot mean what it means to the grandmother, who has passed through all the phases of love, and learned in the school of experience all love's love. Does one ask, What does Christ mean by saying that we must become as little children if we would enter the kingdom of heaven? He means that, however much we know, we must be eager to learn more. Does any one ask, What does he mean by the saying, Of such is the kingdom of heaven? He means, out of such eagerness to learn more, the kingdom of heaven is developed in the soul. We all practically recognize the truth that the child must grow into the knowledge of God, truth, duty.

The evolutionist believes that the race has grown as the individual grows into the knowledge of God and his righteousness. He does not believe that there was a perfect revelation at first which man lost and is gradually recovering. He believes that there has been an increasing capacity to receive religious truth, and therefore an increasing understanding of it.

We all believe that there has been such a gradual development in all knowledge except that which we call religious. I have, indeed, heard of a minister who assured his congregation of his belief that Adam was acquainted with the telephone. But this does not represent the current belief in the ministry. That mankind has made a gradual, though by no means steady, progress in its knowledge of the arts and sciences, of the laws of health, of the conditions of social progress, of political organization, of commercial laws, no one questions. But these involve a knowledge of ethics—or the laws of right and wrong—and are involved in a knowledge of God, since all life is a manifestation of him. It is as impossible to separate life into its constituent elements as to separate a river into its separate drops. The man grows; one part is not instantly created and another part left to growth. So the race grows; one part is not instantly created and another part left to growth. In other words, conscience, reverence, faith, hope, love, are as subject to the laws of growth as the intellectual faculties or the social impulses. And only as these divine capacities grow is a knowledge of the divine possible. It is as impossible to put a saint's knowledge of God into a savage by an instantaneous process as to put into him a scientist's knowledge of nature. The proposition is unthinkable. If one believes in the evolution of man, he must believe in the evolution of inspiration and revelation.

To affirm that inspiration and revelation are gradual processes is not to deny their reality. To affirm that it is impossible to separate them in the process of human education from what we call the natural or secular elements is not to discard them. The tree is dependent for its growth on both the juices of the earth and the light of the sun. It is not possible so to analyze the tree as to declare what portions are dependent on the earth and what on the sun. Still less is it possible even to conceive of the sun as doing its work instantly and creating its share of the completed tree, and then leaving it, suspended, so to speak, in airy nothingness, awaiting the development of other parts by the slow process of earthy growths. As little is it possible to separate the religious from the secular, the revealed

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from the unrevealed, or to even imagine the divine truth instantly created in a mind not yet grown large enough to apprehend such truth. A people who believed that Palestine was the world, and that the sun and moon and stars were created as luminaries to give it light, could not possibly receive that conception of the greatness of God which is correlated with and in some measure grows out of the modern conception of an illimitable universe. The degree of inspiration which the race can receive at any period is dependent upon the spiritual capacity it has attained. The degree of revelation possible to man or through man depends upon the intellectual and spiritual stature of the man.

What do we mean by inspiration? What by revelation?

Inspiration is inbreathing. It is an uplifting influence of one spirit on another spirit. A congregation listens to an inspiring address, an audience to inspiring music. We are inspired by reading the records of past heroism. Emotions, thoughts, feelings, pass from mind to mind. One soul breathes its life into another soul; God breathes his life into us all. This is inspiration: the elevating or clarifying influence which one spirit may have upon another spirit. Belief in divine inspiration is belief that God's spirit has such an influence on human spirits. Revelation is unveiling. It is the disclosure of some truth not known before. There may be inspiration without revelation; there may be revelation without inspiration. One may be inspired and yet get no new view of truth; one may get a new view of truth and not be inspired. For the truth may not be inspiring. It may be, indeed, the reverse—it may be depressing. Inspiration, then, is the influence of one spirit—and especially of the Divine Spirit—upon other spirits. Revelation is the unveiling of truth before not disclosed. To a considerable extent, the Church formerly believed in revelation other than through inspiration. The Christian evolutionist believes in revelation only through inspiration. A simple illustration will perhaps make this clear.

When I went to college, we studied chemistry sitting in our seats, while the professor of chemistry revealed certain chemical truths to us, performing the operations in the laboratory for us while we looked on. We saw them, went away—and forgot what we had learned. To-day the student of chemistry goes into the laboratory himself. The teacher does not reveal the truth to him, but patiently inspires him to study for himself; encourages him, guides him, directs him, shows him how to make his own investigations. Under the influence of that guidance, that direction, that counsel, that inspiration, the student works out the chemical laws for himself as though he were a new investigator. He also gets a revelation. But it is a gradual revelation, under the inspiring influence of a teacher. The modern Christian evolutionist believes that revelation has been made in this manner to the world; that God has inspired men in their quest for truth, and that under that inspiration, studying, meditating, laboring, they have found their way to the truth.

The evolutionist, then, believes that the truths taught in the Bible have been unveiled by God and man working together. God has put his children in the world, as pupils are put in a laboratory, and has told them to set themselves to work on the great problems of life—Who am I? What does this world mean? Who is over me? What are the laws of the moral life? How must I conduct myself toward my neighbor? How must he conduct himself toward me? What is our future destiny? These problems God has left us to work out for ourselves, by our own quest, under his patient, guiding, inspiring influence. The Bible is the record of man's laboratory work in the spiritual realm, a history of the dawning of the consciousness of God and of the divine life in the soul of man. It contains the story of his spiritual aspirations, his dim, half-seen visions of truth, his fragments of knowledge, his blunders, his struggles with the errors of others, and with his own prejudices. He who thus regards the Bible is not in the least troubled by finding errors in it; he expects to find such errors. They do not in the least militate against the value of the Book. It is quite immaterial to him that the world was not made in six days; that there never was a universal deluge; that Abraham mistook the voice of conscience calling on him to consecrate his

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only son to God, and interpreted it as a command to slay his son as a burnt offering; that Israel misinterpreted righteous indignation at the cruel and lustful rites of the Canaanitish religion, for a divine summons to destroy the worship by putting the worshipers to death; that a people undeveloped in moral judgment could not and did not discriminate between formal regulations respecting camp life and eternal principles of righteousness, such as, Thou shalt love thy neighbor as thyself, but embodied them in the same code and seemed to regard them as of equal authority; that a people half emancipated from the paganism which imagines that God must be placated by sacrifice before he can forgive sins, gave to the sacrificial system which Israel had borrowed from paganism the same divine authority which they gave to those revolutionary elements in it which were destined to sweep it, eventually, entirely out of existence. In short, he believes, with Professor Samuel Harris, of Yale Theological Seminary:

> If God reveals himself, it must be through the medium of the finite and to finite beings. The revelation must be commensurate with the medium through which it is made, and with the development of the minds to whom it is made. Hence, both the revelation itself and man's apprehension of the God revealed must be progressive, and at any point of time incomplete. Hence, while it is the true God who reveals himself, man's comprehension of God at different stages of his own development may be not only incomplete, but marred by gross misconception.

Every nation has its own distinctive characteristics, as has every individual. The distinctive characteristic of Rome was law. The distinctive characteristic of Greece was philosophy and art; the distinctive characteristic of Egypt, letters; the distinctive characteristic of Palestine and the Hebrew people, knowledge of God—or what we sometimes call religion. As compared with modern times, their conceptions of the divine life seem very incomplete and very inadequate and "marred by gross misconceptions." But as compared with the Phœnicians, the Egyptians, the Babylonians, the Assyrians, they were wonderfully in advance of their age. To those people, who thus possessed the spiritual nature developed in a remarkable degree, there came, from time to time, men of exceptional spiritual development. These men, called prophets, told the people, from time to time, what they had seen, felt, discovered, respecting God, truth, duty. For fourteen hundred years these men were speaking and teaching: some of them truly, some of them falsely—for there were false prophets as well as true prophets. Time is a great judge and sifter. Time sifted out the utterances of these men. Many of their utterances passed away like words uttered to-day, forgotten to-morrow. Some were written, and the writings were lost; some were written, and the writings preserved, but not accounted by the nation as among the sacred books. Some had such revelatory and inspiring power on the souls of men that the nation reverenced, loved, preserved them. At last, after something like a thousand years, the books of the Old Testament, so called, were gathered together; not at any one time, not by any ecclesiastical process, but by gradual selection. Struggle for existence, survival of the fittest, would not be inapt phraseology to express the way in which the sacred books of the Old Testament had been gathered together at the second or third century before Christ.

After Christ's coming the same process was repeated. Fragments of the story of his life were told and written down. Fragments were possessed by one church, other fragments by another. These fragments were exchanged among the churches. They grew into a connected story. Letters were written by the Apostles to different churches. These letters were highly prized, and were exchanged among the churches. By the fourth century these also had been brought together into one collection, which the early Church accounted as sacred, as the Jews had accounted the similar collection of the Old Testament. Thus the external process of the accumulation and gathering of the books of the Bible is unquestionably a process of gradual growth. The Koran is said to have been written by the angel Gabriel on silk in the seventh heaven, brought down to the lower heaven, and then dictated to Mohammed, who wrote it on pieces of parchment and old mutton-bones and threw them into a chest, where they were found after he was dead. The Koran

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was all completed in one man's lifetime. The Bible was fourteen hundred years in growing into a literature, and time, trial, and fruitage determined what books should hold their place in the final collection. This is the Bible: the history of the growth of the consciousness of God in one people eminent among the peoples of their time for their perception of God. It is the sifted utterances of the chosen prophets of a peculiar people. It is inspired, because the lives of the men and the hearts of the writers were lifted above the common errors and prejudices of their time; not because they were wholly freed from human prejudice and misconception. It contains a revelation of God; but it is a revelation in human experience, an unveiling of God in the lawgiver, the historian, the dramatist, the preacher.

There is one characteristic feature of moral and intellectual development which needs greater consideration than I think it has yet received. Evolution in the race appears rather in a broadening of capacity to receive than a creation of capacity to impart. At certain epochs great men appear who, as types, seem never to be surpassed in subsequent generations. But the capacity to understand and appreciate is surpassed in subsequent generations. Greater writers of epic than Homer, greater writers of philosophy than Plato and Aristotle, greater dramatists than Shakespeare, the world has never seen. We are still studying Homer, Plato, Shakespeare, with profit; they are still our teachers. But more people understand them, and understand them better, than in their own time. So, greater interpreters of the divine law than Moses, greater preachers of righteousness and mercy than Amos and Hosea, greater singers of God and the divine life than the authors of the Psalter—let me say, than David, whom I count the greatest of them all—greater interpreters of the Christ life than Paul, never have lived—perhaps never will live. We do not look for evolution to produce greater poets than Homer, Dante, Milton, and Shakespeare, nor greater teachers of righteousness than Moses, David, Isaiah, and Paul. But the phenomenon which we call inspiration in the realm of religious thought is not more mysterious than the phenomenon which we call genius in the realm of secular thought. Perhaps the best explanation of both is that each is a scintillation of the mind of God in and through the minds of men. Certainly the one is as consistent with theistic evolution as the other. Such men are the instruments of growth; if the reader pleases, the seeds of future life.

The question at issue between the modern critic and the old orthodoxy is not an insignificant one. It is not merely a question of dates and authorship—a question whether Moses wrote the Pentateuch, or how many of the Psalms were written by David, or whether there were two Isaiahs or only one. It is a profoundly serious one. The old orthodoxy is right in regarding the new criticism as revolutionary. It is revolutionary in its treatment of the Bible, as the Protestant reformation was revolutionary in its treatment of the Church. It denies the infallibility of the Bible, as the Protestant reformation denied the infallibility of the Church. There is no infallible authority. Infallible authority is undesirable. God has not given it to his children. He has given them something far better—life. That life can come only through struggle. There is as little a short and easy way to truth as to virtue. The knowledge of truth can come only by conflict with error, as the power of virtue can come only by conflict with temptation. The Bible is the record of the experiences of devout men struggling toward that knowledge of God which is life eternal: it is given to us, not to save us from struggle and growth by struggle, but to inspire us to struggle that we may grow. The Bible is the record of the gradual manifestation of God to man and in human experience; in moral laws, perceived and revealed by the great lawgiver and by successors imbued with his spirit and speaking in his name; in the application of moral laws to social conditions by great preachers of righteousness: in human experiences of goodness and godliness, interpreted by great poets and dramatists; and finally consummated in the life of Him who was God manifest in the flesh, in whom the word before spoken by divers portions and in divers manners was shown in a spotless character and a perfect life. For beyond this revelation in His Anointed One of a God of perfect

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love abiding in perfect truth and purity, there is nothing to be revealed concerning Him. To those who follow Christ it is given to learn of him and to teach to subsequent generations what loyalty of love to such a God as is manifested in Christ Jesus means and to what service and sacrifice it calls.

A Little White Ghost

By Virginia Yeaman Remnitz

IT was twilight on the prairie, and a couple of Mexican goatherds were gathering their flocks together for the night. The sun had dropped behind the Spanish Peaks, and through the dim light their summits gleamed weirdly. Several hundred paces beyond the Mexicans rose a butte capped by white rocks, looking, in its dusky perspective, like a castle-crowned hill, rising in strange isolation from the midst of this desolate plain.

With an exclamation of surprise that attracted his companion's attention, one of the goatherds paused suddenly in his slow progress, and the long-haired, following goats went on alone. With uplifted finger the man pointed before him, speaking rapidly in Mexican. "Look, Benito! Look! It is a ghost! A little white ghost! See—among the rocks they call 'The Castle.' There it is! Now it is gone. There! Just between the two pillars. Now it is gone again!" Then the fellow began crossing himself and muttering prayers beneath his breath, while the other stood stock still, his mouth open and his stupid eyes staring straight ahead.

"Did you see it, Benito?" The man paused between his prayers to ask the question, looking nervously about him.

Benito nodded slowly. "We go home another way," he said, decidedly. Stricken by sudden panic, they both ran swiftly ahead and turned the goats aside, going on by a circuitous route, so that the little white ghost appeared no more to affright them.

As the goatherds disappeared through the deepening dusk, one would have said that the little white ghost of the rock-capped butte had the prairie all to itself. It stood a moment amid the gleaming stones, and as it did so, a man crawled up the bank of a deep arroya until he could see over its edge. His hiding-place was a few hundred yards from "The Castle," and he gazed at the apparition with interest, having overheard the exclamations of the frightened goatherds. The little white ghost was moving restlessly about, and the man was watching intently, when a loud blast from a horn broke the perfect stillness. The blast was followed by a swift clatter of horses' feet.

At the very first sound the stealthy observer slid noiselessly to the bottom of the arroya, and crept into the deep shadow of the bank, lying there perfectly still. The ghost, like a frightened child, had disappeared also, so that the newcomer seemed to be alone on the prairie. He blew another blast on his horn, and listened intently. There was a shout from far away, and again the swift beating of hoofs. Then another shout, and another horseman, until four riders were gathered near the washout.

"Well, boys, we may as well give the search up for the day," said the first one, sighing heavily as he spoke.

"It's a bad case," observed another. The voices of the men were strangely sad and subdued, as it seemed to the unseen listener, and his thought was, "I didn't know they'd be so cut up as that about it." There was, indeed, an atmosphere of deep dejection about the little company which struck strangely upon the perception of the man in the arroya. As they clattered slowly off he sat up and listened with a sense of bewilderment. It was the gentlest, saddest-mannered posse of man-catchers he had ever known. "You'd think I was a lost babe," he muttered to himself, half humorously. Then, after the last sound died away, he crept out of his hiding-place, and, with a caution which manifested itself in a strangely sidelong, halting gait, made his way toward the butte and the little white ghost.

Two days before this scene was enacted on the prairie a train pulled out of a town of southern Colorado. It was well filled, and no one paid much attention to

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the man with the bandage about his head, nor to the companion who held his arm as though helping him aboard the train. The two occupied a seat together, the one with the bandaged head settling himself next the window. Not far behind them was a family group of father, mother, and little girl. The child was daintily dressed, and held a doll close in her arms. Light-brown curls danced about her face, and she had great dark eyes, which laughed one moment and were grave the next. When she had wearied of looking at the ground and fences sliding along past the train, she slipped out of the seat and began to reconnoiter. She made friends with an old gentleman who tempted her with a peppermint, but when she had exhausted his small store she wandered on. The next object of interest was the man with his head tied up. "Come, Marjorie," called her mother, but Marjorie held her ground, standing still in the aisle to observe this new attraction. Then she pushed past the man on the outside, and, laying small hands on each knee of the one beside the window, gazed up intently into his face. The other occupant of the seat turned his head slightly, and watched the two with a smile. Then he looked away again, and left them to their own devices.

"Is you' head hurt?"

The man nodded, but his eyes edged slyly toward his companion. They were queer eyes, Marjorie thought, slipping sidewise, as though they wanted to run away. But her clear gaze held them finally, and the sly, alert look changed into one of half-kindly, half-indifferent attention.

"How did you hurt you' head?"

"Cut it," he answered, briefly.

"How did you cut it? Did *he* do it?" With a diminutive forefinger she pointed to the man next her friend, not deigning, however, to turn her head.

The questioned one smiled evasively.

"*Why* did he hurt you' head?" Marjorie asked, still designating the object of her scorn with little out-turned finger. "I sorry he hurt you' head. I like you." The child's clear tones penetrated a radius of several seats, and a few people turned around to look.

"Come here, little girl." Marjorie turned, and for the first time gave her frank and grave attention to the other man. Leaving her wounded friend, she went and stood before his companion like a just judge before a prisoner at the bar.

"*Why* did you hurt his head?"

Honest eyes looked down into hers, and the answer came in a low voice, "Because I couldn't help it." No one else heard except the listener at the window, and toward him Marjorie looked doubtfully. Then she nestled against her later friend and said, "I want a dwink."

"Run tell your mamma," he answered, quietly.

"No, I want *you* to get me a dwink." The sidelong glance was on them again, and the sheriff felt it without looking. The child pulled at his hand impatiently, edging meantime toward the aisle. The train was going at full speed, and the man by the window kept his eyes fixed, now, on the shifting monotony of the outlook. A little smile of grim amusement turned his lips. His thought was, "He needn't worry. I could hardly skip while she goes at this rate." The same reflection was in the mind of the sheriff at whose hand Marjorie tugged, and without further hesitation he followed his small conductor to the water-cooler.

As the sheriff handed Marjorie the cup he turned so as to face the passengers, noticing that the one in whom he was most interested was still looking out of the window. Just then, with a mighty lurch and jar, the train pulled up to avoid a half-dozen young cattle which were running wildly across the track. The cup flew from Marjorie's hand, and she fell in the aisle. The passengers swayed in their seats, and the sheriff was thrown heavily against the side of the car. As he righted himself he looked instinctively toward the seat he had left. It was empty. Some one caught sight of the flying figure on the prairie, and then the train was stopped, while the sheriff and a little posse of volunteers hurriedly got off and started in pursuit of the escaped prisoner. As the cars moved on again, every passenger craned his neck to catch a last glimpse of this vanishing drama, and looked long after there was the slightest possibility of seeing either hunters or hunted.

In the excitement no one had noticed

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that Marjorie had fallen from the platform steps, whither she had made her way to see what was going on. The plump little body rolled softly to the side of the track, and lay quite still until the train had passed. Then, unhurt, the child sat up, and gazed after it with bewildered eyes. Springing to her feet, she ran forward a little way, her small arms outstretched, her baby voice shrilly raised. "'Top train! 'Top train! Mamma, mamma! Marjorie here, mamma!" But the train was gone; a speck in the distance, a moment later out of sight. Several miles further on it did stop, and another little company got off. One of these was a woman, crying and running to and fro as she called frantically for her child. That was Marjorie's mother; and Marjorie herself, in despair of catching the train, was hurrying over the prairie trying to find her friend the sheriff, whom she had seen scramble over the bank and disappear. Thus was added one more volunteer to the officer's posse—a strange one, truly, with white frock torn, and brown eyes wet and scared; a volunteer with tendrils of curling hair clinging about a pale little face, which was all stained now with tears.

Before Marjorie had gone far she stumbled and fell, and on picking herself up discovered, for the first time, that she was not alone. Her doll, calm and stolid, lay on the ground where it had just fallen. The child stared as though its presence was a miracle—a glad, beautiful miracle—for she did not remember having carried it with her.

"Beatwice May! My Beatwice May!" she murmured, and clasped the doll in a sort of rapture, covering its face with sweet, moist kisses. Thus these two started on their way together, and Marjorie was comforted.

The prairie is broken here, stretching level a little way toward the mountains, and then falling into buttes and foot-hills. It is traversed and cut up by deep washouts, known as arroyas; by dry beds of streams, with scraggy, ragged banks; and nearer the mountains it runs into deep cañons, and circuitous cuts between hills. There is no shade, save here and there that of a pinyon-tree; and the heat of the sun is fierce. In midsummer there is no running water, and the cactus grows thick and sharp in wide stretches or solitary clumps. It will first tear off little shoes and stockings, and then—oh pity the small tender feet! A bad country, surely, for a child to be lost in.

Marjorie ran on in search of the sheriff, talking to Beatrice May the while, and when the sun made her head hot and dizzy she began to call again for her mother. She wanted some water, and tears washed the doll's fat red cheeks. She was such a blessing, that Beatrice May! She did not speak, but her presence was a great solace.

While she was crying the ground suddenly slipped under Marjorie's feet, and she looked straight down into a frightful abyss. Then she and Beatrice May and the sliding earth fell together, and lay at the bottom of a deep arroya. In a sad fright, the child struggled to her feet, the doll still held tight, and began to run. At last she came out into a shallower channel, and from that scrambled again to the prairie level.

It was very hot. Away to the right a clump of scraggly pinyon-trees cast a small, tremulous shadow on the baked earth. From the branches the prairie-doves were cooing, and thither went Marjorie, though the arrowy cactus-leaves stretched out in her way, tearing at her little stumbling feet. For that sweet, beckoning shadow must be gained at whatever cost. When she came, the doves flew away in fright, and hovered about with tremulous alarms. At length they ventured back, and looked down shyly at the still figure lying there with something clasped close to its heart. Then, at the sound of galloping hoofs, they flew away. A horseman sped by, and the prairie was silent again; but he had broken Marjorie's happy dreams. She had been at home in her mother's arms, and her mother was singing and rocking, while she lay so still, so safe! Now the desolate prairie danced before her opening eyes, and she clung to Beatrice May more tightly. The sun was just dropping behind a great high mountain. Marjorie sat up, and looked straight at it till it fell. Then she rose, and ran on very fast, calling aloud. She must find her mother before the dark came. Her mother, as it seemed to her now, was at home, and home was somewhere. To

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gain it she went straight toward the darkling mountains, running amid the foothills, and getting deep into strange, dusky ways.

When the light was almost gone, Marjorie stopped running. Have you ever seen the prairies by night? They seem to palpitate with desolation, and their loneliness is without limit. Level, they affright the mind like cold death. Broken and mountainous, they awe and terrify with dreary grandeur. But Marjorie had Beatrice May, and Beatrice May must be put to bed; so the child crept under a great rock which seemed to offer a hiding-place from the fearful solitudes without. At home she always undressed her doll before she consented to be undressed herself, and now the strength of habit forced upon her the performance of these motherly duties. With her beloved burden in her arms, she sat down there in the midst of the prairie and began to unbutton the tiny clothes, talking the while, much as her own mother might had she been putting Marjorie to bed that night. "Hold still, darling. There! Is you *so* tired? Never mind; mudder will sing you to s'eep to-night, 'cause her baby is *so* tired!" And as Marjorie cradled the doll in her arms, swaying softly to and fro, the childish voice broke that unbounded, solemn silence:

"Wock-a-by, baby, on the twee-top,
W'en the wind blows the cwadle will wock."

When the moon rose and its rays stole into Marjorie's resting-place, she and her doll were sleeping together, the warm baby cheek pressed close against the cold face of Beatrice May. When the morning sun shone, the doll lay as before, but the child was gone. For, waking with parched throat and dazed head, Marjorie had started forth on her travels again without Beatrice May. Presently, with a little cry, she turned back and ran from one rock to another, calling out again and again, "Mamma's coming, Beatwice May. She's comin' wite away. Don't you cwy, darlin'!" And from that time on her one thought was to find her lost companion, and in the seeking she fell to exploring the most unlikely places. Under every shrub and pinyon-tree, into every shadowy crevice, peered the eager eyes and groped the tiny fingers. The child turned round and round, her bare feet—for they were bare now—scraping up the hot earth. She ran hungrily from one place to another, if perchance it might be that Beatrice May awaited her coming. But the great lonesome place had swallowed up the doll, and now Marjorie was quite alone. When she slept, it was to lie in her mother's arms and drink water from the gourd that hung by the well. Her mother always rocked and sang. When she awoke again, it was to look for Beatrice May.

The second night of her wanderings Marjorie passed close to a lonely ranch house. It stood amid a grove of trees, and the child sank down to rest under one of these. She did not see the house. There was a mother within keeping watch over her own sleeping brood, and the child under the tree slept also, dreaming again. But she woke before dawn and started on to find Beatrice May.

The afternoon of that second day things took strange shapes. Marjorie hid from a flock of goats which were coming toward her, thinking them wolves. When they had passed on, she crept out from behind her shelter shivering with terror. Soon after that she thought she saw a house. Again the sun was setting, and its glow lit up the white pinnacles of the stately prairie mansion. It was a strange house, to be sure—only piles of white rock capping a hill—but Marjorie was not discriminating then. The sun sank lower, and she clambered painfully up the butte, towards the open spaces above. In houses there are mothers and water, food and beds. In this house there was nothing but cold white stones, which stood up like stately pillars and lay about like broken masonry. It was such an odd house, and there was no water at all, for Marjorie looked everywhere. The people must have all gone away, and it was getting dark again. Something was moving toward the house from a long way off. It was one of those dreadful packs of wolves, and the child crept behind a rock, hiding her eyes. When she looked again the wolves were gone, and with them the frightened goatherds. For their little white ghost was only a little child, and she was lost on the prairie that night.

At the awful blast of a horn Marjorie

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again sank out of sight and lay till the clattering hoofs had passed and the last sound died away. But the next thing was the most dreadful of all. Something came creeping and sidling through the darkness! She would have screamed if she could, but her throat had long been parched. So she hid again and lay quiet, but she heard it climbing up to her house. It groped around, getting nearer and nearer to her, and she crouched very close against the stones, almost fainting with terror.

The moon was just rising, and by the faint glimmer of light it threw over the white stones the hunted fugitive found the child and gathered her up in his arms. His first thought was, "They *were* hunting for a lost babe, after all!" and as the light-brown curls fell over his arm he muttered, "It's the young 'un as was on the train!"

Marjorie was quite unconscious. This last shock of fright had been too much for her spent strength, and she lay helplessly in the strong arms which held her. For the fugitive was not exhausted with his two days' wanderings. He had found food and drink at a ranch house while the man was away. The woman gave it gladly to have him gone, for he was a wild-looking creature by now, and she was all alone. So he filled his pockets with bread and meat, a bottle of water, and a small flask of brandy.

The escaped prisoner laid his burden down and took out of his pockets the two bottles. Using his hand as a cup, he mixed together some water and brandy. It was a rather strong dose for so small a child, but he thought it weak enough for the merest babe. When it was safely poured down Marjorie's throat, he rubbed some over her face and hands, and then poured more into her mouth. When her eyelids quivered, he gave a grunt of satisfaction—this strange find of his was proving of the most absorbing interest! Yet this man was an outlaw and a desperado. After serving half of a long term in prison he had escaped, vowing never to go back if he could help it, though his life were the price of freedom. In jumping the train he had taken desperate chances, and one of the sheriff's bullets had passed close enough to his head; for the pursuing party kept him in sight for a few moments after leaving the train. Then he had disappeared. The broken nature of the country favored his designs, and the instinct of all hunted creatures sharpened his wits. From that time until he found Marjorie in her prairie "castle," no man had laid eyes on him, nor any human being save the woman from whom he so boldly asked food and drink. Yet he had seen several of his pursuers pass by, and more than once had heard the clatter of hoofs and the shouts of the men.

When Marjorie opened her eyes, she fixed them widely on the man with his head tied up. He patted her cheek, and spoke words which would have astonished his former jailer, who certainly had found no show of gentleness about him. The frightened look died slowly out of the child's face as she gazed into his, and at last she smiled. Then the outlaw's delight was so great that he patted her cheek again, saying, "You're all right now, ain't you, young 'un?" He took off his coat and made Marjorie lie upon it. He gave her a drink of water, and, moistening a bit of bread, put it between her lips, grieving because she could not eat. But brandy always seemed to him a pretty good substitute for food, so he mixed a little more with water and poured it down her throat. He tore strips from her ragged white frock and bandaged up her feet, bathing them first with a careful economy of his precious water. Nor was he saving it for himself. His thought was, "She might need it before we get more."

At length Marjorie slept, a faint look of life creeping back to her face. Beside her sat the outlaw, his burly fingers clasped by one little outstretched hand, as though this small volunteer had caught him and would not let him escape. He was thinking deeply. It seemed to him that he *was* caught, indeed, unless—he looked down at the sleeping child, and, stirring, she clung closer to his hand—no, he could not leave her. She held him more surely than the strong prison he had broken through. Yet he could not take her with him, for she would die unless soon cared for properly. And while all these thoughts passed through his mind Marjorie slept on, a look of rest on her face in place of that dreadful, wild expression it had worn a short time since.

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Far away a shout broke the stillness, and, nearer, another, answering. Again the clattering of hoofs and men calling to one another. Had they come back to look for the child? It was not likely. Involuntarily the outlaw withdrew his hand from Marjorie's so as to be free for action. There was a sound of galloping, nearer now, and then further off. Beads of perspiration stood out on the man's face, and he clenched his hands, gasping for breath. Marjorie, under the influence of the brandy, slept on heavily. She could do nothing. He might bid her call, and hide himself, ready to plunge into darkness when she should be found. He touched her gently, but she did not stir. He spoke, but she made no answer. Her heavy breathing told the story of her utter helplessness.

The horsemen were moving away. They would soon be out of hearing—then what would become of Marjorie! If he summoned them, they would take her to her friends. *Him* they would take—but the man, with a desperate resolve, sprang to his feet and hallooed wildly. The horsemen drew up. He hallooed again. They turned and galloped toward him. There were four of them, and, fearing some decoy, they rode abreast, ready to help one another. Near the rock-capped hill they paused and looked around cautiously. Again the outlaw called, and the horsemen advanced yet nearer. One of them shouted, "Who is it?" It was the voice of the sheriff himself, and the fugitive sprang behind a rock. Again the sheriff called, and still no answer. He bade his aids dismount and surround the hill, issuing his orders in a loud voice as a warning to whomsoever might be there. It looked to the officer like a trap, and he feared that his escaped prisoner had found friends. After picketing their horses, the men, at their leader's orders, began to ascend the hill.

It was a critical moment for all. A couple of armed desperadoes hidden away among those rocks might well pick off the attacking party; but no shots were fired as the searchers, each with a low-swinging lantern in one hand and a revolver in the other, peered among the stones.

One of them found Marjorie, and paused over her with an exclamation of wonder. At that moment the outlaw slipped from his place and leaped down the hillside, the stones rattling noisily after. The sheriff was nearest him, and by the light of the moon he recognized his man. "Halt!" he cried, springing down the slope in swift pursuit, and two of the men dashed after him.

The recaptured prisoner was taken back to his cell, and Marjorie was restored to her mother. But before these two, who had met so strangely, were separated, the sheriff caught the softened expression on the man's face as he glanced at the child, and he seemed to hear again a winsome voice saying, "I sorry you hurt you' head. I like you."

That night Marjorie lay in her mother's arms, but her own arms were empty. "I want Beatwice May. I want my dear Beatwice May," she cried again and again, until sleep overpowered her.

They traced the little footsteps to the great rock under which Beatrice May lay—still asleep. She made no sign when clasped again and again to Marjorie's heart, but the child looked up with shining eyes into her mother's face, and asked, "Were you so glad, like this, when I comed back to you?"

Laziness

Mr. Arthur W. Milbury, Secretary of the Christian Industrial Alliance, who has had a very large experience with tramps, says: "I have had a long and intimate personal experience with the class of men referred to, and I give it unhesitatingly as my testimony that not many men are 'lazy' in the sense in which this word is commonly used. I have dealt with thousands of such men, and have almost invariably found them willing and anxious to work. I know that a great many people engaged in charitable enterprises have much to say about lazy people, but I am inclined to think that it is not so much that laziness is at fault as the efforts so many of us make to put square pegs in round holes. All men are not born with the same energy and the same intelligence, and what might be called laziness in me might be called superhuman energy in other men. In this institution we do not put at chopping wood or shoveling coal, if we can possibly help it, the man whose only occupation in life has been that of bookkeeper or clerk, and who has never had any hard physical labor. We endeavor, as far as possible, to put men at the work they are best fitted for. Perhaps this is one reason why our experience leads us not to consider laziness so prevalent a vice as do some other people."

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The Pastor's Office Hour

By the Rev. A. H. McKinney

WHEN the uninitiated see in a church paper the announcement of the Pastor's Office Hour, they frequently do some questioning like this: Why is it necessary for the Pastor to have an office hour? Is he not bringing too much business into the church work? Would it not be better for all concerned if he were to spend that time in his study preparing for his spiritual work, instead of giving it up to business? The following actually took place during the office hours of a down-town pastor one morning recently. It is a fair sample of what takes place four or five times a week.

About half-past nine the pastor reached the church to meet, by appointment, a man who had been on a drunken debauch, and who the night before called at the pastor's home and declared that he wanted to sober up. It was the pastor's intention to put him to work where he would not have an opportunity to get a drink for one day at least. The man had not kept his promise, but that occasioned no surprise, as such men rarely do what they promise.

Now the office is open, and we are ready for the day's work. First comes a church worker, whose work has been interfered with by a fellow-worker. The whole story must be listened to, and all the possible complications considered before advice is given. After serious thought and earnest conversation the worker departs, feeling relieved.

A mishap has occurred within the building, and the pastor is called out to give his advice as to what ought to be done.

He returns to the office to supply the money for, and to advise concerning, some purchases that are about to be made for one of the branches of the church work.

Here comes a stranger. He is intelligent and businesslike, so his message is soon delivered. He is a young physician doing charity work among poor mothers. Connected with one of his obstetric cases he finds apparent worthiness joined to great poverty. Husband is out of work, wife is ill, clothes and nourishment are needed. Can anything be done? Questions are asked and answered, the address is taken, and the assurance given that something will be done.

Next comes a missionary who is to report concerning a number of cases of which she has the immediate oversight. A woman has been employed to do some work to enable her to pay a debt, which she as a Christian woman is anxious to cancel. Where is the money to come from? A young man wishes to unite with the church. Report is made concerning his life and character. A private teacher has been employed to help to prepare a young man for his life-work. Progress is reported. Another young man is ill. Arrangements are being made to send him to a hospital. Finally, some matters connected with the worker's Sunday-school class are discussed, and her place is taken by another.

What has become of Annie M——? She is a church member and has not been to church for some time, and lately she has been absent from Sunday-school also. Visitor reports that the absentee is suffering with a chronic disease. What is best to be done? Will she be received into a hospital? Will she consent to go? A line of action is agreed upon.

The pastor has but little time to think, as here is a messenger to report that one of the workers who was to go on duty for the afternoon is ill. The pastor goes down to the reading-room to arrange for a substitute for the work. When he has done so, the custodian informs him that the paper-man has failed to deliver some of the papers ordered. This must be attended to.

On his way back to his office the pastor meets a carpenter who has been called in to make some repairs in the building. He must pause here, consult with the carpenter and the sexton, and give directions.

A pretty-looking, neatly dressed young woman is waiting in the office. "For the sake of my children, won't you please come down and speak to my husband?" "Is he drinking again?" "Yes, and he

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is getting worse all the time. He has very little work, and sometimes, when he has enough to do, he is so drunk that he cannot work." Words of comfort are spoken, and the promise given that the pastor will call at the rear tenement this evening. "Be sure that you keep your husband at home, as I do not want to get there and find him out."

A worker has been awaiting his turn. "Do you remember K——, for whom we did so much last winter?" "Yes; what is the trouble with him?" "He is out on the streets. What can be done for him? Can we let him go without another effort? Is it worth while for us to repeat the apparently useless efforts of last winter?"

With a sigh, the pastor turns to the pile of Sunday-school class-rolls awaiting his inspection, and finishes looking over them just in time to put them away as the clock indicates that it is half-past twelve.

As he goes up the avenue noting the evidences of wretchedness and sin on all sides, he thinks of the article which he had read a few nights before, in which a pastor describes how, in the preparation of two sermons, he selected the texts on Monday morning, and spent five mornings of the week, besides a portion of Sunday, in getting ready to deliver those two discourses. What could the tired man from the office do, except smile to himself? The people on the street do not know what amuses him. They probably imagine that he has nothing to do but to smile; but he is thinking of those two talks (he would not dare call them sermons) which he must deliver next Sunday, and of the large Sunday-school that he must superintend.

Going to School in Alaska

By W. S. Harwood

PANCAKES for punctuality—that, indeed, is a novel reward of merit, and yet that was what was offered by an Alaskan teacher to induce his pupils to be regular in attendance. Away up in our Territory of Alaska, whose furthermost point is so far to the west that the center of the United States is found at a point many hundreds of miles west of the city of San Francisco, the school-children have not had the years of educational opportunity which have been offered in other portions of the United States. Indeed, it has been only within the past twenty years that any regular instruction of any extent has been given, and only within the past five or six years that these semi-savage children have been gathered into schools of any importance.

The Innuits, the natives who are found along the entire coast line of Alaska, fishers, hunters, and sailors, are pronounced a more than ordinarily intelligent tribe among the various bands which inhabit Alaska. And yet they are unable to tell the ages of their children after they are four years old; and while some of them can count up to fifteen, yet beyond five they are largely in the dark. Of course they live in a very primitive style, and dress largely in "parkas" made sometimes from the skins of fish and animals, sometimes from the breasts of birds. The most northern bands of the Innuits hate salt, and one of the teachers among them says that while they will eat with great relish a dish of decayed fish or putrid oil, they will spit out with a wry face a mouthful of choice corned beef.

It is hardly to be thought strange, under such conditions, that when one of the Government teachers some years ago reached Point Hope, on the Arctic coast, ready to begin his work, he found no scholars in the school-room to which he had gone one October day in the midst of a blinding blizzard. He went out into the village and hunted around for scholars. He succeeded in finding one boy, and with him he began his school, giving him, at the close of the session, two pancakes as a reward of merit. The pancakes worked marvels, and before the end of the season the school had an enrollment of sixty-eight. Regularity in attendance at first was secured by giving out each evening at the close of school, to all scholars who had been perfect in deportment and recitations, a little cake made of flour, molasses, and water. The scholars began arriving at six o'clock in the morning, and stayed until about six at night. On the

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tenth of December the sun dropped out of sight, and did not show his face again until early January, giving a night twenty-four days long, while lamps had to be used from early November until February.

The school-house was two miles from the town, and yet, no matter how cold it was—and the thermometer frequently registered thirty degrees below zero, while terrific blizzards prevailed for weeks—the children tramped regularly to school, and appeared to take no thought of the cold. So fearful was the teacher at first that the little children would perish in the awful storms that he hired men to take them home at night; but he soon found this was unnecessary, for they were amply able to take care of themselves.

At Point Barrow, the most northern point of land in the United States, a school was established in the town of Nuwak. The houses of the town were partly under ground, the roofs being made of dirt, supported by rafters made from the jaws and ribs of whales. Here, one winter not long ago, the thermometer registered as low as forty-two and a half degrees. One day in April, in the spring session of the school, the cry of "Whales!" was brought to the school building, and the teacher had all he could do to keep the school together during the rest of the day. All the larger boys and girls left instantly to hunt whales, while many of the smaller ones were soon busy at work driving the dog teams out over the fringe of the frozen sea to the open water, some twelve miles away, where their sledges, some of them having bone runners, were loaded with whalebone and meat and drawn back to the town.

In the town of Cape Prince of Wales, on the American side of Bering Straits, the young man who was teaching in the school, with his wife, expelled some of the pupils for disorderly conduct, whereupon they murdered him one day. The Innuits in the community, however, brought speedy vengeance, as they immediately killed the two scholars who had murdered the teacher. At one of the schools the pupils had become so boisterous that a number of them were sent away from the building. A number of the drunken parents then tried to break into the school, and for two months the teachers lived in the school-room where they taught, bearing arms all the time for self-defense. The interest shown by the pupils in the main, however, was very marked. In one town, so marked was the interest, the grown-up people as well as the children attended, and out of a total population of 539, 304 attended the school. The lumber for the school-house was carried a distance of three thousand miles, coming all the way from San Francisco.

To be obliged to walk a mile to school is sometimes considered a hardship in the more sparsely settled portions of the States, but one family traveled three hundred miles from the Arctic region so that they could attend the school on the northern side of Norton Sound, while two grown-up girls and their mother went a hundred miles to Kadiak to attend a school which they had heard was going to be opened there. They reached the place six months before the teacher arrived, and waited for him.

In the recent report of the Rev. Sheldon Jackson, representative of the Government among these Indians, the work in the schools is described in these words:

"The teachers began their school work by learning the Eskimo names of the most important things in daily use and training their pupils in the English equivalents. From words they proceeded to phrases, and from phrases to sentences, teaching them to translate the Eskimo into English, and *vice versa*. They gradually added English letters and numbers, together with some elementary geography and arithmetic. Although they had a combined experience of thirteen years in the States, the teachers declare that they never had more quick-witted, intelligent pupils than these wild children. At the beginning of the school year only a few could count ten in a blundering fashion, and nine-tenths of the pupils knew practically no English whatever. At the close of the first school year they had a good working vocabulary, knew something of geography and map-drawing, understood thoroughly the decimal basis of our numbers, could count up to one thousand, work examples in simple addition, write and read simple English words, and carry on a conversation in English on every-day practical matters. The pupils showed a remarkable desire to learn for learning's sake."

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Books and Authors

The Last Quarter-Century in the United States [1]

The material growth of the United States in the last quarter-century is one of the marvels of the age. In 1870 the population was thirty-eight millions and a half. About one-third of the National domain was settled. The western frontier, which ran irregularly parallel with the Mississippi, was nearer to that stream than to the Rocky Mountains. Except certain well-peopled sections on the Pacific slope and small civilized strips in Utah, Colorado, and New Mexico, the great West was virgin wilderness, the home of the buffalo and of roaming bands of Indians. Twenty-five years later the population had nearly doubled. The West was a smiling agricultural region, covered with thrifty homesteads and prosperous cities, and eight new States had been admitted to the Union.

The extraordinary progress of the country in so short a period was due to a combination of circumstances. During the Civil War a couple of millions of men, more or less, were withdrawn from productive occupations to serve as soldiers in the Union and Confederate armies. Their place as producers was supplied partly by immigration from Europe, partly by the invention of improved agricultural machinery, which, in some instances, enabled a boy to do the work of several able-bodied men. At the close of the war the productive forces of the country had adjusted themselves to the abnormal economic distribution of the population. When the armies were disbanded, the Union and Confederate veterans found their civil occupations for the most part gone, and great numbers migrated to the Western country. Some settled as farmers along the frontier, others took to grazing cattle on the prairies beyond. But the majority remained at home to struggle against the competition of recent immigrants and of the new labor-saving machinery. In 1869 the heart of the continent was pierced by the Union Pacific Railroad, and in a few years a network of railways covered the entire West. The surplus population of the East streamed into the new country, followed by bands of immigrants from abroad. A remunerative field of labor was open to all who would enter. The Government supplied land—rich prairie land, ready for the plow—at a nominal charge. With practically no capital except a yoke of oxen and agricultural implements, the Western settler was able in a year to raise a crop of wheat more than sufficient to cover his initial outlay, and cheap transportation enabled him to sell this in the markets of the world. Western competition drove the Eastern wheat-grower from his high-priced and high-taxed land to the factories which already existed in his neighborhood, while the West, in return, furnished a new market for the manufactures of the East. On the basis of material progress arts and literature flourished as never before. Increasing popular intellectual activity raised a demand for advanced education. Johns Hopkins, the first American university, was opened in 1876, and the old historic colleges of the land were rapidly reorganized with university functions.

When the full history of the last quarter-century comes to be written, the chief stress will undoubtedly be laid on the economic conditions mentioned above. That time is distant. The principal documentary sources of information are still under seal in public archives and in the collections of private individuals and industrial corporations. Meantime the information contained in periodical and other ephemeral literature must be rescued from oblivion, and it is this task which has been undertaken by President Andrews. President Andrews does not deal with undercurrents of history—with cause and effect. He seizes instead upon superficial phenomena, chiefly political, which lend themselves readily to graphic and pictorial illustration. In rapidly shifting scenes he introduces new political situations and conflicts, new men, new inventions, new conditions of National progress as measured by statistics. This method of writing history has obvious disadvantages. No sooner is the reader interested in a subject than he is hurried on to the next, and when the book is read he is still at a loss as to the interpretation of our most recent history. The defects of President Andrews's work are due partly to limitations of space, partly to paucity of material. No written history can be fuller than the evidence on which it is based, and no competent historical judgment can be passed on partial information. The substance of the book was originally compressed within a series of articles published in "Scribner's Magazine." Those articles have been revised and expanded, but their characteristics have necessarily been retained. And if historical generalizations are absent, if the narrative is wanting in continuity, the descriptions are vivid, the situations dramatic, and the treatment of men and parties unprejudiced.

Considering the limitations under which he wrote, President Andrews has acquitted himself with tact and ability of the task of writing "freshly made history." Occasionally, however, his statements are open to the charge of incompleteness even where deficient evidence cannot be pleaded; as when, in speaking of our merchant marine, he says: "Painful to notice was the small proportion of our commerce which was carried on in American vessels. . . . The decay of our merchant marine was originally due to the fatal enterprise of Confederate privateers during the war, and to the change now going on from wood to iron as the material for ships. This transferred to British builders the special advantage which Americans had so long as wood was used. Why the advantage continued with the British was a much-disputed question. . . . Protectionists found it in British labor and British subsidies to steamship lines, and wished to offset it

[1] *The History of the Last Quarter-Century in the United States, 1870–1895.* By E. Benjamin Andrews. With more than three hundred and fifty Illustrations. 2 Vols. Charles Scribner's Sons, New York. $6.

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by bounties and by still higher subsidies to American shipping enterprise. Anti-protectionists traced all the difficulty to protection, particularly denouncing the duties on material imported for ship-building. They urged free United States registry for foreign-built ships, or at least the privilege of importing free of duty all stock to be used in the construction of ships." Confederate cruisers undoubtedly did great damage to American shipping, and protectionists and anti-protectionists undoubtedly advance diametrically opposite views to explain the continued languor of the shipping interests. But neither the damage done by Confederate cruisers, nor the change from wood to iron in ship-building, nor the tariff, is sufficient, whether taken separately or in connection with the other causes, to explain the present condition of our merchant marine. The determining cause, as has been pointed out by Captain A. T. Mahan, is the circumstance that American capital has found since the war much more profitable employment in opening up the great natural resources of the West than it could possibly have found in the ocean carrying trade. So soon as those resources shall be exploited, American capital will unquestionably return to the sea.

Modern French Literature[1]

Following his "Modern German Literature," we now have "Modern French Literature," by Dr. Benjamin W. Wells, of Harvard University. This is a capital characterization of the subject. It is the fashion with some novel-readers to turn to the end of the book and see how the plot finishes, but it is not often the fashion of readers of history to follow this example. However, in the case of the present volume it is not a bad idea, because, of all parts of French literature, that which has for us the most immediate and direct interest is the department of modern fiction, and in that department we have been mostly talking about the evolution of naturalism. Hence it is with peculiar pleasure that one quickly turns to the chapters which close the volume—chapters describing, first, the evolution of naturalism, with criticisms of George Sand, Henri Beyle, Balzac, and Mérimée; secondly, the naturalistic school, with criticisms of Flaubert, the brothers Goncourt, Zola, Huysmans, and Maupassant; thirdly, the wane of naturalism, with criticisms of those whom Dr. Wells calls the Compromisers—Feuillet, Cherbuliez, Fabre, Theuriet, Daudet, Ohnet; lastly, those whom he calls exotic writers, like Loti, for instance. Then come the psychologists, Bourget, Barrés, Marcel Prévost, and Paul Margueritte. The inverse ratio may again be followed, for, after fiction, it is the evolution of the drama which is of most interest to most people. Dr. Wells's description of the work of Scribe, Augier, Dumas *fils*, Sardou, and Labiche makes a capital chapter. The chapter on the evolution of lyric poetry is no less valuable; and, coming gradually toward the first of the book, we have chapters on the evolution of history, on Victor Hugo, and on the romantic school. The first three chapters in the book are, of course, introductory to all of these. They are on the Middle Age and the Renaissance, on the seventeenth century, and on the eighteenth century. Dr. Wells does not express any literary opinions that have not been based on examination of original works, but he tells us that his position has been modified by the masters of French criticism. This book will help us to place our favorites in French literature in truer perspective.

[1] *Modern French Literature.* By Benjamin W. Wells. Roberts Brothers, Boston. $1.50.

The Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending January 8. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

BOOKS OF REFERENCE

The first volume of the monumental English *Dictionary of National Biography* was published, if we remember aright, in 1885. We now receive the forty-ninth volume, which deals with names from Robinson to Russell. The tremendous undertaking is thus, it seems, slowly nearing its completion. As a specimen of thorough workmanship and exhaustive research it is an extraordinary book. For the ordinary student and reader it is almost too comprehensive, but it is the particular value of such a work that it can be relied on when ordinary sources of information fail. The present volume is even more than usually rich in brief biographies, and these have been written by some forty or fifty of the most capable English writers, including such men as Austin Dobson, G. A. Aitken, Sidney Lee (the editor), Augustus Jessopp, Cosmo Monkhouse, Stanley Lane-Poole, Fraser Rae, and many others. (The Macmillan Company, New York.)

Another monumental work of English scholarship proceeding slowly along the widely inclusive lines adopted many years ago by Dr. Murray is *A New English Dictionary.* The editors have the assistance of a very large corps of readers and students. That part of Volume III. which covers the portion of the alphabet between Disobst. and Distrustful has just appeared. Critical examination would not be in place at this minute. We need only say that the value of the work becomes more and more apparent with the publication of each part. The present section contains within the alphabetical limitation above mentioned 1,222 "main words," besides many subentries. One can hardly open at any page without finding in the illustrative quotations much to interest by oddity or aptness. The thoroughness with which this part of the work has been done continues to attract the admiration of all readers and scholars. (The Macmillan Company, New York.)

NEW EDITIONS

Mr. Stopford Brooke's *English Literature* is distinctly the best brief and comprehensive survey and comment upon English literature which has yet been made. It is in many respects an ideal book, and the faults which Matthew Arnold found with it, as readers of The Outlook doubtless remember, were few, and mainly about minor matters. This notable work, which ought to be in the hands of every student and reader of English literature, has now been republished in a much more attractive form, with thorough revision

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and with considerable additions, by the Macmillan Company (New York).——The same imprint appears upon Christopher Marlowe's *Edward the Second*, which properly finds its place in the series of Temple Dramatists. This play was first issued in 1594, and is believed to have been written not much in advance of that date. It is in many respects Marlowe's finest work; more coherent and carefully constructed than "Faustus," more restrained and balanced than "Tamburlaine," and revealing Marlowe's use of blank verse at its best.——To the Temple Classics, which also bear the imprint of the Macmillan Company, has been added Sir Thomas Browne's *Religio Medici and Urn-Burial* in a single volume. The first of these is one of the English classics—a fine example of religious feeling, deep thought, quaint fancy, and the slow music of a rich and stately style.——Mr. A. J. George, of the Newton (Massachusetts) High School, who has already shown his ability as an editor, has given further evidence of that ability by his edition of Tennyson's *Princess*, with an introduction and notes. (D. C. Heath & Co., Boston.)

NOVELS AND TALES

The new translation of Balzac's Comédie Humaine, edited by Mr. George Saintsbury, and published in this country by the Macmillan Company, is expanded by the first volume of one of Balzac's most painful stories, *A Harlot's Progress.*

Stories of Naples and the Camorra. By Charles Grant. (The Macmillan Company, New York.) Mr. Charles Grant was an Englishman who lived the greater portion of his adult life in Italy, and studied carefully the poorest people, but studied them sympathetically. The four stories in the book are dramatic; the author does not attempt interpretation; the characters interpret the people, their standards, their religion, their home life. The first story, "Peppiniello," is the story of a boy, a *mozzenare.* It is the most dramatic and artistic of the four.

For Such is Life, by Silas K. Hocking (Frederick Warne & Co., London), is in this industrious writer's best vein. It is the story of a struggle of right against wrong, and the triumph of right, with the usual love story running through the book, and the promise of a half-dozen surmised or suggested weddings at the end. Naturally the story is English in atmosphere and treatment.

The Rev. Dr. Jacob Chamberlain, for thirty-seven years a missionary in India, has published through the Fleming H. Revell Company, New York, *In the Tiger Jungle.* This is a collection of stories of missionary work among the Telugus of India, and contains much interesting information, not only of a religious but also of a topographical and ethnological nature. The book is well printed and illustrated, and has a singularly appropriate cover.

The Orchid Seekers, by Ashmore Russan and Frederick Boyle, is a story of adventure in Borneo intended primarily for boys, but which will interest all readers who like tales of little-known regions, interspersed with hunting, fighting, and mystery. The book is somewhat sensational, but in other respects is rather above the average of its class. (F. Warne & Co., New York.)

POETRY

Captive Conceits, by Belle Gray Taylor (G. P. Putnam's Sons, New York), is a book of so-called verse, well expressed by the author's line, "Thou'st fev'rous turned my brain."——*An Autumn Singer*, by George M. Gould (J. B. Lippincott Company, Philadelphia), is a decided improvement on the foregoing, but lacks many of the elements which belong to real poetry.

TEXT-BOOKS, ETC.

Dr. H. C. G. Brandt, of Hamilton College, and Dr. W. C. Day, of Swarthmore College, have prepared an excellent volume entitled *German Scientific Reading* (Henry Holt & Co., New York), a volume which will immediately appeal to all students who make use of technical German. No student after his grammar and exercises is ready for the German of standard works on science; hence the need of a special course in easy technical German has long been evident. The volume will help especially those who are at work in chemistry, physics, geology, and biology. ——Dr. Benjamin Lester Bowen, of the Ohio State University, has compiled a volume of *First Italian Readings* (D. C. Heath & Co., Boston), which is an admirable book because it conforms to a strictly elementary character.——Three interesting little French books have just appeared. The first is an edition by Professor Edward S. Joynes, of the South Carolina College, of George Sand's *La Mare au Diable* (Henry Holt & Co., New York), a story which has been used for a long time as well suited to easy reading in French. It has many claims to a place in literature, but it is too bad that beginners in French and German must be bothered by the more sentimental products of the literatures of France and Germany, as we hinted last week in noticing an edition of Storm's "Immensee." Balzac's *Le Curé de Tours and Other Stories* has been well edited by Professor F. M. Warren, of Adelbert College. (Henry Holt & Co., New York.) Here, too, there is a blurring of the distinction between virtue and vice; even the admirable characters have not too much of what we would call moral backbone. In general, however, Balzac is true to nature; all his plots are well in hand; besides which there is always the titanic quality in everything that he writes.——A delightful little volume is that published by Messrs Bonnell, Silver & Co., New York, and entitled *Fragments from Fénelon Concerning Education.* The translation is very well done.

HISTORY AND BIOGRAPHY

The Life and Letters of William Barton Rogers is the title of an important work published in two volumes by Messrs. Houghton, Mifflin & Co., Boston. The editing has been done by Mrs. Rogers, and it seems admirably done. The volumes cannot fail to be of great value to all who are interested in the development of science in general, and of science on the American continent in particular. They will also be of interest to educators. President Rogers was for some years Professor of Natural Philosophy and Chemistry at William and Mary College; he then became Professor of Natural Philosophy in the University of Virginia; in 1853 he went to Boston and founded the Massachusetts Institute of

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Technology, of which he became President. The publication of these volumes sadly coincides with the death of the succeeding President of the Massachusetts Institute, General Francis Amasa Walker. His life will undoubtedly receive its appropriate biography, and the two biographies will stand as a worthy memorial of an admirable institution. Aside from this value, the "Life and Letters of William Barton Rogers" include much interesting comment on his scientific contemporaries—Faraday, Dalton, Joseph Henry, Sir Charles Lyell, Agassiz, and others. The work is, to a great extent, a history of the United States from 1804 to 1882.

The Rev. A. J. Church's *Stories from English History* is the third volume in the series, and covers the period from Cromwell to Victoria. By way of giving the main course of English history through picturesque and striking events, and through striking personalities, it tells the story, among others, of Cromwell, of the great plague and the great fire, of Queen Anne and her son, and the risings of 1715–1745. (The Macmillan Company, New York.)

MISCELLANEOUS

Two Health-Seekers in Southern California (J. B. Lippincott Company, Philadelphia) are William A. Edwards, M.D., and Beatrice Harraden, the latter the well-known author of "Ships that Pass in the Night." This charmingly printed book may become a kind of *vade mecum* to other health-seekers; it certainly gives more direct information than do most books of its kind. Miss Harraden's contribution to the volume consists of two chapters—"Southern California" and "Outdoor Life for Women."

Ebenezers, or Records of Prevailing Prayer, by Mr. H. L. Hastings, the editor of "The Christian" (H. L. Hastings, Boston), is certainly a remarkable compilation.

Professor Winslow Upton, of Brown University, has published through Messrs. Ginn & Co., Boston, *A Star Atlas*, an admirable guide to stars visible to the naked eye, and to clusters, nebulæ, and double stars visible in small telescopes. The book also contains indications of variable stars and characteristic star groups, together with ancient constellation figures. The explanatory text is interesting both to those who know and those who do not know much about astronomy.

Dr. David Gregg, pastor of the Lafayette Avenue Presbyterian Church of Brooklyn, has written a book for young men and women, which he has entitled *Ideal Young Men and Women*. (E. B. Treat & Co., New York.) The book is divided into three chapters, "A Young Woman's Concept of an Ideal Young Man," "A Young Man's Concept of an Ideal Young Woman," and "Ideal Letter-Writing," and the treatment is spiritual and stimulating.

Lovers of the dog will be interested in the book by "Stonehenge," now revised by George Armatage, called *The Dog*. It gives very full information about the varieties of the dog, the characteristics of each variety, the diseases to which the animals are liable, the proper medical treatment, and the general management of dogs. A slight examination shows that the book is prepared with great thoroughness, and that it abounds in useful hints and in information not easily attainable elsewhere. (F. Warne & Co., New York.)

Literary Notes

—The Armenian Question, a sermon by Dr. Lyman Abbott, printed not long ago in The Outlook, has now been published by the Armenian Relief Committee in pamphlet form, and may be had of the Secretary, Mr. Frederick D. Greene, 118 Bible House, New York City.

—It is announced that the Clarendon Press will speedily publish the Hebrew original of the ten chapters of Ecclesiasticus lately discovered in the East. Mrs. Lewis, of Cambridge, England, brought one leaf to England, and almost simultaneously nine leaves of the same manuscript were identified in the Bodleian Library at Oxford.

—Some months ago M. Paul Bourget brought and won a suit against his publishers, the Lemerres, to compel them to give him an accounting. This praiseworthy action has now been imitated with equal success by the Spanish novelist, Señor Pérez Galdós. In both cases there has been no question of violation of contract. The plea was that an author has a right to know just how his books are selling, not alone from statements rendered, but from actual inspection of accounts.

—The New York "Times" asks:

> Where was that London burial-ground before the gate of which Jo in "Bleak House" did the sweeping? When Jo was dying, it may be remembered, he said, recalling the burial-ground, "And there's a step there, as I used fur to clean with my broom." Was it in Ray Street, Clerkenwell, or in Russell Court? Those who lovingly follow Dickens are trying to prove exactly where Jo did the sweeping of that step. It looks as if the burial-ground Dickens had in his mind was in Ray Street, because that was his chosen scenic ground. When the Artful Dodger brought Oliver Twist down Pickled Egg Walk to Fagin's, the two passed Ray Street, and then the great English novelist saw the burial-ground, and it left its impress on his mind.

—The "Academy," of London, published recently the following verses, written by William Watson:

A FLY-LEAF POEM

(TO A LITTLE GIRL WITH A STORY-BOOK—"WYMPS," BY EVELYN SHARP)

Here, in this book, the wise may find
A world exactly to their mind.
From fairy kings to talking fish,
There's everything such persons wish.

Sweeter little maid than you
Never read a story through.
Through a sweeter little book
Little maid shall never look.

Not a bad advertisement for "Wymps."

—Professor Charles Sprague-Smith announces the opening of a series of twenty mornings to be devoted to familiar talks and open discussions in the field of dramatic literature. Twenty themes from Shakespeare's dramas will be selected, and these plays will be compared with masterpieces from other dramatic literatures notably with the works of Lope de Vega, Calderon, and other authors of the golden age of Spain, and those of Alfieri. One half-hour will be devoted to analysis and criticism of the Shakespearean drama, one half-hour to the foreign drama selected for comparison, and the third half-hour opened to question and discussion. Any persons desiring to join this class are requested to communicate with Professor Charles Sprague-Smith, at the

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Carnegie Building, Fifty-sixth Street and Seventh Avenue, New York City.

—At a dinner recently given to Sir Edward Poynter, Dr. Conan Doyle said "that most of those who wrote felt irresistibly inclined to write, but that they were waiting to find some one who was irresistibly inclined to read what they had written." He believed that it was a fact that one hundred years ago the average annual output of novels was about sixteen. Now it averaged two or three a day the whole year round. And yet, in spite of this huge output, and in spite of the pressure of that competition of which he had spoken, there was, he said, never a time when the critics and the public were more generous in recognizing and hailing any imaginative work which bore any sign of the true touch.

—The New York "Tribune" informs us that the Stevenson Memorial project goes slowly on, assisted after a fashion by frequent discussions among the novelist's friends. On the whole, they think Edinburgh should be chosen as the place in which to erect the memorial. "The movement was set on foot by Lord Rosebery in and for Edinburgh," says Mr. Colvin, ". . . and it is in Edinburgh that the memorial will be raised." Mr. Colvin has himself a fondness for the idea of erecting "what our ancestors called a belvedere—a sort of developed summer-house or little classical temple at the end of a walk, and commanding a view." There he would assemble "reliefs in marble, bronze, or terra cotta, illustrating incidents in his writings"—and a portrait of the author.

—Somebody writing in "The Atlantic" of James Russell Lowell, as seen in Paris in the early '80's, says: "Once I found him writing a letter from a French doll to her sister in London; one, as I understood, having been given by Mr. and Mrs. Lowell to a little friend in Paris, the other to an English child. He was writing capital French-English, and a plausible doll's style. What he read me was so comical, the point of view so whimsical, that I would have wished no better entertainment if there had not been so many greater things to hear him talk about. He was in good humor with Paris and his surroundings; he was brimming with fun; he seemed to be in a state of perpetual mental activity, of natural effervescence and ebullition like a sparkling spa. He told me, however, that he was subject to depression, which at that time it was not easy to imagine."

—In a recent lecture, Sir Walter Besant took as his theme the praise of London as the home and foster-mother of English literature—Chaucer, Gower, Milton, Dryden, Pope, etc., had lived there, and the most eminent men of the present reign had found homes there. Lord Rosebery, who was chairman on the occasion, followed Sir Walter. He said:

> It is quite true that London, by the sheer and brutal force of money, and also by the libraries and scientific appliances she is able to give in such profusion, does attract within her walls a greater share of literature than that to which she is entitled. She sucks within herself the literature of other cities, and I suppose she will continue to do so as our railway system, and even our motor-car system, develops. But she takes them. They have to come to her, and she has not, as a rule, treated them very well; but, considering the advantages she has, I cannot think that the roll of men of letters to which she is distinctively entitled is such a very long one as it may seem. What is the greatest name in our literature? Shakespeare. He came to act in London because he got more stalls filled there than anywhere else, but we have a strong suspicion that he wrote in Warwick. Sir Walter has himself excepted in the last century the illustrious names of Scott and Burns. He need not have stopped at Scott and Burns. He might have given us Southey, one of the most fertile men of letters of that day, who never came near London except for the purposes of business. He might have given us Wordsworth. I do not know if you will claim Browning; I am very doubtful about Browning. You certainly cannot claim Tennyson. You will not claim Byron, who was hunted out of London when he came here. You will not claim Shelley, who was obliged to live in Italy. I am not here to break literary lances with the lecturer, whom I so much admire, and I think he is bound to put forward a good case for the city he so much loves and honors; but I think he has taken an historic stretch in claiming for London any more men of letters than those who have been attracted to it, not those who have been compelled to come to it from dire necessity

Books Received

For week ending January 8

BONNELL, SILVER & CO., NEW YORK

Fénelon. Fragments Concerning Education. Compiled by B. C. R. 50 cts.

GEORGE BRUMDER, MILWAUKEE

Nehrling, Henry. North American Birds. Vol. II.

GINN & CO., BOSTON

Upton, Winslow. A Star Atlas.

H. L. HASTINGS, BOSTON

Hastings, H. L. Ebenezers; or, Records of Prevailing Prayer.

D. C. HEATH & CO., BOSTON

First Italian Readings. Edited by B. L. Bowen. 90 cts.

Tennyson, Alfred, Lord. The Princess. Edited by A. J. George. 90 cts.

HENRY HOLT & CO., NEW YORK

Sand, George. La Mare au Diable. Edited by E. S. Joynes. 40 cts.

Balzac, Honoré de. Le Curé de Tours, and Other Stories. Edited by F. M. Warren. 75 cts.

Brandt, H. C. G., and W. C. Day. German Scientific Reading. 85 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Life and Letters of William Barton Rogers. Edited by his Wife, with assistance of W. T. Sedgwick. 2 Vols. $4.

J. B. LIPPINCOTT CO., PHILADELPHIA

Gould, George M., M.D. An Autumn Singer. $1.25.

Edwards, William A., M.D., and Beatrice Harraden. Two Health-Seekers in Southern California. $1.

THE MACMILLAN CO., NEW YORK

Watson, John, LL.D. Christianity and Idealism. $1.25.

Balzac, Honoré de. A Harlot's Progress. (Splendeurs et Misères des Courtesanes.) Translated by James Waring. Vol. I. $1.50.

Church, Rev. A. J. Stories from English History. $1.

Brooke, Stopford A. English Literature. 90 cts.

Grant, Charles. Stories of Naples and the Camorra. $1.75.

Marlowe, Christopher. Edward the Second. Edited by A. W. Verity. (Temple Dramatists.) 45 cts.

Browne, Sir Thomas. Religio Medici and Urn-Burial. (Temple Classics.) 50 cts.

A New English Dictionary on Historical Principles. Edited by Dr. J. A. H. Murray. (Vol. III.) 60 cts.

Dictionary of National Biography. Edited by Sidney Lee. Vol. XLIX. $3.75.

Ede, Rev. W. Moore. The Attitude of the Church to Social Problems of Town Life. 25 cts.

G. P. PUTNAM'S SONS, NEW YORK

Taylor, Belle Gray. Captive Conceits.

FLEMING H. REVELL CO., NEW YORK

Chamberlain, Rev. Jacob, M.D., D.D. In the Tiger Jungle. $1.

SILVER, BURDETT & CO., NEW YORK

Boise, James R., D.D. Notes on the Greek Text of Paul's Epistles. Edited by N. E. Wood, D.D.

E. B. TREAT, NEW YORK

Gregg, David, D.D. Ideal Young Men and Women. 50 cts.

FREDERICK WARNE & CO., NEW YORK

"Stonehenge." The Dog; Its Diseases and Their Treatment. Revised by George Armatage. $1.

Russan, Ashmore, and Frederick Boyle. The Orchid Seekers. $1.75.

Hocking, Silas K. For Such Is Life. $1.50.

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The Religious World

Conference of Foreign Mission Boards

One of the most important missionary conferences of the year is that in which all the Foreign Mission Boards of the United States and Canada meet, on the basis of a common work, to discuss the great problems which they encounter in their efforts to evangelize the world. The fifth annual Conference of these Boards was held at the Presbyterian Building, on Fifth Avenue, in New York, January 12–14, 1897, and was attended by representatives of twenty-two of the largest and strongest Protestant Mission Boards in this country. The first session was a conference of the Treasurers, in which the transaction of missionary business was freely and profitably discussed. Some of the most vital themes considered in the following sessions were: "The Economic Distribution of Missionary Force," "The Form and Practical Use of Annual Reports," "Missionary Furloughs," "Independent Missions," "Chinese Indemnities," "The Employment of Unmarried Missionaries," "The Student Volunteer Movement," and "An Ecumenical Missionary Conference." It was decided to appoint a committee of seven members, to whom shall be referred such questions as The Relations of Governments to Missions, Unoccupied Fields and Comity, Special Objects, Promotion of Simultaneous Meetings, etc. After Dr. Judson Smith read his report of the Committee on the Ecumenical Missionary Conference, it was decided that a great Ecumenical Conference should be called in New York City some time in the year 1900, and thus crown the old century and hail the new one with a general assembly of the missionary forces of Protestant Christendom. The Centenary Conference of Protestant Missions was held in Exeter Hall, London, in 1888; this was preceded by one of a private character and limited means in 1854; in 1860 a much larger one was held in Liverpool, and in 1878 another council was held in Mildmay Hall, London, which lasted four days. If this Ecumenical Council were to convene now, it would represent 12,011 missionaries, $15,549,243 as expended last year, and more than 1,221,175 communicants on the mission field of the world. The Ecumenical Conference Committee are: Drs. Judson Smith, A. J. Palmer, F. F. Ellinwood, William S. Langford, and Homer Eaton. The Conference also expressed its deep interest in the Student Volunteer Movement, with the value and importance of the objects it has in view, and the wisdom and spirit of devotion with which it has sought to promote them. An earnest conviction was expressed in favor of quality rather than quantity in applicants for the field. It was also the opinion of the Boards that the churches in general should be led to recognize the Volunteer Movement much more than they apparently have done. It will be one of the objects of the Conference in the coming year to secure information concerning the amount and quality of missionary instruction given at the theological seminaries in the United States and Canada, and the amount of time devoted to such studies. The Treaty of Arbitration was referred to a number of times, and it was the judgment of these men, who come in closer touch with governmental relations than any other religious agency, that prompt confirmation of the treaty should be urged by all Christian people. Provision was made for a joint session of one day with the representatives of the Women's Boards, to be held next January in the Methodist Mission House, New York. Though this annual conference costs the Mission Boards something, it is nevertheless a wise expenditure of time and means, because it brings the great societies into closer touch, begets a stronger mutual sympathy, and enriches each member with the experiences of all. This Conference has already become a strong element in American missionary forces, and is a kind of general exchange and common interdenominational exponent of the aggressive and missionary elements in American Christianity.

Conference of Women's Foreign Mission Boards

The Women's Foreign Mission Boards in many of the Churches of this country, seeing the wisdom of the annual Conference of the General Boards, decided to call a general Conference of representatives of the various organizations among them. As this was an experiment, it was deemed wise to make it as informal as possible and of short duration. It met, therefore, one day only, January 15, at the Presbyterian Building in New York. Ten denominational Boards were represented: the Congregational, the Dutch Reformed, the Methodist Episcopal, the Baptists, the Disciples of Christ, the Southern Baptists, the Southern Methodists, the Presbyterians, the United Presbyterians, and the Episcopalians. The morning session was presided over by Mrs. H. N. Cobb; at it two excellent papers were presented, one by Miss Abbie B. Child on "Problems in Women's Work," and one by Mrs. C. H. McGrew on "Christian Unity through Foreign Missions." The latter paper emphasized the oneness of the work, the oneness in the difficulties encountered, and the oneness of the sympathy for each other and love of Christ it ought to engender in the denominations of Christendom. It also insisted upon a more intimate acquaintance with each other's work as a necessary condition of unity. This suggestion seemed to meet with instant and universal approval by all present. Mrs. A. H. Beers presided over the afternoon conference, in which the ladies listened to chief women not a few in the presentation of sundry matters of vital interest. One of the most beautiful incidents occurred during the presentation of a paper by Miss Doremus, whose mother was chiefly instrumental in forming the first women's organization in this country—"The Mission Union Society," formed in 1861. She made a plea to mothers to train their children for missionary work, and also asked that daughters be led, if possible, to appreciate the rich heritage of godly Christian mothers. Miss Hawley and Mrs. D. J. Burrell conducted each a question hour in which a free and helpful discussion of many phases of mission work took place. The Conference was informal and

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tentative; no conclusions were reached in the form of resolutions. Nevertheless, it was agreed by unanimous consent to hold a two-day Conference next year, one session of which will be in conjunction with the men secretaries; it is hoped more of missionary organizations will be represented.

The Missionary Rally

The great missionary rally in Carnegie Music Hall, New York, of which notice was widely given, was held on Friday evening, January 15. The meeting was under the auspices of an interdenominational committee, of which the Rev. John R. Davies, D.D., was Chairman. The Chairman of the meeting was ex-Governor Beaver, of Pennsylvania, and the addresses were delivered by the Rev. Richard S. Storrs, D.D., and Bishop Charles H. Fowler, of the Methodist Episcopal Church. Dr. Storrs spoke of the causes leading to a waning interest in foreign missions. One cause he found in the increasingly secularized temper of the Church, and another cause is the increase of eagerness for wealth. To our mind, however, these are not prime causes, and indeed we doubt whether there is a real lack of interest in missions, although there is widespread skepticism as to their value. That skepticism is due largely to the fact that through travel and study what is good in the ethnic religions is being better understood, while there is not a corresponding increase in knowledge of what missions are accomplishing, and of the failure of the ethnic religions to save individuals or society. Interest in missions is not waning, but the people are asking for fuller and more accurate information concerning the need for them, and what they are doing to satisfy that need. Bishop Fowler undertook to show that "missions pay," and said many bright and true things. One strong point was the following: "It costs the United States $120 a year to take care of an unchristian Indian in Dakota, and but $7 to care for a Christian Indian." Again: "Missions have not taken out of the world's pocketbook five per cent. of the money they have put into that pocketbook." One fact all who speak on missionary subjects often overlook. The falling off in gifts to missions is largely due to the multiplying calls on givers. Christians are not giving less than formerly, but they are giving in different ways. They are not less sacrificial than formerly, but they are followed by more appeals to their generosity.

A New Professor at Auburn

The Rev. Edward Waite Miller has recently been inaugurated as Hyde Professor of Ecclesiastical History and Church Polity in Auburn Theological Seminary. The new professor succeeds one of the ablest men whom the Presbyterian Church has known in recent years. Indeed, Auburn Theological Seminary has enjoyed the service of two men who have been unsurpassed in any seminary in the land. Professor Samuel M. Hopkins in the chair of Church History, and Professor E. A. Huntington in the chair of New Testament Exegesis, have exerted an influence in behalf of higher education and a reverent and liberal type of Christianity which can hardly be exaggerated. In the days of their activity they were very different men. Dr. Huntington was quiet, gracious, and courtly; Dr. Hopkins, impetuous, sometimes sarcastic, and always bristling with intellectual suggestiveness. Both were liberal men; both, thirty years ago, in a quiet way, were teaching in Auburn Seminary, boldly and without being questioned, many views which have received the ban of the later Presbyterians of the General Assembly. Auburn Seminary was never more prosperous than to-day, but it never had in the past and is not likely to have in the future two professors to whom it will owe a deeper debt of gratitude than those whose names will always be associated together in the memory of those who enjoyed the advantages of the institution when Professors Hopkins and Huntington were the chief lights of that honorable School of the Prophets. No better wish can be offered Professor Miller than that he may prove himself a worthy successor of Dr. Hopkins.

East Side Workers

There is no better authority on work on the East Side of New York than the Rev. John B. Devins, the tireless pastor of Hope Chapel. Mr. Devins is more than simply a mission worker; he is an intelligent and earnest student of the life of the East Side, and has done as much if not more than any one else to perfect the organization to which we here refer. This federation was organized in June, 1894. It is just what its name indicates. It has relation only to a district bounded by Broadway on the west, Fourteenth Street on the north, and the East River on the east and south. It does not seek to supplant any existing charitable society, nor to do the work of the churches, although its membership is composed of representatives from the churches and benevolent societies laboring among the people of the district. Its object is to increase the efficiency of the work done within the area named. Thus far the federation has been busy studying its problems. Its objects are briefly stated by Mr. Devins as follows: "It is not an effort to bring about church union, though Protestants, Romanists, and Hebrews co-operate." "It is not organized to give one benevolent society an advantage over another." "It is not a relief-giving society." "It is not a rival of any existing agencies." "It is an honest effort on the part of those living or working in the district to co-operate along lines upon which there is a general agreement." "It is an earnest effort to bring into active co-operation all of the pastors, regardless of creed, and representatives of all charitable societies, whatever their object." The Federation of East Side Workers ought to be extended to take in the whole city, or rather there should be other federations which should co-operate and so cover the whole city. Organization cannot do everything, but proper organization increases power.

Wesley's Chapel

The Mecca of the Wesleyans of England and of the Methodists in the United States is perhaps the Wesley Chapel of the City Road, London. One of the ministers of that Chapel, the Rev. William J. Brown, has just arrived in this country for the purpose of raising funds for assisting in the restoration of that historic edifice. It is sadly in need of repairs. In the church-

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yard adjoining is the tomb of the great preacher, and in the building itself the successors of the evangelist have continued his consecrated ministry. About ninety thousand dollars are needed for the work, and of that sum about eighty thousand have been secured. It is proposed to raise in this country and Canada the sum of ten thousand dollars to extinguish the debt on "the centenary fund," and five thousand to erect a new tomb in memory of the founder of Methodism. The question is often asked, Why do representatives of foreign churches so frequently come to the United States to raise money? Is there not as great wealth, for instance, in Great Britain as in the United States? Undoubtedly there is. On the other hand, it should be remembered that by far the largest part of the wealth is probably in the hands of the Established Church, and that Nonconformists are at a great disadvantage. Moreover, the historic places in England, like the shrines of Methodism and Congregationalism, have relation to our country as well as to the old country, and it is felt that a community of interest would lead many to esteem it a privilege to have part in continuing the work of men who are our ancestors as well as the ancestors of those who are living on the other side.

Sociology in the Sunday-School

The pastor of the First Presbyterian Church of Clyde, N. Y., has devised a series of sociological studies in connection with the International Sunday-School Lessons. We make a few selections as indicating the kind of work which will be undertaken:

The Gospel and the Foreigner; or, Immigration.
True and False; or, Socialism.
Healing the Sick; or, The Modern Hospital.
Healing the Sick; or, Modern Christian Science.
Christian Socialism.
Spiritual and Civil Authority; or, Church and State.
Mob Law or Legal Procedure: Which?

These are a few of the subjects which have been derived from the lessons of the first quarter of 1897. They are sent out to the pupils with extended references to various books designed to help those who are studying. The idea is well wrought out, and under proper leadership could not fail to do much good. The studies have the merit of making the lessons seem to have been spoken for to-day, and they must therefore make them seem more practical and vital. This method of study in a Presbyterian church shows how surely the modern spirit is pervading even the most conservative denominations.

Ian Maclaren at Home

The Rev. John Watson, D.D., reached home on the Thursday afternoon before Christmas, and was received with great enthusiasm by his people in the Sefton Park Presbyterian Church of Liverpool. It had been intended to have the reception a day earlier, but the Majestic was delayed. The place was thronged. An address of welcome from the elders was read; a beautiful bouquet was presented to Mrs. Watson; another address on behalf of the non-official members of the church was presented, and when Dr. Watson rose to respond the whole congregation rose with him. Among other things he said: "Friends, I am back again, and, if God will, you will have the old familiar voice. You would never dream that I wasn't coming back. . . . By the grace of God may I be your faithful and loving minister in days and years to come." The hall of the church was decorated with appropriate phrases from Dr. Watson's books. At one end were the words: "East or west, Home is best." From "Kate Carnegie" was given: "We're thankfu' tae hae ye back, John." The reporters were almost as insistent on that side of the water as on this, and the "British Weekly," which is just at hand, contains an extended interview with Dr. Watson concerning his impressions of this country. He is described as being in excellent health. His impressions of Yale University were very complimentary. He found the professors a body of scholarly and cultured men, and said: "My whole stay at the University was delightfully inspiring." Of all the buildings in which he read he liked best the Carnegie Music Hall in Pittsburg. He mentioned with special satisfaction the cordial welcome which he received at the Waldorf in New York. The books from which he read were presented to him by Professor Fisher at Yale, with the request that they should be returned to him when his journey was ended, and they are now in the hands of Dr. Fisher. Dr. Watson says that the women in America do not take so much interest in public affairs as the women in England. "American women dress very well, and have, as a rule, vivacious and sympathetic temperaments. Their manners are charming." He was much impressed with our home life, and said that in all essential features it resembled that of England. Altogether his impressions seem to have been delightful, and he speaks in enthusiastic terms concerning his whole trip.

Dr. John Clifford

The most eminent Baptist leader in Great Britain is, without doubt, the Rev. John Clifford, D.D., of the Westbourne Park Baptist Church in London. Dr. Maclaren, of Manchester, is perhaps a more eminent preacher, but few men combine so many great qualities as Dr. Clifford. He is not only a powerful preacher, but one whose leadership is recognized outside his own communion among all Nonconformists. Those who visit London ought by all means to study the methods and achievements of this remarkable man. He has been pastor of the same church for thirty-eight years. During that time the locality has greatly changed. From being a beautiful residence district it has become populated by people who live in cheap boarding-houses. The church of which Dr. Clifford is pastor now has three edifices, with a total seating capacity of over two thousand; a membership of about twelve hundred; with two assistant pastors; and fourteen hundred in the Bible schools, with about one hundred and fifty teachers. These facts we glean from a recent article in the "Examiner." But it should be remembered that Dr. Clifford's work is much larger than these figures indicate. His church has become a miniature university. Between seven and eight hundred young men and women every evening are to be found in the various classes which are there conducted. Great as Dr. Clifford is as a preacher and worker in his own church, he is almost more prominent as

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a Nonconformist leader. No man exerted a wider influence during the discussion of educational questions last year. He is clear and vigorous in the presentation of his views, brave as a lion, a hater of shams, and altogether one of the strongest forces in the religious life of Great Britain. It is well for us on this side of the water to be acquainted with those who are making the sentiment and the history of those who speak the same language on the other side of the water. Among such, few occupy a more conspicuous place than the pastor of the Westbourne Park Church in London. By the way, we believe that Dr. Clifford, like the late Mr. Spurgeon, is not "a close communion" Baptist.

Dr. Pentecost Declines

As was expected, the Rev. Dr. George F. Pentecost has declined the call of the First Presbyterian Church of Yonkers. His reason for declination is undoubtedly the urgency of his own people that he should remain in London. His position there is one of prominence and importance. Almost if not quite unanimously his people protested against his leaving them, while others in the Presbyterian Church of England were equally urgent for him to remain. The attraction of the Yonkers Church was probably largely in the fact that it would bring him back to this country. But the ocean is not so wide as it once was. He does well to remain with the people who have so generously responded to his appeals since he has been their pastor.

A Prosperous Denver Church

After a period of long depression, the First Congregational Church in Denver seems to have reached a state of great prosperity under its new pastor, the Rev. J. H. Ecob, D.D., who is well known to the readers of The Outlook, and who for many years was a pastor in Albany. In the year that Dr. Ecob has been pastor of the church seventy-three members have been added; the congregations have doubled; the Sunday-school and mid-week service more than doubled; the building has been redecorated, and on all sides are evidences of great prosperity. This will be no surprise to those who know Dr. Ecob. Such men are needed in the great and growing centers of population in the West.

Correspondence

Theological Seminaries and Evolution

To the Editors of The Outlook:

I have been following with great interest the opening chapters of the "Theology of an Evolutionist," and am heartily glad of your decision to enter fearlessly into the discussion of the vital questions so universally shunned by theologians. But, before going further, might I suggest that the statement that the theological seminaries do not "accept evolution as the clue to the labyrinth of life" might be materially modified?

Will you not find at Hartford, Union, Andover, McCormick (my own), and other seminaries the sharp distinction drawn between materialistic and theistic evolution, and the free teaching of the latter as the "clue to the labyrinth"? I think so. Janet's "Final Causes" and Harris's "Philosophical Basis of Theism," while not reflecting the latest evolutionary thought, brought to the minds of the students the essential Christianity of evolution, and forced upon us the conviction that it was "God's way of doing things."

Our seminaries, even the best of them, must atone for many sins against intellect and life, but are not wholly against the best scientific thought of the day.

(Rev.) JOSEPH WILSON COCHRAN.

Madison, Wis.

The United States in Turkey

To the Editors of The Outlook:

Because of the profound interest which the people of our country now have in Turkey, and the changes which will undoubtedly take place there in the not distant future, may I respectfully call your attention to the importance of elevating our diplomatic representative at Constantinople to the rank of an Ambassador, and ask if you will kindly give the matter your editorial consideration? I hope you will also advise all your readers, who are convinced of the importance of this change, to write to their representatives in Congress and in the Senate to this end.

Undoubtedly the next Administration will make no more important foreign appointment than the appointment of Minister or Ambassador to Constantinople. That city will probably be the center of diplomatic discussion which will affect all Europe and Asia. American interests in that country—apart from political questions—are second therein to no other country. These interests must be protected in the changes that are contemplated.

American property has been destroyed during the last fourteen months, and American rights have been violated and the flag insulted, for which no indemnity has been paid or apology offered. And the violations continue. No other country has been treated in this manner. Our representative at Constantinople, having only the rank of Minister, is not taken into the confidences of the Ambassadors of other Powers, and occupies a position in precedence at the Porte below all the Ambassadors, as well as the Ministers who have had a longer term of office than he.

American interests are of such importance that we need the best representation possible to obtain, unhampered by any limitations of position. We need the best international diplomat our country possesses, with the largest possible liberty in the exercise of his functions. Such a man might be obtained as an Ambassador, but there is little hope that he would be willing to go as a Minister.

By act of Congress, any country sending an Ambassador to the United States will receive one of equal rank from the United States. There is no probability that Turkey will raise her representative at Washington to an Ambassador, because she does not wish this country to have more influence or power at Constantinople than we now possess, for the same reasons that she did not grant exequators to the Consuls sent out nearly twenty months ago to occupy the new

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consulates at Harpoot and Erzroom created by act of Congress. Turkey does not wish a larger or better protection for American interests in the Empire; hence a separate act of Congress will be necessary to bring about the desired change.

American interests in Turkey are represented by the residence there of over two hundred native-born American citizens, besides many naturalized citizens, by vested funds representing several millions of dollars, and by the annual expenditure in that country of more than five hundred thousand dollars. This sum represents a larger interest than the same amount spent in trade, for which an equivalent is obtained in goods.

G.

Sunday-School Study

To the Editors of The Outlook:

Out of the last two weeks' experience in Sunday-school teaching I want to make a suggestion, which, if adopted, would, I feel sure, be of inestimable helpfulness to all who are studying the International Sunday-School Lessons.

The lessons which are taken from the Acts seem to breathe with the presence and the power of the Holy Spirit. It is through His transfiguring agency that the Apostles accomplish such sublime results. And it is, no doubt, equally true that it is due to a lack of His presence that so much torpidity exists among us Christians to-day.

Now couldn't we, during the present year, each one of us, take up the study of the Holy Spirit, that we may know Him with our minds and with our hearts? It will permanently enrich our lives to take up and study all the passages in the New Testament which speak of the Holy Spirit, and compare them with the scattered allusions to the Spirit in the Old Testament. This much—and it will be much vitally, if really followed—can be done by every Bible reader. The next desideratum is a large-minded, stimulating book on the Holy Spirit. What is the best book for the general reader I do not know, but doubtless you can inform us.

I am convinced that if we could but come under the spell of the Holy Spirit as did the Apostles of old, we should do wonderful things "in Him that strengthenth us."

Shall we not try to make the Holy Spirit more real to us this new year?

E. S. W.

The Italian Missionary League

To the Editors of The Outlook:

The Italian Missionary League of New York City, a new organization which was mentioned in these pages a few weeks ago, is making encouraging progress. A number of the readers of The Outlook have become members, and are in active sympathy with its work. The following officers have been elected for the time being: Miss Anna C. Ruddy, 1751 Madison Avenue, President; Miss Eleanor Pendleton, Secretary; and Miss Alice Hall, Treasurer. The design of the organization is, so far as possible, to uplift and evangelize the Italians of New York City, making the work among the children a special feature. Just as soon as the necessary funds are forthcoming, a "Mother House" will be established in the very heart of the Italian quarter, where child-life is little more than an ugly dream. Two little girls of three and seven years of age respectively, who are well known to be habitual drunkards, will be the first to enter when the house is opened. Others more or less versed in the wickedness of the streets are awaiting with great impatience the day when they can enter; for the Mother House will simply mean a widening and enlarging of Miss Ruddy's present plan of receiving the children in her own little flat. They count this a great privilege, and of course it is extended to only a few. It is hoped that threescore may be in daily attendance when the house is in operation. The distinctive feature of the Mother House will be, as its name implies, the family life, the mother love, and the Christian home. Every effort will be made to attain to this standard. The children will sleep in their own homes. There will be a kindergarten for the little ones, while the older ones will come after school hours, when amusement and instruction will be combined until, after a light supper, they return to their homes for the night.

A beautiful house can be had in the center of Little Italy for $45 a month. If this rent and $1,500 additional were pledged, the work would be begun at once. All who are interested are invited to become members of the League at $5 a year. Also those who can give more largely are requested to look into the matter.

Address all communications and contributions to Miss A. C. Ruddy, 1751 Madison Avenue, New York.

Charles Sumner's View

To the Editors of The Outlook:

I have been much interested in the discussion that has been going on in The Outlook on "The Basis of Government." Charles Sumner seems to be on your side. Writing to Robert C. Winthrop in 1846, he expressed himself as follows: "Aloft, on the throne of God, and not below, in the footprints of a trampling multitude, are the sacred rules of Right, which no majorities can displace or overturn."

WALTER M. BARROWS.

Rockford, Ill.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space*

1. Professor H. Drummond, in his lecture, "What is it to be a Christian?" says: "To be a Christian does not mean to be a good man; every man ought to be a good man. There have been many good men among the heathen. Marcus Aurelius was a good man, Professor Huxley is a good man, etc." What does he mean? Can this distinction be maintained? 2. Where can I find, in English, information as to the conditions for taking the German Ph.D., time required in Germany, and the various lines of study to be chosen?

J. K. B.

1. The principle stated by Paul, "If any man have not the Spirit of Christ, he is none of his" (Romans viii., 9), requires assent to its converse, viz., if any man have the Spirit of Christ, he is his. According to this, the ancient prophets, though ignorant of Christ, were Christians, for the Spirit of Christ was in them (1 Peter i., 11). Whether or not a man is vitally a Christian, whatever he be formally or nominally, depends on his

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spirit, his quality of moral and religious life, as a life of love toward God and man, especially of love to God as in man, and to man as in God. Any other rule of judgment is contrary to the fundamental conception of Christianity as the religion of the Spirit. We call it Christianity because first fully exhibited in Christ, though partially manifested before him. "A good man" is a phrase of rather vague import. A good man according to the Christian standard of goodness is a Christian man. 2. We do not know that it can be found up to date in English. The average conditions for an ordinary Ph.D. are about on a level with the conditions in our best universities. For a Ph.D. *cum laude*, or *summa cum laude*, more is requisite. The average time for the former sort is about three years. For the latter sorts add at least a year each. Residence in Germany is not required. But you should have the passport of our Minister at Berlin certifying to your citizenship. Your choice of place would be determined by your special line of study. The local requirements vary considerably.

I have read with some interest the notice of Dr. Bruce's book, "With Open Face," on page 184, January 9. There is one point where I venture to offer a suggestion. Whether, as the reviewer thinks, the "woes" were not uttered at the Pharisees' table, but elsewhere, I will not pretend to decide. But I have, after much thought on the subject, made up my mind that "woe unto you" is not an "invective" nor a "denunciation," although many critics use these expressions in speaking of passages where this phrase occurs. I have three reasons for this: 1. There are three passages—or rather one, three times repeated—where it is *impossible* that this phrase should be used in a denunciatory sense (Matt. xxiv., 19; Mark xiii., 17; Luke xxi., 23). 2. In the German Bible this phrase is rendered "wehe euch," and "weh" and "wehe" rendered into English from German are translated "Alas!" or by some equivalent expressing sorrow. 3. In the translation of the New Testament by Samuel Sharpe from Griesbach's text, these passages are actually rendered "Alas for you!" etc. After coming to the conclusion independently that "Alas!" was the correct rendering, I was much pleased to find my opinion confirmed by so eminent a scholar as Sharpe. L. F. C.

We would be glad to coincide with this view. One decisive consideration forbids us—viz., the stinging characterization of the Pharisees as "ye serpents, ye offspring of vipers" (Matt. xxiii., 32, 33). This marks the whole discourse as denunciatory. The significance of the word translated "woe!" is necessarily determined by its context.

1. In answering a query for me some months ago you referred me to "'The Philosophy of T. H. Green,' a little book published by Longmans." I have inquired in several of the best book-stores in this city, and have not been able to locate it. Can you specify a little further? 2. Can you refer me to something giving the modern view of inspiration—something up to date? J. E. G.

1. It is published by a near neighbor of the above-mentioned firm, The Macmillan Company, New York. 2. Dr. Horton's books, "Inspiration and the Bible," "Revelation and the Bible," and "*Verbum Dei*," give this. The gist of the matter is in a twenty-cent pamphlet, "Early Pupils of the Spirit." This, as well as the others, can be had of Thomas Whittaker, Bible House, New York.

Kindly tell me what, in your opinion, is the meaning of "born of water" in John iii., 5. Does it mean the water of baptism? That would seem to imply that baptism is necessary for entrance into the kingdom of God, and that is certainly hard to believe. M. E. S.

This question has been repeatedly asked. Reflection has confirmed our opinion, before expressed, that the words "of water" have been intruded into the text. They are certainly foreign to the thought of the discourse, which is focused upon the birth "anew," or "from above" (see R. V. and margin), and defines it as proceeding from the Spirit. According to verse 6, spirit is born only of the Spirit.

Can you suggest a handbook of cathedral architecture (for the use of unlearned intelligent sightseers)—not their historical development, nor the technique of their plans and construction, but a lucid, suggestive treatment, which should teach one how to enjoy a cathedral, and to see in it the things worth seeing? R.

We think you would find to your purpose such books as Farrar's "Cathedrals of England" and Stanley's "Westminister Abbey and Cathedrals of England."

Can you inform me of any good story of the Bible—especially of the Old Testament—suitable for boys between ten and fourteen? E. L. P.

"The Story of the Bible," in a style suited to children (The Charles Foster Publishing Company, Philadelphia), "Joseph the Dreamer," and "Jesus the Carpenter of Nazareth," are excellent books for the young.

Below is a copy of the lines asked for by "H."

THE FIRST IDEALIST

A jelly-fish swam in a tropical sea,
And he said: "This world it consists of Me;
There's nothing above and nothing below
That a jelly-fish ever can possibly know,
Since we've got no sight or hearing or smell
Beyond what our single sense can tell.
Now, all that I learn from the sense of touch
Is the fact of my feelings, viewed as such;
But to think that they have any external cause
Is an inference clean against logical laws.
Again, to suppose, as I've hitherto done,
There are other jelly-fish under the sun,
Is pure assumption that can't be backed
By a jot of proof or a single fact.
In short, like Hume, I very much doubt
If there's anything else at all without.
So I come at last to the plain conclusion,
When the subject is fairly set free from confusion,
That the universe simply centers in me,
And if I were not, then nothing would be."

That minute a shark, who was strolling by,
Just gulped him down in the wink of an eye;
And he died, with a few convulsive twists,—
But somehow the universe still exists.

—

Several correspondents write wishing to know how the doctrine of evolution can be reconciled with belief in the incarnation and in miracles. For answer to these questions we refer them to the current series of articles on "The Theology of an Evolutionist." When this series is completed, if they are still desirous of further light, we will endeavor to furnish it in answer to specific questions. One correspondent thinks it an objection to evolution that "good and evil have been waging a bitter war through all the ages." He will find an answer to his difficulty in No. 3, "The Problem of Sin." The development of virtue is impossible without the *possibility* of sin. Moral evil is not from God; it is a departure from God. But there can be no voluntary

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acceptance of and dwelling with God without freedom to depart from him.

Seventy-five years ago, when a little school-girl, it was customary to have examinations of the children, and many of us were selected to recite something before the audience. One piece I had given me, entitled "The Slave Ship." It commenced in this way:

"Christians, who's the God you worship—
Is he cruel, fierce, or good?
Does he take delight in mercy,
Or in shedding human blood?"

The closing verse was:

"Up his sails he quickly hoisted,
To the ocean sped his way;
Headlong plunged the raving mother
From the decks into the sea."

I have sought in vain to find that piece, that I may realize what it contained to so affect me, little as I was, that I broke down and sobbed so that I could scarcely finish the recital. From that day, all through my life, I was a bitter opponent of slavery. H.

In The Outlook for January 9 I find on page 196 the inquiry of "S. B. B." for aids in the study of "The Teachings of Christ." Let me say that the very best thing is Dr. Abbott's Commentary (eight-volume edition), published by A. S. Barnes & Co., New York, three volumes of which—viz., 1, Matthew; 2, Mark and Luke; 3, John—are on the Gospels. The price, I think, is $1.25 per volume, and they can be bought separately. If "S. B. B." can afford only two volumes at first, they should be Matthew and John, but it would be better, of course, to have the three. Once bought, they will be a lifelong and inestimable treasure. ANNA P.

I notice in the Notes and Queries that "G." inquires for the poem beginning

"The wind, one morning, springing from sleep,
Saying, 'Now for a frolic! Now for a leap!'"

It is by William Howitt, and was printed in "Peter Parley's Magazine" for April 13, 1833. I have a copy of the same, and will furnish it to "G" if the address be sent to me. (Miss) ABBY S. DEXTER,
East Providence Center, R. I.

The poem for which "P." asks in The Outlook of January 9 is from "The Cathedral," by James Russell Lowell, and begins:

"Science was Faith once:
Faith were Science now,
Would she but lay her bows and arrows by
And arm her with the weapons of the time."

E. S. S.

About People

—The English papers report Dr. John Watson (Ian Maclaren) as speaking in the highest terms of the United States and its institutions, especially of Yale University, which in many respects reminded him of an English university.

—When Dr. Kennion, the Bishop of Bath and Wells, England, recently stopped at a hotel in the Pyrenees, he was surprised to receive a number of plumbers' cards. His name had been inserted in the visitors' book as "Mr. Bishop, England. Profession, baths and wells."

—The New York "Tribune" reports Mr. Isaac B. Allen, the negro of Boston who was elected a member of the Governor's Council last November, as declaring that he has been successively offered $5,000, $10,000, and $20,000 to resign the office. He says he cannot be bought off, and he adds: "I put my race above money, party, or anything else, and I would not disgrace it. Yes, sir. I'm going to advise the Governor, and shall be on hand at every meeting of the Council."

—The Baltimore "Sun" says: "The multiplex printing telegraph, invented by Professor Henry A. Rowland, of Johns Hopkins University, will soon be put upon the market. Dr. Rowland is at present perfecting the invention, and expects in a short time to exhibit the instrument. He has used a synchronous device in his invention, and in the mechanical arrangement of the typewriter has used but eight signals, the letters being produced by combinations. The current of electricity transmitting the message can be relayed, and in this matter the invention can be operated for great distances. When completed Dr. Rowland says, the new instrument will be as convenient and as easily operated as the ordinary telegraphic dispatching and receiving apparatus.

—Writing about the Emperor William's love of dress, the London "Globe" correspondent says that his uniforms of the German Army and Navy, including helmets, caps, shakos, rifles, swords, and sabers, are kept in cupboards. Next to these come the uniforms of the Saxons, Bavarians, Hessians, and others Separated in other large cupboards are the Austrian, Russian, Swedish, English, and Italian uniforms, all r ady to accompany the Kaiser in his journeys or to be used on the occasion of princely visits. Finally must be mentioned his hunting and shooting costumes, his court dresses, his yachting and lawn-tennis uniforms, and his private dresses. He has twelve valets whose sole duty it is to take care of his uniforms and costumes, the value of which is estimated at $500,000. When the Emperor travels, his uniforms and costumes fill two or three carriages. His Majesty is very fond of jewelry and curios. He wears half a dozen rings, a large watch and chain, and a bracelet on his right arm.

Bits of Fun

"Uncle Simon, what is a phenomenon?" "A phenomenon is a man who gets so rich that he won't accept a pass on a railroad."—*Chicago Record.*

Approbation.—He—There is one thing that I particularly like about our minister. She—What is that? He—His practice of frequently exchanging pulpits.—*Puck.*

"It," said the grinning savage, as he turned the machine gun on the discomfited Christian civilizers, "is a poor Maxim that won't work both ways."—*Indianapolis Journal.*

"Would you please help me?" said the poor beggar to the pedestrian. "I have a wife and five children at home, and an installment to pay on my bicycle to-morrow!"—*Yonkers Statesman.*

"Were your theatrical entertainments for charity a success?" asked one girl. "Yes, indeed. We got $107.25." "Indeed! You must have had a large audience." "No. We took in $7.25 at the ticket office, and father gave us $100 never to do it again."—*Washington Star.*

"After all," said the Cumminsville sage, "there's not so great a difference between me and a dude." "No?" said the grocery loafer. "No. He wears his clothes well, and my clothes are well worn."—*Cincinnati Enquirer.*

Legal Precocity.—A farmer's son up in the country conceived a desire to shine as a member of the legal profession, and undertook a clerkship in the office of the village pettifogger at nothing a week. At the end of the first day's study the

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young man returned home. "Well, Tobe, how d'yer like the law?" was the first paternal inquiry. "'Tain't what it's cracked up to be," replied Tobe. "Sorry I learnt it."—*Harlem Life.*

"Those Indians," said the passenger, pointing to a couple of red men, "do you allow them to ride first class?" "We have to," replied the conductor, ringing his bell-punch sharply. "They bought scalpers' tickets, you know."—*Buffalo Times.*

"It must have been a very tender-hearted butcher who killed this lamb," said the Cheerful Idiot, pausing in the sawing of his chop. "Why?" kindly asked the shoe-clerk boarder. "He must have hesitated three or four years before striking the fatal blow."—*Indianapolis Journal.*

The college of law of Syracuse University has adopted a college yell which actually has some sense in it—which must be regarded as a startling innovation. Here it is:

Agency, contracts, bills, notes,
Equity, pleadings, sales and torts,
Domestic relations; Raw! Raw! Raw!
Syracuse 'Varsity,
College of Law!

—*Wisconsin State Journal.*

A certain farmer, who is by no means noted for his resemblance to Apollo, has a son of seven who possesses more wit than pedigree. One day a stranger came to the farm, and, seeing the lad, asked: "Sonny, where's your father?" "In the pig-pen," was the reply. "In the pig-pen? Thanks." And as the man moved in the direction indicated, the boy shouted: "I say! You'll know him, 'cause he's got a hat on!"—*Tit-Bits.*

Exercise Assured.—Physician—Yes, madame, I have examined your husband. All he needs is fresh air and exercise. Caller—Oh, dear! He never will take exercise, and I know there is no use urging him to. What shall I do? Physician—Move out of the city into the suburbs. Get some house advertised as "Five minutes from the station." Then he'll have to tramp about five miles twice a day or starve to death.—*New York Weekly.*

The story is told of a Christian friend who taught an old man to read. He made good progress, and the friend, not having seen him for some time, called one day to inquire after his welfare. Finding only the old man's wife at home, he asked her, "How is James?" "He's well, sir," said the wife. "How does he get on with his reading?" "Nicely, sir." "I suppose he can read his Bible very comfortably now?" "Bible, sir! Bless you! He is out of the Bible and into the newspaper long ago."—*Mid-Continent.*

A builder in a small town was walking down a street in which he was having some buildings erected, when he observed one of the men standing on the scaffolding, with his hands in his pockets, smoking a pipe. He went gently up the ladder, and, stepping in front of him, said: "Now I've caught you. We'll have no more of this. Here's your four days' pay (it being Friday), and you can consider yourself discharged." The man pocketed the money, and went away rather quickly. Just then the foreman came up, and the builder told him what he had done. "Why," said the foreman, "that man wasn't working for us; he was only asking for a job."—*Tit-Bits.*

The Tuskegee Negro Conference

The work and importance of the Tuskegee Negro Conferences have now become so widely known and recognized throughout the country as a means of showing the colored people how to get upon their feet, that the friends of the negro will be glad to know that the next session of the Negro Conference convenes at Tuskegee, Alabama, under the auspices of the Tuskegee Institute, February 24.

On the following day, February 25, the Workers' Conference of representatives from the leading negro schools will be held.

These Negro Conferences, being composed as they are of seven or eight hundred of the farmers and mechanics of the colored race, furnish a rare opportunity to study at first hand the negro's condition and progress from year to year.

Many local conferences on the same plan are now being organized throughout the South. Friends of the race are invited to attend. Correspondence may be had with Booker T. Washington, Tuskegee, Alabama.

Self-Dependence

Weary of myself, and sick of asking
What I am and what I ought to be,
At the vessel's prow I stand, which bears me
Forward, forward, o'er the starlit sea.

And a look of passionate desire
O'er the sea and to the stars I send:
"Ye who from my childhood up have calmed me,
Calm me, ah, compose me to the end."

"Ah, once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast, like you."

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the rustling night air, came the answer:
"Would'st thou be as these are? Live as they!

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining
And the sea its long moon-silvered roll.
For alone they live, nor pine with noting
All the fever of some differing soul.

"Bounded by themselves and unobservant
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

Oh, air-born Voice! long since, severely clear
A cry like thine in my own heart I hear.
"Resolve to be thyself; and know that he
Who finds himself loses his misery."

—*Matthew Arnold.*

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For the Little People



Garden Folk

By Marion Loder

I saw, as I walked in the garden one day,
In the warm June sunshine, a curious array—

A bright, merry host of queer flower-folk,
A-frolicking gayly—life all a good joke.

Quaint little faces turned bright toward the sun,
Nodding and bobbing about, every one.

Wise little pansies in dark purple hoods
Seem discussing great questions in most thoughtful moods.

Stately ladies in crimson, grouped there in a set,
Seem treading the steps of the court minuet.

Pert little blue-bonnets, brimful of fun,
Play tag with the breezes, and wink at the sun.

Dear little white pansies cuddle together
Among the green leaves, and enjoy the fine weather.

Everywhere yellow-heads smile up at you,
Like bright little sunbeams, scattered all through.

Ah! there is the parson in somber black gown,
White cravat at his throat—righteous his frown

At the gay little pansies, flirting away
With the sunburned brown pansy-lads over the way.

See! there the wind comes! Away they all go!
Nodding and bobbing and dancing, each row.

Ever fresh to my mind doth memory recall
The dear little pansies 'neath the old garden wall.

Lilla's Rebellion

By Mary Allaire

Lilla found that even a doll-daughter like Georgiana was a serious matter. It required hours of time to keep her clothes in order, and when much of this sewing was done away from Georgiana, in the house on the shed, it became much more serious. Work would have to stop, for the garment must be tried on before it could be finished. It was such a delight to go home now and find Georgiana waiting!

The days were so full of pleasures that the weeks slipped by and spring came before Lilla had dreamed of it. Suddenly she found herself sitting outside of the little house in the sunshine. The water in the river rippled a beautiful warm blue, no longer a cold blue—almost black—before her. Lilla had never spent a whole summer in the country, but this year her father had told her that she and Georgiana were to go to the country, and not come back until the leaves began to fall from the trees. You probably will think that Lilla was a most ungrateful, if not disagreeable, child. She cried for days after she was told. It was cruel, it seemed to her. She would see her father only once a week!

The day came at last when Lilla, Georgiana, the nurse, and Lilla's two aunts took the boat up the Hudson River to the little village where they would spend the summer.

It was beautiful. The house stood behind a high hedge, shutting out the village. Lilla could look from the window at night and see the beautiful river, and watch the boats with their many-colored lights going up and down. The big boats with the red and green lights, and the paddle-wheels that made such a noise, Lilla called giants. The sailboats, with the lights so hung in the rigging that they appeared and disappeared, she called fairies. Georgiana slept on two chairs beside her bed, and was told of all the wonders to be seen from that window. Lilla's papa built, high up in a tall tree, a platform with a low broad seat, and a box with a cover. Two small boxes were nailed on the trunk of the tree for books. Then great iron spikes were driven into the trunk of the tree, and Lilla's father taught her how to climb. This lovely house in the trees, from which there was a beautiful view of the river, was where Lilla and her daughter lived in the daytime. Georgiana was fastened in a long wooden box, with a stout ring in the end, and she was pulled up by a rope running over a pulley. The big box held a tea-set, and the top made a bed for the doll.

What glorious times Lilla and Georgiana had in the house in the trees! And yet the weeks were long from Monday till Saturday, and the time so short from Saturday night till Monday morning, when Lilla's papa was with her! The railroad stations were so close together that you could hear the trains stop and start from the stations above and below. Saturdays Lilla would go with her nurse down to a stone bridge that crossed the railroad track, and wait for her father. The nurse would put her on the wall where she could see down the track and watch the train coming. When it grew dark and the headlight of the engine came round the curve, it seemed to Lilla a great friendly eye that twinkled and danced with the thought that it was bringing her father to her. When, on Monday morning, the train carried him away, and Lilla watched the black smoke as it followed the train down the track, it seemed to her it was a frown of displeasure, an attempt to tell her how much it disliked to carry him away.

One Sunday morning Lilla was told her father would go back in the afternoon boat. It was a sunshiny day. The river was now full of ripples, and now like a mirror. Lilla's papa climbed up to the house in the tree and fixed a table for her. But she could not enjoy him or what he did. All she thought of was, "He will be gone to-night." At last the time came, and Lilla went to the boat with him. It came down the river, was fastened to the dock, and the few passengers hurried aboard. The lines were thrown off, the engines began to move, and the water came between Lilla and her papa, who stood on the lower deck of the

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boat. The strip of water grew broader. Lilla shrieked, and made an attempt to jump after her father; the nurse caught and held her, while the boat went further and further away, disappearing at last round the bend of the river. Everybody was angry with Lilla. Her two aunts took turns in scolding her. The people about commented on that "reckless child." The nurse shook her. All the way home she was made to feel that she had disgraced herself and all the others that made her world. Georgiana was carried away to the rooms of one of the aunts, who marched out with her as if the doll had been a gun, and she a soldier. Lilla was too tired to stand, and did not protest against the sentence that she should be undressed and stay in her room, although the sun was shining brightly. All the books were taken from the room, and the door closed. The sun sank down behind the hills beyond the river. The lights on the boats grew brighter and brighter As the darkness and the silence of Sunday evening in the country settled down. Lilla stood, feeling that never again would there be light and sunshine and love in the world. There would always be darkness, silence, loneliness, frowns. She had not cried. A great lump in her throat seemed to make it hard to breathe. She stood leaning against the window, wondering how she could bear it, when the door opened, there was a quick step in the room, and Lilla felt herself held close in some one's arms. She looked up in her father's face.

"My own little girl!" she heard, in the sweetest voice to her on earth.

Lilla's papa had left the boat at the first landing down the river, and driven back to her.

Though the moon hung low in the west, and the stars were giving but feeble light, the whole world seemed filled with brightness; there was nothing now but joy and song.

Georgiana slept in her usual place that night, and the next day Lilla went back to the city with her father.

Fire-Engine Horses

The children who live in large cities have seen, rushing through the street at times, the fire-engines, hose-carriages, and hook-and-ladder carriages on the way to a fire. The horses, usually three abreast, are a beautiful sight as they pull with all their might the vehicles that are used to put out a fire and to rescue people and property.

The horses and the men have to be trained to their work. The horses have to go to school, have to have teachers, before they can be of use in the Fire Department. Some of the horses are quick to learn, and some are indifferent. If one of the horses does not become interested, after a certain time he is rejected, and another horse is put in his place. Only bright, intelligent, active horses would be of use in the Fire Department.

The horses are well cared for. There is a doctor in charge, who sees to it that new horses are not overworked in the training.

The horses who are trained sometimes become ill, or are injured: then the best-trained horse is sent to take his place until he gets well. That is the way the horses from the school get their experience, and, finally, regular work. The horses are trained to do certain things when certain bells ring. You know that the first effort of the firemen after the fire-alarm bells ring is to get to the fire as soon as possible. So the horses must learn to make certain movements in response to certain sounds, that they may take their places before the engines and carriages on time.

When once harnessed and on the street, it is delightful to watch them at their work. Recently a fire-engine was coming one morning through an East Side street in New York. A block ahead of the engine was a man on a bicycle. The engine came nearer and nearer; the people called and gesticulated, but the man kept on. The horses quivered and grew more and more excited as they came nearer the man. As the engine passed the man he was close to the curb. When once past him, the horses threw up their heads and acted as if they had escaped a danger. They knew the man should have left the street clear.

From Alaska

There are twin sisters, Eskimos, in Brooklyn. They are six years old. Lakismer, which means "one of two," is the name of one little sister; "Artmarbroke," which means "like a little fish," the name of the other. These little girls were born in the northern part of Alaska, one of the parts of Alaska furthest away from white people. A reindeer station was established at a place called Port Clarence. These reindeer were not intended for the use of that generous gentleman we call Santa Claus, but were meant for food for the people. The winter was very severe, and in spite of every effort many people suffered because of hunger. After a severely cold week, one day there came to the station an Eskimo woman with her baby on her back. The mother was hungry. She put her baby on the floor, and made the men understand that she wanted to leave it with them, she could not feed it. The mother told them it was one of twins. One of the gentlemen agreed to take the baby girl and keep it for his own. Four years after the same gentleman adopted the other twin. He wanted both, and was very glad when it seemed right for him to have the other twin sister. Since then these little girls have been taught together. They speak English, they dance and sing, and are very active. These little girls are to be educated, and sent back to Alaska as teachers.

People without Chairs

The people of some countries, when they rest, squat down on their heels, or sit flat, crossing their legs like Turks. If you try to sit in either of these positions you grow very tired, and you would doubtless feel very sorry for any one you saw sitting long in such a position. A negro of South Africa sits down with his knees raised and his hands clasped about them, and he will do this where there are stumps of trees and roots all about, on which he might sit. A traveler in the Eastern countries says that when a native visits a white man living in the region who has chairs, the native, for the sake of being polite, will sit on a chair for a short time, and then he will ask the privilege of sitting on the floor to rest. That is, the people of every country have acquired certain habits of resting, and resting would not be possible except in their own way.

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The Home Club

Women and Civil Service Reform

The Woman's Auxiliary to the Civil Service Reform Association is but little over a year old. It has been placed before the community in its right attitude, that of educator, not agitator. The Executive Board of the Auxiliary, in conjunction with the League for Political Education, announced last fall a series of lectures by the leading exponents of Civil Service Reform in this country. These lectures have closed. The Executive Board voted to present a paper before the Charter Commissioners. The fundamental principle for the administration of the departments advocated by the Woman's Auxiliary to the Civil Service Reform Association was that of lengthening the Mayor's term of office and protesting against fixed terms of office for the heads of departments. The committee in the paper presented declared that the fixed term of office will prevent the securing of the men of expert knowledge and ability such as the importance of these offices demands. It was interesting to note the audience that had assembled on the day when Chapter IV. of the Charter was presented. This chapter has to do with the appointing of department heads, and while its provisions affected the lives of not less than three millions of people, less than one hundred assembled in the Council chamber to even listen to the arguments that would be presented. Of this few five women constituted a part, and these were, with the exception of one woman, officers of the Woman's Auxiliary to the Civil Service Reform Association. Its President, Mrs. William H. Schieffelin, read the paper standing in front of a bust of her great-grandfather, John Jay, and with the consciousness that she was filling the office of a loyal daughter to a loyal father. Mrs. Schieffelin's father was the first Civil Service Reform Commissioner appointed in the State of New York. One thought of the sacred minority as one looked about the chamber. When women who shrink from public notice so far put their own feelings and self-consciousness out of sight as to appear at a public hearing in a matter that they believe concerns the moral good of the community, then one has no reason to be discouraged as to the outcome of this Republic.

The Woman's Auxiliary announces a course of lessons to be given on Monday afternoons at 23 West Forty-fourth Street, beginning January 18, by Mrs. Josephine Shaw Lowell, whose work in behalf of Civil Service Reform and whose knowledge of the subject place her in the front rank of public benefactors. Full information in regard to the Woman's Auxiliary to the Civil Service Reform Association may be obtained from the Secretary, Mrs. Winthrop Cowdin, 28 East Ninth Street, New York. That Civil Service Reform is a subject which needs only to be known to be interesting has been proven this winter. A club of tenement-house women voted to send two delegates to the lectures on Civil Service Reform under the above-named society, the club to pay the expenses of the delegates, and the delegates to make reports to the club. The result of this effort has been that that club has voted to devote the fourth Thursday in the month to the consideration of Civil Service Reform in order that they may understand it. Mrs. Lowell will base her lectures on Dorman B. Eaton's "Civil Service in Great Britain: A History of Abuses and Remedies and Their Bearing upon American Politics."

Women's Clubs' Opportunities

In a recent issue of the Atlanta "Constitution" the leading editorial for the day was headed "A Word to the Women's Clubs." The editorial opens with the declaration that one of the most progressive and effective organizations in the city of Atlanta is its Woman's Club. The tribute is paid the club that its influence has been salutary upon the city's life, and the means of accomplishing much good. While admitting this, the editorial states that the activities of the club have been directed along social and literary lines, and then asks the question, "Would it not be well for the club's topics to bear more directly upon Atlanta's material and domestic interests?" The suggestion is made that the members of the club might consider the advisability of making more extensive purchases in the home market; that by so doing they would encourage both the art and textile departments of the State; that the merchants, if encouraged by the women of the city, would bring to it the best the world has to offer. The same issue contained the announcement that the first night school for girls had been opened the night before in one of the missions of the city; that twenty-six girls applied for instruction, and that some of these had never attended school in their lives; that nearly all of these twenty-six girls were girls with families dependent on their labor, and they ranged from eight to sixteen years. Within a week the twenty-six pupils had increased to thirty-three. It would seem as though a city of the size of Atlanta should have provided opportunities for education for the girls compelled to earn their own living; and yet, when this statement is made, the women of New York must realize that in the city of New York there is no provision for the working-girls of the city to obtain an advanced education. The city maintains an evening high school for boys, but none for girls.

Certainly there is in the women's clubs of this country the material to regenerate the educational life of the communities in which they exist. It is a pity that so often much of the time spent is devoted to the consideration of subjects on which libraries already exist; that a woman should be encouraged to use up her vital and mental forces in preparing a paper on subjects that have already received the consideration of the masters of the art of expression. That very same group of women will know little, if anything, of the government of the city or community of which they are a part; they will lend their names to organizations of philanthropic and charitable work that are an absolute waste and often a menace to our civilization; and yet, from

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lack of thought, from the habit of not going to the root of things, they cherish the belief that they are doing their duty. Organization is a watchword of the time in which we live. It is a pity that we could not change this and say, Organization after examination. Often organization, which involves money, time, and friction, could be saved if a little examination preceded the organization. Women are growing more helpful to community life every year. The increased number of college graduates who come as leaven to our social and intellectual life each year tends to raise the standards of work and of its execution. It is this leaven which will change the woman's club from the semi-social and semi-literary body to the active organization dealing with the practical questions of civilization. The influence that goes out from a woman's club cannot be estimated. Before a club of tenement-house mothers recently the subject of the municipal ownership of gas was discussed. The speaker, before she sat down, said: "I want every woman here who is willing to talk up this matter to her husband to-night to please raise her hand," when one of the members rose with an engaging smile and said, "That's not necessary; we tell them every word that is said when we get home." Probably this represents the result of the majority of women's clubs in this country, and it is because of this that their practical interest in the affairs of the community, their practical discussion of the affairs of the community, will tend to increase the sense of responsibility of the citizens.

Everybody knows that all law that goes on the statute-books in advance of educated public sentiment is a failure, and everybody knows that as soon as public sentiment is roused in favor of any act of legislation, whether it be on the statute-books or to be placed there, that law becomes of active value in the life of the community. As soon as women learn to deal carefully with the subject of legislation, watching its course through the daily papers, knowing why a law is passed, carefully studying the arguments advanced for and against it, and then bringing this knowledge for further discussion before the club, we shall cease to have in the community the passive citizen, that menace to American civilization.

School Luncheons

Two years ago the Boston School Board encouraged the establishment of cheap luncheons in the schools. Up to the present time this has been considered an experiment. It is now conceded that the experimental stage is passed, and that cheap, nutritious school luncheons are a success. The luncheons served cost five and ten cents. The management encourage the ten-cent luncheon. For ten cents soups are served, bread, butter, and crackers and a light cake, and ice-cream, fresh fruits, and milk or cocoa. In Somerville, Mass., luncheons are served that cost from two to ten cents. Two cents buys a glass of milk or a cup of cocoa and a sandwich made of good bread. The enemy of the cheap school luncheons is the pieman. In Boston the pieman's wagon is a daily visitor at the schools. In Fitchburg the cheap school luncheons are a success. At Manchester, N. H., the struggle between the pieman and the nutritious, cheap school luncheon managers was very severe, but the luncheon managers were triumphant, and the cheap, nutritive school luncheon is well established in that city. Good Government Club E, of New York City, which gives its attention to the public schools of the city and the school life of the children, has advocated that, under the new charter, saloons, tobacco and candy stores should not be located within two hundred feet of the schools.

Often a woman untrained in any direction except that of housekeeping and cooking is suddenly thrown on her own resources. It would be worth the experiment to put such a woman in charge of a small store in the vicinity of the schools in the poorer districts where luncheons from the New England Kitchen could be sold to the children. The truth is that preventive work that has no thrilling or picturesque side does not attract much money or capital. Selling nutritive food to little school-children, who are fed for the most part on bread and coffee, is, on the surface, commonplace, and not particularly interesting. If the children are starving, or there is any thrill about their experience, capital and help are forthcoming. To add to the nutritive food the element of refinement in the way the food is served comes when the intelligent people of the community realize the moral relation between beauty and every-day life. A bunch of flowers has been known to keep a clean tablecloth on the table as long as the flowers lasted. How can one know the desirability of that which is unknown? There is no use of driving from the vicinity of schools the candy-shops unless we put in their places a better thing to win the children's pennies. Pennies they have, and many of them. Train them to buy that which is at once attractive and palatable.

A New Municipal Organization

A Tree-Planting Association has been organized in New York City. The Association will be organized with twelve or more members on a block, who will form a local club under the Association. A tree-planting association may, in this city, fail to plant trees, but it certainly will encourage the planting of window-boxes, the fencing of unused lots, the painting of fences to the exclusion of posters, and the general care of the public street. Back yards will assume some relation to the general good of the community, and trees, vines, and flowers will find place in them. The children will be taught to care for the appearance of the block, and chalk-marks and other defacements will soon disappear, the result of new-born civic pride.

Bread and Milk Standards

The report to the Agricultural Department at Washington from New Jersey, based on recent investigations as to quality and quantity of the milk and bread supply of that State, indicates that a bread standard must be established. The report places the baker's profit for labor and distribution at 116 per cent. The cost of a barrel of flour is four dollars; the report states that 94 per cent. of other ingredients are added to the flour, making the cost to the consumer $10.74. The report states that the nutritive quality of the milk varied so greatly that it would be fairer to charge the consumer on the quality of the milk than to establish a uniform rate.

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SIMPLE STRONG



SILENT SPEEDY

"Mother's Machine"

With Latest Improvements. Lightest Running, Easiest Managed.

Greatly aids domestic bliss.

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THE WISDOM.....



....of Benjamin Franklin comes with double force to those who eat bread made from.....

The Franklin Mills

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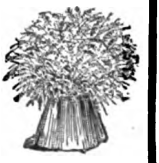
Entire Wheat

Don't confound this Flour with any other—It is an original product—made by a new process specially designed by us—It is the only Flour in the World containing all the food elements found in wheat reduced to an even fineness.

If your grocer does not keep it, send us his name and your order—we will see that you are supplied.

See that the Flour delivered bears our label; avoid substitutes.

Send for Booklet.



The genuine made only by the

Franklin Mills Co., Lockport, N. Y.

$3,400.00 CASH AND PRIZES GIVEN FREE EACH MONTH FOR Sunlight SOAP WRAPPERS

As follows:

4 First Prizes, each of $100 Cash	- -	$ 400.00
20 Second " " " $100 SPECIAL Bicycles*		2,000.00
40 Third " " " $ 25 Gold Watches	-	1,000.00
Cash and Prizes given each month	-	$3,400.00
		12
Total given during 12 mos. 1897,		**$40,800.00**

PIERCE

HOW TO OBTAIN THEM.

Competitors to save as many SUNLIGHT SOAP Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating Competitor's full name and address and the number of Coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper *(top left hand corner)* with NUMBER of the DISTRICT Competitor lives in.



No. of District	NAME OF DISTRICT.
1	New York City, Brooklyn, Long and Staten Islands, New Jersey.
2	New York State *(outside of N. Y. City, Brooklyn, Long and Staten Islands).*
3	Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
4	The New England States.

*The Bicycles are the celebrated Pierce Special, 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First Class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

RULES.

1. Every month during 1897 in each of the 4 districts prizes will be awarded as follows:

The 1 Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**

The 5 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.

The 10 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's Gold Watch, price $25.

2. The Competitions will **Close the Last Day of Each Month** during 1897, Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final.

LEVER BROS., Ltd., New York.

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The absolutely pure

BAKING POWDER

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The traveler who would thoroughly enjoy his toilet and bath must carry a half cake in his toilet case.

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Breakfast

Cocoa

Absolutely Pure.
Delicious.
Nutritious.

COSTS LESS THAN ONE CENT A CUP

Be sure that you get the genuine article, made at

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REGULAR ISSUE OF
THE OUTLOOK FOR 30 JANUARY, 1897

55/5

PRICE
TEN CENTS

Leslie A. Burwell 1897

WEEKLY

The Outlook

MONTHLY

Published Every Saturday

International Arbitration

Proportional Representation

The Theology of an Evolutionist

The Nicaragua Canal

The Pacific Railway Settlement

Canadian Affairs

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FORTY-FIFTH ANNUAL REPORT

OF

The Massachusetts Mutual Life Insurance Company

FOR THE YEAR ENDING DECEMBER 31, 1896

Receipts in 1896:

Premiums,		$3,610,768.70
Interest and rents,		801,199.13
From death claims to be held by Company and paid by installments (this item included in liabilities),		60,421.23
Total receipts,		$4,472,389.06

Disbursements in 1896:

Death claims (less $35,000 re-insurance),	$1,011,471.32	
Matured Endowments,	104,515.00	
Surplus returned to policy-holders in dividends,	482,549.90	
Surrendered and canceled policies,	365,894.88	
Total payments to policy-holders,		$1,964,431.10
Commissions, salaries, taxes and licenses, State fees, printing, advertising, medical examinations, postage, and miscellaneous expenses,		843,764.34
Taxes and expenses on real estate,		13,111.35
Re-insurance,		31,666.11
Payments on death claims payable in installments,		4,350.00
Profit and Loss,		621.59
Total disbursements,		$2,857,944.49

Assets:

Mortgage loans on real estate,	$6,591,330.26	
Loans secured by collateral,	678,910.00	
Loans secured by assignment of Company's policies,	1,377,571.00	
Loans to Corporations,	505,333.00	
United States bonds,	120,000.00	
Massachusetts State bonds,	100,000.00	
City, County, Township, and other bonds,	2,608,243.76	
Railroad bonds,	2,074,796.25	
Gas and Water bonds,	382,627.50	
Railroad and other stocks,	1,418,132.25	
Bank stocks,	67,776.00	
Real estate (including home office building),	540,250.42	
Premium notes on policies in force,	699,988.29	
Cash on hand and in banks,	516,404.73	
Net deferred and uncollected premiums,	534,896.81	
Interest and rents accrued,	330,699.69	
Total assets,		$18,546,959.96

Liabilities:

Reserve by Massachusetts standard,	$16,917,466.00	
Claims for death losses and matured endowments in process of adjustment,	95,254.64	
Balance of installment policy death claims not yet due,	75,336.01	
Unpaid dividends, due and to become due,	112,090.83	
Premiums paid in advance,	5,208.84	
Total liabilities,		17,205,296.32
Surplus by Massachusetts standard,		$1,341,663.64

Number of policies issued in 1896, 8,749, insuring	$20,156,550.00
Number of policies in force December 31, 1896, 40,926, insuring (including reversionary additions),	$102,867,061.00

Springfield, Mass., January 19, 1897.

The receipts and disbursements of The Massachusetts Mutual Life Insurance Company for the year 1896, as shown by the foregoing statement, have been carefully audited under the supervision of the undersigned, and the securities and balances as shown have been personally examined by us and found to be correct.

H. S. HYDE,
J. R. REDFIELD,
N. C. NEWELL,
} Auditors.

JOHN A. HALL, President

HENRY S. LEE, Vice-President. HENRY M. PHILLIPS, Secretary.
OSCAR B. IRELAND, Actuary. E. D. CAPRON, Ass't Secretary.

New York Office, 258 Broadway. GEORGE J. WIGHT, Manager.

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The Outlook

Published Every Saturday

Vol. 55 January 30, 1897 No. 5

WHEN the Pacific Funding Bill was pending, its advocates said that the Government must either accept its provisions and extend its loan to the roads for eighty-odd years at two per cent. interest, or else pay off the first mortgage bonds and take possession of the roads. No sooner, however, was the bill defeated than its advocates began to urge other alternatives. One of these has been accepted by Attorney-General Harmon. After some negotiations with the Reorganization Committee of the Union Pacific, an agreement has been reached by which immediate steps will be taken to foreclose the mortgage upon this road and sell the property at public auction. The debt of the Union Pacific to the Government is now $69,000,000. The Reorganization Committee has guaranteed the Attorney-General that the road shall bring at auction such a sum as will give the Government $45,750,000. If the property brings at the auction more that the sum guaranteed, the Government is to have the benefit. Attorney-General Harmon commends this arrangement on the ground that it will return to the Government the original principal of the Union Pacific bonds and three and one-third per cent. simple interest thereon from the date of their issue. He does not bring out the fact that the Government has all along been paying six per cent. interest on these bonds, and that the total sum paid out exceeds by over $23,000,000 the sum which the Reorganization Committee offers to pay back. The effort of the Attorney-General to make the bargain appear an attractive one to the Government has perhaps created new prejudice against it. Some members of Congress declare that the Attorney-General has no right to dispose of the road in the manner proposed. The present law, they say, provides that unless the debt is paid in full, the Attorney-General must foreclose the Government's mortgage and the Secretary of the Treasury pay off the prior liens. Upon this legal question we have no definite opinion to express. It would seem that the right to dispose of the property belonged to Congress, and that Congress should decide whether the roads should be sold or held. But, whatever decision is reached, it is gratifying to know that the Union Pacific can be sold on terms more favorable than the Funding Bill proposed.

❀

The debate in the Senate on the Nicaragua Canal Bill has brought out some important facts. The bill calls for a guarantee on the part of the United States of the company's bonds up to $100,000,000, and a subscription by the United States for $70,000,000 worth of stock, with a resulting nominal control over the undertaking. It must be remembered that the estimate of the Government engineers, who have made a partial examination of the route and plans, is that $135,000,000 would be needed, while the officers of the company assert that the cost would be only between $60,000,000 and $80,000,000. Senator Turpie pointed out this and other discrepancies, asserting, for instance, that the rights of the company were not worth acquiring, that it had no land title, but a mere license to do the work, and that the existing railway owned by the company is partly under water, built on rotten ties, and overgrown with tropical vegetation. That no adequate knowledge is before Congress as to the probable cost and engineering difficulties is perfectly apparent. More than this, it now appears, through a com-

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munication from Mr. Roderiguez, Minister at Washington from the new confederation known as the Greater Republic of Central America, that Nicaragua holds that the contract between itself and the Maritime Canal Company stands squarely in the way of carrying out the provisions of the bill now under consideration. It is one thing to believe that a Nicaragua Canal is the true route for interoceanic communication, and to hold that such a canal should be under the control of this country; it is quite a different thing to demand that the United States should go into partnership with the present company. The history of the Pacific Railways furnishes all needed comment on this kind of partnership. The first thing to be done is for our Government, through a competent commission of experts, to find out whether the general plan is practical and what it would cost; then, if the time is ripe, let the canal be made by the United States and owned by the United States. We want no Panama Canal scandal here, nor do we want any semi-partnership in the dark with a commercial company. If the thing is worth doing, let it be done in a straightforward way with sound financial and engineering management.

❀

The exciting Senatorial contest in Illinois has ended in the election of Congressman William E. Mason, in whose favor Alderman Madden retired. It must not be thought, however, that Mr. Mason's election was a victory for the Madden forces. These transferred their support to Congressman Lorimer, of Chicago, who has been the very center of the Republican ring in that place. The rejection of Lorimer was a second and most important defeat for the machine. Congressman Mason was not, indeed, regarded as the best of the candidates before the Legislature. His intellectual and moral standing was about half-way between that of Mr. Hitt at the top, and Messrs. Madden and Lorimer at the bottom. Anti-monopolists criticise him severely for alleged service of corporations while holding public office, and moralists criticise him severely for the coarseness of his wit; but both classes rejoice over his victory as against that of the Chicago ring. The defeat of the latter was due chiefly to the efforts of the Municipal Voters' League of Chicago—the organization which did such effective work in the last Aldermanic campaign. It published in full Madden's record in the Common Council, and aroused the conscience of the State against him and the machine back of him. This work of the League was vigorously supported by the McKinley press of the State, which pointed out with great effectiveness that Madden and Lorimer and the machine supporting them were part of the inter-State combination which fought so fiercely to prevent Mr. McKinley's nomination. The contest settled down to one between the rank and file of the Republican party and the professional politicians who have assumed dictatorship. The result, as one prominent Chicagoan writes us, "must be considered a very notable occurrence. It is one of the first laps of a rising tide of municipal conscience."

❀

The Senatorial elections in other States last week were, happily, less exciting, because less perilous. The most important of these was in North Carolina, where Senator Pritchard was re-elected by a bare majority, due to a combination between the Republicans and a portion of the Populists, who owed their seats in the Legislature to Republican support. Although Senator Pritchard is pledged to vote with the Populists on the silver and currency questions, he will support any tariff measure the Republican party agrees upon, and his vote, together with that of Senator McEnery, the protectionist Democrat from Louisiana—the old leader of the pro-lottery forces—gives the high-tariff advocates control of the Senate. In Delaware the free-silver men have won an unexpected victory in the election of General Kenney to fill the vacancy caused by the opposition of Mr. Addicks to Colonel Dupont. There may be an effort among Republican Senators to reverse their decision that Colonel Dupont has not been duly elected to the seat, but such a reversal is not probable. The election of General Kenney as against the anti-silver candidate, Mr. Saulsbury, is said to have been due to the influence of Mr. Bryan. In Kansas the Populists have retired

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Senator Peffer, and elected in his place W. A. Harris, formerly Congressman-at-large from Kansas, and the unquestioned leader of the conservative wing of the Populist party in that State. Colonel Harris is a Virginian by birth, and was an officer in the Confederate army. His election as Senator from Kansas is perhaps the most striking illustration yet offered of the disappearance of old issues from the political horizon in the West. In Indiana, Charles W. Fairbanks, the temporary Chairman of the Republican National Convention, has been elected to succeed Senator Voorhees. Mr. Fairbanks is the first rich man to represent Indiana in the Senate. He seems to stand high in the regard of all classes. The re-election of Senators Platt, of Connecticut, Gallinger, of New Hampshire, Jones, of Arkansas, Hansbrough, of North Dakota, Vest, of Missouri, and Teller, of Colorado, was practically uncontested.

Governor Pingree's message to the Michigan Legislature fairly bristles with suggestions of reform. For the overthrow of bossism he urges the South Carolina system of direct primaries. Nomination by conventions, he points out, means nomination by active politicians and by the private interests which employ them. He would have the names of candidates at the primaries printed upon an Australian ballot, and this enable all the voters to take part in the primaries, with the same assurance of fair play they now have at the regular elections. In regard to taxation, Governor Pingree recalls the observation made by his predecessor, Governor Winans, in 1891, that the property of corporations taxed under special laws is not burdened half as heavily as the property of individuals taxed under the general law. Governor Pingree states that this abuse remains unrectified. The railroads of Michigan, he says, are paying less than one-quarter of one per cent. on the estimated cost of their property. He recommends that they be assessed by the State Board and taxed at the same rate as private property-owners. In Indiana, where this system is employed, the railroads, with an aggregate value less than those of Michigan, pay three times as much yearly into the public treasury. In regard to railroads, Governor Pingree further recommends that passenger fares be everywhere reduced to two cents a mile. He urges that if through passengers are entitled to this rate, local passengers are also. The cost of serving the latter is no greater than the cost of serving the former. In regard to corporations enjoying municipal franchises, Governor Pingree makes a series of recommendations by which service at reasonable rates may be secured throughout the thirty-year period for which the franchises are granted. The public, he urges, should reserve the right to regulate charges; should require that the plant be constructed under public supervision so that the actual cost shall be known; should forbid the issue of bonds to an amount greater than half the cost of the plant; should require the corporation to make public its accounts; should provide that no new franchise be granted before the expiration of the old; and, finally, should forbid the granting of franchises without the approval of a majority of the voters.

While bills to establish the referendum are meeting with defeat after defeat, the principle of the referendum is quietly making headway. In a very literal sense, its kingdom is being established without observation. Almost unnoticed by the daily press, the principle of the referendum was tried on a very comprehensive scale in many of the Western States at the recent elections. In California, the woman's suffrage amendment, previously reported upon, was but one of half a dozen measures submitted to the voters. The results upon the others have at last been tabulated, and run as follows: Amendment I., to abandon the California plan of taxing mortgages as a part interest in the estate mortgaged, was defeated by a vote of 63,000 for to 162,000 against. The wealthier classes generally favored the amendment, and urged that if mortgages were exempted from taxation the debtors could borrow on better terms. The small property-owners, however, as a class, took the position that the owner of the mortgage is in fact a part owner of the property mortgaged, and must be taxed as such, or else he is permitted to

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"dodge" his share of the public burdens. Amendment II., to permit the use of voting machines, was adopted by a vote of 121,000 to 78,000. Amendment III., to limit the liability of corporations to their creditors, was defeated by a vote of 82,000 to 109,000. Amendments IV. and V., granting increased powers of self-government to the city of San Francisco, were adopted by a majority of 36,000 in a vote of 176,000. Amendment VI., providing for woman's suffrage, was defeated by a majority of 26,000 in a vote of 246,000. Upon most of the amendments the vote was about thirty per cent. short of that cast for Presidential electors. Except upon the question of woman's suffrage, the immigrant voters in the large cities generally failed to express their preferences. In California, as in New York two years before, the referendum seemed to carry with it its own educational qualification. Those who had no opinions on the measures submitted left the decision to those who had. In Washington, Montana, Idaho, and Colorado the constitutional amendments submitted were of less importance, and brought out smaller votes. In all cases, however, the decisions were at once accepted as showing what public sentiment demanded upon the measures in question. The only point of National interest which they brought out was the disposition of the voters to vote "no" when they were in doubt. As a rule, American voters are conservative.

The past week has been an interesting one in its reflex of the world's opinion on the arbitration treaty between Great Britain and the United States. In this country the interest has naturally been centered at Washington, and, we regret to say, there seems to have been a growing irritation in the Senate, first on account of personal opposition to President Cleveland and Secretary Olney, secondly on account of what is known as "Senatorial dignity," and only lastly on account of any genuine objections to the treaty itself. Regarding Senatorial dignity the most caustic remarks were made by Mr. Hoar, who said:

"A good many of the wisest and best men in all parts of the Commonwealth of Massachusetts —clergymen, members of business organizations, and highly esteemed private citizens—are writing letters to their Senators and are making other public utterances urging the very prompt, rapid ratification of the proposed treaty with Great Britain. But, with all respect, it seems to me that these gentlemen forget that this is a treaty still in progress of negotiation; that the Senate of the United States is a part of the treaty-making power in this country; that its action is a part of the diplomatic action of the United States; and that it is very poor diplomacy, when we are still engaged in such a negotiation with England, and when the action of this country is still inchoate, to have learned, eloquent, heated, impatient utterances coming from the pulpit and the press, and from college halls, urging particular action on the diplomatic representatives of the United States."

It is possible that some of the letters of counsel to Senators have been too imperative, and the irritation of Senator Hoar at the indications of public distrust of the Senate is not unnatural. But it is the truth, however disagreeable it may be for Senators to learn it, that the Senate no longer possesses the confidence and respect of the public which it once enjoyed. A Senate which could not wait a week to discuss a Venezuelan message which threatened war with England need not be surprised if its deliberation over a treaty which promises enduring peace is looked upon with suspicion. Letters and telegrams addressed to Senators should be in form neither mandatory nor threatening; but the protest which they have given rise to is rather a reason for sending them on in still greater numbers, as expressions of opinion and desire. The cordial and prompt ratification of the treaty as it now stands is far more important than any amendments which dangerous delays might secure.

That the public sentiment of this country has already ratified this treaty we cannot doubt. In the East there is but one voice. It has been suggested that the chief disaffection might be found in the Northwestern States, but the principal journal of that region, the St. Paul "Pioneer Press," says:

"It is incomprehensible that American Senators should hesitate about confirming so beneficent a treaty, either in deference to the wishes of Russia or on account of a senseless Anglophobia which has long been cultivated in this country by certain elements for no good purpose, or from the still meaner motive of an unwillingness to put another feather in Mr. Olney's cap. The hearty approval of the Boards of Trade in the metropo-

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lis and other cities, the cordial expressions of several State Legislatures, and the almost unanimous approval of the pulpit and press, everywhere indicate unmistakably the trend of public sentiment."

Turning to England, we find the realization of Stuart Mill's dream in the unreserved indorsement by his countrymen of international arbitration. Mill's idea was that all of the great civilized powers should combine and insist on this method of settling their quarrels. If some obstinate State should refuse arbitration and take to war, then all the other powers should turn their arms against it. On the Continent, even more than in Great Britain, the burdens of war are pressing, and a guarantee in the form of such a treaty as we have just made, of a delay of months between the beginning of the cause of quarrel and the actual beginning of hostilities, would be welcomed everywhere as a relief from an intolerable load. It would no longer be necessary to have forces capable of mobilization at the shortest notice. In France the opinion of the "Éclair" that the United States and Great Britain present a noble example which deserves to be followed by Europe (but especially by France and the United States) finds almost universal acceptance, there being but a few voices like that of the "Soleil," which expressed the opinion that the treaty is purely of Anglo-Saxon interest, and is not inspired by the idea of universal peace. The Austrian press is even more emphatic in its commendation, the "Fremdenblatt" remarking: "It is to be noted as most gratifying that the year after a sharp manifestation of Anglo-American differences a treaty of such a peaceful tendency has been framed." In Germany we have to do with a bureaucratic press paralyzed by the fear of *lèse majesté*, or insult to the Emperor. It is no wonder, then, that the official "Norddeutsche Allgemeine Zeitung" thinks that the European Powers are not likely to follow the example set by Great Britain and the United States. It declares that ordinary diplomacy will suffice to settle monetary disputes, while territorial questions are of very different importance to Europe from what they are to England and America, which are separated by the ocean. While the Russian press has not taken this militaristic tendency, yet the Russian Government has been sufficiently concerned to have its Ambassador call upon Secretary Olney and inquire if the treaty amounts to a treaty of offense and defense, and if it in any way commits the two Governments to an alliance. On the whole, it may be safely said that the *people* are everywhere in favor of arbitration, in the hope of ultimate disarmament, while the despotic powers discourage the first because the second would deprive them of their power.

Brooklyn, as well as New York, is moving vigorously for the establishment of a public library, in which so many smaller places have led the way. The interesting and noteworthy fact is that Brooklyn women have been the chief promoters of the object. The printed list of the officers of "The Brooklyn Public Library Association," chartered for this object under the enabling act passed in 1892, contains the names of women only. They have long held monthly meetings in private houses, and the public sentiment they have striven to arouse has been fostered by their unceasing efforts. Mayor Wurster, at a largely attended meeting in the Academy of Music, January 14, made public his nomination of the Directors of the Association, as provided by law. At this meeting Mrs. Mary E. Craigie, President of the Association, was named with especial commendation for the vigor with which under her lead the associated women had pressed the undertaking. A Citizens' Reception was given on this occasion to Mr. Andrew Carnegie, who, as the chairman, ex-Mayor Boody, said, had given nearly $5,000,000 for the establishment of public libraries. Mr. Carnegie in his address repeated his often uttered declaration that the rich are bound to use their wealth as trustees for the public good, and that the rich man "dies disgraced" who bequeaths millions to his children instead of upon public endowments. That something is wrong, as Mr. Carnegie said, in our present methods of recognizing the moral law that each is his brother's keeper, and that we are merely trimming off the tops instead of laying the ax at the root of social evils,

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there can be no doubt, though we might differ with him as to what the root of the evil is.

The annual report of State Comptroller Roberts, of New York, should receive National attention. After pointing out the conspicuous failure of New York State to collect from personal property anything like its share of the public burdens, the Comptroller urges this State to follow the example of England and the Australian colonies by making the tax on inheritances a progressive one. Referring to the Gould estate by way of illustration, he reminds the Legislature that during Mr. Gould's life his personal property was assessed at only $500,000, but "when the great equalizer Death appeared upon the scene and forced a settlement of the estate," it was found to be worth $74,000,000. It is, as a rule, the largest estates which escape their share of taxation by the failure to reach personal property during the life of its possessors. A progressive inheritance tax is, therefore, merely the righting of an obvious wrong now inflicted upon the holders of medium and small estates. Still another reason urged by the Comptroller in favor of an increase in the inheritance taxes upon large estates, particularly of personal property, is that many of these estates "owe their very existence to favors conferred by Government." Upon this point he says:

> "The Government throws its strong arm around the capitalist in the shape of a protective tariff; it gives the inventor exclusive rights in the way of a patent covering a long series of years; it gives him and his friends special privileges in the shape of a corporation charter, whereby they combine large amounts of capital, and thus conduct a vastly more successful business than they could if acting individually; it gives them the right of eminent domain, by which they govern the interests of the individual, whether he likes it or not; it grants them limited liability as members of the corporation; it permits them to issue bonds and borrow money on them for long periods, something an individual cannot do; it protects them in their corporate rights by the strong arm of the civil and military law; it protects the lawyer, the doctor, and other professional men from uneducated and unskilled competition, by requiring a thorough course of study and a qualifying examination."

This argument, coming from a prominent Republican official, furnishes further evidence that the Republican majority at the recent election was due merely to opposition to the free coinage of silver, and not to hostility toward all efforts to better the distribution of wealth. The measure proposed by the Comptroller is that the tax on direct inheritances be increased from 1 to 5 per cent. when the estate exceeds $1,000,000, from 5 to 10 per cent. when it exceeds $2,000,000, and from 10 to 15 per cent. when it exceeds $3,000,000. Had this system been in force during the last four years, he says, the inheritance tax would have yielded $27,700,000 instead of $8,700,000.

The Murphy Bill which passed the Senate last week provides for a new Custom-House for New York City—a needed measure. Under the terms of the bill the cost of the building is not to exceed $5,000,000. It is to be hoped that the new Custom-House may be an exception to the general rule, and that no additional appropriation will be asked for the building. It may be for the interest of certain men, however, to delay its completion as long as possible, for there is in the bill a provision for appointing a commission of five persons at an annual salary of $5,000 each to superintend the construction. The bill names the Commissioners: Messrs. George B. Post, Charles N. Taintor, Edward F. Brown, James T. Kilbreth, and Hugh J. Grant. There is not the slightest necessity for the appointment of any one of these persons. Mr. Post is, it is true, an eminent architect; but the Government has already a Supervising Architect. Of the rest it may be said that they are all active politicians, but are not qualified for the duties—if there be any—of such a Commission. The last-named Commissioner is a son-in-law of Senator Murphy. The appointment of such "Commissions" is a growing evil. At a time when Congress has been justly criticised for extravagance, it seems strange that such a sinecure Commission should be voted, wasting $25,000 a year, and running no one knows how long. Senator Pettigrew's adverse criticism was entirely justified. We would add that it is just as well to call this element of the Murphy Bill by its right name—a job.

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The principal event in last week's business world was the reduction of the Bank of England's minimum rate of discount from 4 to 3½ per cent. Following the reduction in the rate of the Imperial Bank of Germany, it is an indication of the plethora of idle money. Beginning in September last, the Bank of England's rate was gradually advanced from two per cent. to four per cent. in October, where it has since remained. It is said that the rate would have been reduced before this, had not there been delusive hopes that gold would go to England from this country. There is increasing ease evident in the European money markets. In New York City the supply of loan money continues large. Bank clearings have increased, but so have business failures, including some bank embarrassments in the West and South, due, for the most part, to unsound banking methods. Of failures in 1896 we learn from "Bradstreet's" that there has been a decreasing ratio during the past few years in the proportion due to lack of capital and to fraudulent disposition of property, but an increasing ratio in those due to commercial crises and to incompetence in business. The market for railway stocks and bonds records advances. Government bonds have been specially active, the new 4's having reached the highest figure thus far for that issue. General business demand is increasing slowly in almost all lines, the most encouraging feature being the demand for wool. To offset this, however, the Fall River Cotton Manufacturers' Association have found such over-production that they have agreed to shut down the mills for the manufacture of print-cloths for two days each week, provided that they receive the approbation of manufacturers representing 3,500,000 spindles. There are about 2,250,000 spindles in Fall River of the entire number of four million used in the manufacture of print-cloths. In the manufacture of all kinds of cloth in the country, the spindles number more than sixteen millions.

For the last fiscal year the imports into the United States from Canada were less than six per cent. of our whole imports, and our exports to Canada were less than seven per cent. of the aggregate exports. This entire trade, however, represented about two-fifths of the gross foreign trade of the Dominion. When the Canadian Liberals came into power recently, they declared it a part of their platform to use every means in their power to bring about reciprocity with this country. Delegates from the Ottawa legislature, Messrs. Charlton and Farrer, have been sent to Washington to interview the members of the Ways and Means Committee. It is said that the results have not been altogether satisfactory. This is not surprising, since many Congressmen are prepared to restore McKinley duties. On this point the lumber history is interesting. From the small consignments of six years ago the exports from Canada to the United States have increased fourfold. The restoration of the duty on lumber is urged, especially by Californians, who claim that the wages of American lumbermen and the number of their working days have been reduced. On the other hand, the Canadian Liberals maintain that the entire concessions from Canada will greatly enlarge our total profit. They mention the following articles with which Great Britain cannot compete with us: sewing-machines, firearms, pig and bar iron, axles and springs, locomotives and stationary engines, paper, printing-machines, clocks and watches, brass goods, carriages, drugs and chemicals, glass, boots and shoes, harness, refined petroleum, paints, oils, rubber goods, furniture, and electrical apparatus. Mr. Farrer says that the Liberals also propose to put the North Atlantic fishery question on a satisfactory footing, and to come to a better understanding in regard to wrecking on the Great Lakes, and to the alien labor law. No matter what present decisions may do or undo, the case of commercial union between Canada and the United States is one of manifest destiny.

As if the suppression of "L'Électeur" and the threatening issues raised were not enough, the Roman Catholic bishops of the Quebec diocese have taken another step in fomenting religious discord in the Dominion. Archbishop Begin has addressed a circular letter to the Catholic clergy of the Province of Quebec, and on

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the following Sunday parts of it were read from the Catholic pulpits of Quebec city and district. The letter is a severe condemnation of Mr. Laurier's policy, coupled with an appeal to the clergy for support of private Catholic schools in Manitoba "until justice is rendered" to the religious minority in that Province. The words quoted are significant, and indicate a determination to continue the struggle. Archbishop Begin declares in effect that the Pope also condemns the settlement, since the protest of Archbishop Langevin, of Manitoba, was made under the papal direction. In several churches in Quebec city special orders had been given the priests not to read that part of the letter referring to the schools, in order to avoid the disturbances which took place when the first *mandement* was read. There were expressions of popular dissent, and some respectable citizens, after settling their dues with the church wardens, declared they would never enter the church again. Broadly viewed, the effect of the letter will probably be a continuation of the present agitation, and the recurrence of the vexatious school question in future bye-election contests. It must also be construed as the threat of spiritual penalties upon the French Canadian members of Parliament who refuse to desert Mr. Laurier on this question. The only hope for the future lies in a resolute maintenance, by the French Catholic laity and their Parliamentary representatives, of the attitude taken in the elections last June; and in so doing they will have an increased support of the Protestant vote in all parts of the Dominion.

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Of all Canadian problems the most important in its practical bearings is that involved in immigration and the peopling of the Northwest. In addition to the revision of the tariff and the related question of securing commercial reciprocity with the United States, the need of better immigration methods is attracting the most anxious attention. There is ample reason for it. The Dominion has thus far witnessed a double failure in this respect, inasmuch as it has been unable either to attract to its shores or to keep within its borders a large number of immigrants. The greater portion of them have come over to us. The policy of the late Conservative Government, together with the land privileges given to the Canadian Pacific Railway, is believed to be responsible for this. Lands were unwisely held for sale when it would have been wise and profitable to have given them free to good settlers; and the practice of reserving alternate sections made the life of the farmer lonely, and discouraged the growth of thickly populated localities. Besides, the problem was looked upon as if it could be settled by Government advertising, by lime-light lectures, and by the transportation companies. Immigrants came by thousands, and found themselves unprepared for changed conditions, and did not meet with sufficient direction and supervision. The new Dominion Administration will strive to change radically the old policy. Recognizing that it is from the rural population of Europe, and especially of Great Britain, that desirable immigrants must be obtained, it intends to pursue an organized effort with the aim of speedy and permanent results. Agents and canvassers with special knowledge will supersede the old haphazard way of lecturing and advertising, and when the foreigner lands at Quebec or Montreal he will find a government interpreter to meet him, a government officer to direct and in some instances to accompany him to his destination, and upon his arrival will have the aid of a government agent. Such are the new methods which it is believed will be put in force. There will also be changes in the land policy. Wherever practicable, the practice of reserving alternate sections will be done away with, and certain lands to be acquired by the Government will be devoted to free homesteading. Special efforts will also be made to induce English tenant farmers with capital to settle in the older provinces. Great things are hoped for from the new policy, especially in the Northwest. The rich valley of the Saskatchewan alone could easily support a population of thirty millions.

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The opening last week of the third session of the present English Parliament has been followed by the usual pause be-

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fore the beginning of political and legislative combat. The Queen's speech referred to the Turkish situation in somewhat ambiguous terms, to the campaign against the Khalifa with congratulation, to the Venezuelan discussion with confidence, and to the general treaty of arbitration between the United States and Great Britain with something like enthusiasm. Lord Salisbury's speech in the House of Lords in relation to international arbitration was moderate and hopeful. We quote elsewhere a few lines from the utterances of both Queen and Prime Minister. Perhaps the most important political event of the week in Great Britain has been the issuing of a blue-book in regard to the Turkish situation. This shows that Russia, which had steadily declined to even admit the possibility of considering coercion by the Powers over the Sultan, suddenly changed front on November 24, and in a note from M. Shishkin to Lord Salisbury agreed to consider the question of coercion if the Sultan should prove recalcitrant and if the other Powers were unanimously in favor of resorting to coercion. France immediately concurred in her ally's change of ground, and Austria, Italy, and Germany had already agreed to sustain a unanimous decision by the Powers. The step forward is not a long one. It merely shows a desire to unite in threatening the Sultan. If he continues to disregard remonstrance and threat, it is by no means certain that the present concord will continue. But even a possibility of positive and harmonious action is welcome.

Nansen's recent achievements in Polar Sea exploration have done much to point out the most favorable conditions for still further advances into the Far North. It is now clear that the final push forward must be made by a small force with boat and sledge, and from a base of provisions to which rapid return can be made before the season is too late. Lieutenant Peary has formed a plan which he explained lately in his address upon the occasion of the presentation to him of the Cullom geographical medal. He argues, with apparent reason, that what Nansen and Jackson have really proved is that neither the Siberian coast nor Franz Josef Land is a good point of departure, and that the most feasible route to the North Pole lies in the direction followed by the American explorers—Kane, Hayes, Hall, and Greely—through Smith Sound and along the northwest coast of Greenland. Lieutenant Peary considers that success in this route is merely a question of time and money. He hopes to see a fund of, say, $150,000 raised for systematic exploration. With this fund he would purchase a ship, load it with provisions, go to Whale Sound, there take on a picked party of Eskimos, with dogs, tents, canoes, etc., proceed thence as far as possible with the ship, and then form a storage camp. The ship having been sent south, the party would push forward supplies by sledges through the winter over the frozen fjords of the northwest coast, the party moving forward from camp to camp, leaving caches of provisions at each; in the spring it would reach the northern end of the North Greenland Archipelago, at about eighty-five degrees of latitude. From the last base of supplies the final dash forward should be made. The plan contemplates re-establishing communications by a return of the ship the second year, and a renewed trial if conditions proved unfavorable the first year. An essential part of the idea is that the party of Americans should learn to live and to travel like the Eskimos, using snow huts, and imitating the methods which experience of Arctic life has naturally taught to the natives. The scheme is reasonable and probably practicable. Lieutenant Peary's special experience has trained him to carry out successfully just such an expedition. It only remains to see whether public interest in Arctic exploration and patriotic desire that this country should again take the lead will cause the funds to be provided.

The death last week, at the age of eighty-three, of Sir Isaac Pitman brings out with surprise to many people the fact that modern shorthand writing has really existed as a practical science for only one lifetime. It is true that several systems existed before that to which Sir Isaac gave his name; indeed, even the ancients

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had something of the kind in a crude form. But for the first time under Sir Isaac Pitman's original theories it became possible to write at the same time concisely, rapidly, and intelligibly. His ideal was simplicity and uniformity. Upon these points he dwelt insistently in his first treatise, published just sixty years ago. Improvements have, of course, been suggested by experience, but the frequently modified Sir Isaac Pitman system is still almost universally in use in Great Britain; and it may be said of the other systems which have been widely adopted in this country that none of them could have existed but for this, their prototype. Sir Isaac himself once hoped to see shorthand introduced into ordinary correspondence, literary work, and even in printed publications; although this dream has not been fully realized, a series of books (Dickens's novels, "Tom Brown at Oxford," etc., etc.) was published by Sir Isaac, and had a considerable sale among shorthand students. The aged inventor of the system must have been deeply gratified in watching the progress of the science and the widening of its uses, which in the last decade or so have been marvelously extended by the invention of the typewriter. Sir Isaac was a "self-made man;" as a boy he worked in a cotton-factory; then became a schoolteacher. His invention brought him wealth, and he made a good use of it. In particular, he will be remembered as a warm advocate of manual training.

Objections to the Arbitration Treaty

We give elsewhere some account of the public sentiment respecting the Arbitration Treaty. It seems to be almost unanimously favorable. Indeed, it is difficult to mention any influential journal except the New York "Sun," or any influential public man outside the Senate of the United States, who has expressed disapproval or even serious doubt. The Senate is certainly within its province in giving the treaty a careful examination and in considering its possible future results. But we are persuaded that most of the objections to it are not worthy of serious consideration, and that even the few objections of an important character cannot countervail the advantage which would come from a prompt and cordial ratification. These objections, significant and insignificant, are, we believe, all summed up in the following statements:

1. There is no necessity for any such treaty, because there is now no object of dispute requiring an immediate settlement between the two countries.

The sufficient answer to this objection is the counter one that the fisheries, the rights of our northwestern frontiers and lakes, possible complications respecting the Nicaraguan Canal, and other questions now in sight which may be hereafter raised, are all covered by the fourth article of the treaty. In truth, the object of this treaty is, not to settle existing questions, but, by providing a means of settlement, to prevent questions that may arise in the future from threatening peace between the two countries.

2. The treaty proposes an impossible ideal. Force rules, and the substitution of reason for force is impracticable.

This objection comes from the traditionalist who thinks that nothing can be which has not been. In fact, during the last century, some very serious questions between this country and Great Britain have arisen, which would have caused war in olden times, but which have been settled peacefully by arbitration. The present treaty, as we have heretofore pointed out to our readers, simply extends a principle already proved practicable by experiment, and makes permanent a method already successfully applied in specific instances. It is the logical and natural development of Christian civilization, limiting the area dominated by brute force and extending the area controlled by justice and reason.

3. In our two wars with England we succeeded. In two cases of arbitration with England we did not get all that we claimed.

The self-conceit which assumes that all our claims are just and all other claims are unjust, and that a single newspaper writer is a better judge of what justice demanded between these two great nations in the settlement of the Oregon boundary question and the settlement of the Canadian fishery claims than the tribunals of eminent jurists whose settle-

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ment of these questions both countries have accepted, has, happily, few parallels even in American journalism. This objection need not be taken seriously.

4. Nor need more serious consideration be paid to the objection that Lord Salisbury has outwitted Mr. Olney, for the purpose of cheating all European powers into the belief that he has secured an offensive and defensive alliance with the United States, and that in Great Britain's complications with European countries they must reckon with us as her ally. One knows not which most to admire in this objection—the degree of sagacity which it attributes to Lord Salisbury, the degree of stupidity which it attributes to European diplomats, or the eagerness to be hoodwinked which it attributes to the American people.

These four objections may be dismissed as only different forms of the one objection, which the objectors do not venture to put into words—an unreasoning prejudice against England, and a secret desire for war.

5. The King of Sweden is named as the person who shall appoint an umpire in certain cases in which the two arbitrators, named respectively by England and America, cannot agree in their selection of one. It is objected that under this clause American interests might finally be passed upon by a European monarch.

This objection is little more than an appeal to American prejudice. In fact, Great Britain has much more to fear than we have from the jealousy of European powers. The selection of a European power in such a contingency as is suggested is, moreover, supported by historical precedent. Three members of the Genevan tribunal were named by three sovereigns, two of them European, and in the same arbitration treaty which provided for the Genevan tribunal the question of our boundary on the Pacific coast was submitted to the arbitrament of the Emperor of Germany.

6. The most serious objection to the treaty, and the only objection which, as we understand it, causes those Senators who approve the general principle of international arbitration to hesitate about ratifying this particular treaty without amendment, is the fear that under it our right to maintain the Monroe Doctrine on this hemisphere may be subjected to question. This objection is so clearly stated and the answer to it so conclusively given by ex-Senator Edmunds that we give his letter in its bearing upon this question in full:

"The three principal criticisms of the treaty are: First, that it commits this Government to submitting to arbitration questions that may arise in connection with the Monroe Doctrine. With sincere respect for the gentlemen who, it is said, have suggested this objection, I think that it is quite unfounded, and that those who have advanced it must have failed to observe the careful language used in the treaty. The words upon which the criticism is based are found in Article IV., as follows: 'All other matters in difference, in respect of which either of the high contracting parties shall have rights against the other, under the treaty or otherwise.' What, then, are 'rights against the other'? The rights of one citizen against another are essentially and exclusively those things that the law of the State enjoins upon each in regard to the other. This is the whole definition. Precisely the same is true in international law, and the centuries of intercourse between nations. This, I believe, all writers on national law and international law agree in. To illustrate these propositions: I take it that the United States has no rights against Great Britain in regard to her operations in Abyssinia; nor would she have any rights against us if we were to attempt to share in the partition of Africa. In the case of Turkey, if we were to seize the whole of Asia Minor and establish peace and order there (as the British have done, in substance, in Egypt), we should have invaded no right of any Power except Turkey. The same is, of course, true in respect of our relations and conduct with the States of the Western Hemisphere under the Monroe Doctrine, or under any other policy that we may think it just to adopt. It was, then, the clear and perfectly understood distinction between the rights of one nation against another and their interests and policies in regard to other nations that doubtless led to a separate treaty in regard to the Venezuelan question: for both Governments knew that the affair could not possibly come within the scope of the general treaty. You will see, therefore, that the phrase of the treaty which is criticised is the most apt possible to mark the boundary of arbitration, and that it leaves the Monroe Doctrine unaffected."

By the act of Secretary Olney in giving this treaty to the public, it is no longer exclusively before the Senate for discussion. We do not for a moment imagine that our words will have weight with those who regard England as an enemy, are jealous of her prosperity, and secretly desire occasion for war rather than permanent peace with her; but we hope that this statement of the specific objections to this particular treaty and the answers to those objections may be of service to those who are in honest doubt. If the reader

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is of opinion that the prompt ratification of the treaty without amendment is desirable, we trust that he will exercise whatever influence he possesses in that greater Senate of which he is a member—the great body of the American people—for the prompt ratification of the treaty.

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A Bit of Interpretation

As a rule, the reading public which cares for Shakespeare cares little for comments upon the text or for those fresh interpretations which students and scholars offer from time to time. And the reading public is not to be charged with stolid indifference on this account; for most of the new readings of Shakespeare are of technical rather than vital interest, and further the cause of accuracy rather than of appreciation. At long intervals, however, there comes from some quarter a suggestion which affects the poetic quality of a Shakespearean line, or sheds light on a character or incident in the plays. Such a suggestion has recently been made by that accomplished Shakespearean interpreter, Mr. Locke Richardson, in the form of a new interpretation of Falstaff's dying words. And the suggestion takes the form of a delightful *brochure*—a little essay which has claims upon attention for its own sake as well as for its hint of another view of one of Shakespeare's most characteristic creations.

Falstaff has always had a peculiar place on the great stage upon which the English dramatist rang up the curtain three centuries ago, and upon which, in the invisible theater of the world, successive generations have sat in awe and silence and delight.

For Falstaff has, in a gross way, stood for the vitality of the English-speaking race; he has, so to speak, represented the excess and overflow of certain great qualities. The vigor of his appetites, the unrepenting zest in life, the audacity, swagger, coolness, and wit, the rollicking vivacity of the man to whom the years brought no wisdom but from whom they took no vigor—all these qualities, blended in a single character, have had a hold on the English affections in spite of moral disapproval. It has been easy enough to condemn Falstaff, but nobody has had the heart to hate him. There has always been a suspicion that there was, somewhere in the man's nature, something sound. This laxity of judgment may have been immoral; we are not defending it; we are simply calling attention to it.

It may be that there was something sound in the old roisterer, and that because there was something good in him Mr. Richardson's suggestion brings with it a peculiar pleasure—the pleasure of hearing the report of a fine act by some one shut out from discreet society, but for whom one has cherished a secret hope that he might not be as bad as he seemed.

Mr. Richardson calls attention to Falstaff's remarkable knowledge of the Bible, evidenced by copious use in quotation, metaphor, and allusion, and argues that his youth was passed in a religious, possibly in an austere, atmosphere; that he grew up in a well-ordered home; that he went to church and knew his Creed and Catechism; that he was instructed in Christian doctrine and duty, and understood the use of prayer, repentance, and fasting; that he believed in the rewards and punishments of the future, and that he had "an ever-present vision of the King of Terrors and the fires of Hell." And Mr. Richardson brings together a mass of quotations which give a basis of strong inferential evidence for these conclusions.

These teachings haunt Falstaff through his audacious and vicious career, witnessed by many prickings of conscience, and by a determination some day to turn over a new leaf. To the superficial observer, Mr. Richardson says, such a man would make his exit with a jest; but from Shakespeare's point of view Falstaff's end "will be a consistent termination of his life, profoundly tragic." The account of that end is found in Mistress Quickly's words: "A made a finer end, and went away an it had been any Christom child; a parted even just between twelve and one, even at the turning o' the tide; for after I saw him fumble with the sheets and play with flowers, and smile upon his fingers' ends, I knew there was but one way; for his nose was sharp as a pen, and *a babbled of green fields.*"

This final phrase, to which so many meanings have been given, Mr. Richard-

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son suggests is explained by the return of the mind of the dying man to his childhood and its memories. "When, at last, I bethought me of the XXIII. Psalm, and the countless death-beds comforted by its sweet, uplifting eloquence, it flashed upon me that in the phrase, 'And a babbled of green fields,' lurked the very fulfillment of my conviction that the dear old sinner, who never 'had strength to repent,' was now, in his mortal extremity, mustering his powers 'to die a fair death' by repeating, in broken and half-audible accents, verses learned in childhood: 'The Lord is my shepherd; I shall not want. *He maketh me to lie down in green pastures;* he leadeth me beside the still waters.'"

This interpretation is much more probable than many which are generally accepted; there is much in the character and words of Falstaff to give it countenance; it is psychologically probable; and it borrows from childhood a soft light for the end of one who had known better days spiritually.

Sunday and the Trades-Unions

The "Christian Endeavorer," of Chicago, devotes a page to letters from labor leaders in answer to the question: In what manner can the Christian Endeavorers assist in reducing the amount of labor performed on the Sabbath? These letters are of interest because they show an eager desire on the part of labor organizations for a reduction of Sunday labor, and in general a readiness to co-operate in securing the legislation necessary. Mr. Samuel Gompers, President of the American Federation of Labor, testifies that "seven-day workers are positively poor workers;" that the tendency of seven days' continuous work is to render the worker "incapable of performing his duty as a man, as a father, as a brother, as a citizen." He declares that the organized workers are laboring to secure Sunday rest both by legislative enactment and by private agreements, and complains that "in the first instance we have had little, if any, assistance from the Church, and in the second instance our movement has invariably encountered their opposition." We may say, parenthetically, that, while we agree with Mr. Gompers that the Church has been apathetic, we think it would puzzle him to cite any well-authenticated cases of opposition by any Christian Church as an organization, or by the clergy as the representatives of the churches. That individual Christians have opposed such reduction of labor is undoubtedly true. There are, unfortunately, too many men in the Christian Church who profess one thing on Sunday and practice another on the week-day.

The Grand Master of the Brotherhood of Locomotive Firemen puts the responsibility for Sunday railroad work on the traveling public: "Railroad men do not want to work on Sunday, and the railway corporations are not anxious to run their trains on that day, but if the public demand, they must respond." Mr. Elderkin, of the Lake Seamen's Union, and Mr. P. J. Maas urge the importance of careful legislation and its efficient enforcement to secure to the workman his right to a day of rest. The latter sums up the general demand of the labor organizations: "Close every place of business, bank the fires in the furnaces, let the hum of machinery cease, and give every man a chance to recuperate strength and improve his mind." These views of labor leaders are officially supported by a formal resolution of the American Federation of Labor: "Resolved, That, in the opinion of the Federation of Labor, there is no necessity for Sunday work. The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man."

It is interesting and valuable to observe how, after traveling a cycle of unsuccessful experiments, we are coming back to the essential principles of the Mosaic legislation on this subject. The Fourth Commandment forbids labor, but forbids nothing else. It provides by legislative enactment rest; but, having done that, it leaves the individual absolutely free to do what he will with his rest. There is no attempt in the Mosaic legislation to compel any religious observance of the day. This Mosaic spirit has been attacked by two forces, working from opposite directions, but combining unconsciously to

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produce the same result. Puritanism was not content with a simple law protecting the workingman's right to his rest-day. It required him to go to church, and fined him if absent. It prohibited employments by the individual which did not disturb the rest day of other individuals. And even after this kind of legal enactment was abolished, either by repealing acts or by general consent, ecclesiastical laws still remained on the statute-books of the Church, requiring a religious observance of the day, under penalty of ecclesiastical discipline or churchly reprobation.

Simultaneously with this departure from Mosaism in one direction, came a departure from it in another. Individualism objected to any legal interference with what was termed "freedom of contract." Any attempt to prevent by law contracts to labor seven days in the week was condemned on the same principle on which any attempt to regulate the hours of labor in each day was condemned. Sunday was treated as a religious day, not as a legal holiday, by both extremists: the one attempting to enforce religious observance by law, the other attempting to abolish all legal protection of the day just because it was religious. And the result proved that Moses was wiser than the modern legislators who proposed to depart from his principles. Competition made it impossible for the individual to preserve his rest-day. Men who professed in the church to believe that the Sabbath was commanded by God, in actual life not only departed from it themselves, but combined with others to deprive their neighbors of it. And the defenseless Sabbath, assailed by covetousness intensified by competition, and undermined by infidelity reacting against Puritanism, has retained its place in any section of the community only with difficulty, and in many sections is as completely abolished as it was in France by the Revolution.

What we now need to do is to go back to the spirit of Mosaism, to the spirit of the Fourth Commandment. We want such legislation as will protect every man's right to his rest day, and will attempt to do nothing more; will prohibit all unnecessary labor, and all activities which compel unnecessary labor and deprive the laborers of their rightful rest; but, having done this, will leave each individual to decide for himself what he will do with the rest-day thus secured to him. It is not easy to determine what is necessary labor under the present conditions of our civilization. But if the Christian Endeavor Societies shall secure a wise Committee, if by means of this Committee they shall confer with fair-minded labor leaders and fair-minded employers of eminence and influence, and, in co-operation with them, shall draft some simple legislation, the object of which shall be to protect the laborer's right to his rest-day, while leaving him free to do what he will with it, the correspondence published in "The Christian Endeavorer" makes it reasonably certain that such legislation would have the support of the labor organizations; it is certain that it would have the support of the churches; and it would be sustained by many, if not by a majority, of the great employers of labor. With this combination the Christian Endeavor Societies would certainly succeed in securing, not only the necessary laws, but their very general enforcement.

The Outlook Vacation Fund

The need of a larger house for the working-girls threatened with tubercular consumption is proved by the pressure in the Loomis Sanitarium. The space is fully occupied. Accommodations must be sought elsewhere where medical service and a trained nurse are available. This week brings three applications. One case is too far advanced for the Loomis Sanitarium; that money was available for this case was not known until it was too late. The girls who can be saved need the money. This sounds cruel, but it is just. The other cases are in the first stages, and both girls are very young. The money for the winter house at Santa Clara must come.

THE VACATION FUND

Previously acknowledged	$1,252 78
A Friend	5 00
In memory J. W. B.	5 00
I. B. D., Terre Haute, Ind	2 00
L. M. C. P., San Antonio, Tex.	5 00
R., Ohio	5 00
Total	$1,274 78

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The Arbitration Treaty

Expressions of Opinion

The following expressions of opinion upon the International Arbitration Treaty from men of note in England, upon the Continent of Europe, and in this country, might be greatly extended. These brief extracts—taken from cable dispatches to the daily journals, reports of addresses, newspaper interviews, and telegrams and letters to the Editors of The Outlook—reflect fairly, we believe, the tendency of public opinion.

FROM QUEEN VICTORIA

I hope that this arrangement may have further value in commending to other powers the consideration of the principle by which the danger of war may be notably abated.

FROM WILLIAM EWART GLADSTONE

I rejoice in the signature of the Anglo-American treaty. It would be too much to expect that the quarrels of nations throughout the world could be got rid of by means of such treaties, but they indicate a sound course worthy of Christians, and constitute a step in the path of real progress.

FROM THE MARQUIS OF SALISBURY

The [British] policy with the United States is full of an infinite number of small differences, which, sometimes exaggerated, caused irritation and enmity. The formation of a tribunal of arbitration will settle these differences, and will prevent such, and will show the two nations, who understand each other so well, that unless they are friends they are almost certain to be enemies.

FROM SIR WILLIAM VERNON HARCOURT

Liberal Leader in the House of Commons

There cannot be a better celebration of the sixtieth year of her Majesty's reign than that her Government should be among the first of the nations to set the example of settling differences by arbitration.

FROM JUSTIN M'CARTHY

The Irish Leader and author of "The Story of Gladstone's Life" now appearing in the Magazine Numbers of The Outlook.

I think the treaty is the highest point that civilization has yet reached, and so long as you have the authorized representatives of the greatest empire and greatest republic in the world agreed on the principle of arbitration, I don't care what subsequent modifications there may be.

FROM JAMES BRYCE

Ex-Cabinet Minister of Great Britain and author of "The American Commonwealth"

I am heartily glad of the signature of the general arbitration treaty, and trust the terms, when published, may prove sufficiently comprehensive. There can be no more potent influence for peace and good will between the two great kindred nations, and no better example to the world.

FROM SIR JOHN LUBBOCK

The English Scientist and Statesman

The signature of the arbitration treaty is an event of transcendent importance in history, and, I hope, renders even the whispers of war between us impossible in future.

FROM ARCHBISHOP WALSH

Archbishop of Dublin

I hold strongly that the principle of arbitration should be applied, if conciliation or mediation is not available, for the settlement of disputes, whether domestic or international, in all things, great and small.

FROM JOHN BURNS

The English Labor Leader

The treaty signed between America and England is the act of the century, the real bond of brotherhood, the deed of democracy bonding two nations into a civilized whole, an arbitrating by rationality instead of passion. England and America are one and indivisible for peace. The treaty dethrones militarism, the curse of Europe and the scourge of humanity.

FROM FRANÇOIS DELONCLE

The French Statesman

I see in the treaty the closer union of humanity. Two years ago I moved a resolution in the Chamber of Deputies in favor of arbitration with the United States, and I will again remind the Chamber, when the treaty is ratified by Congress, that, while the time is not yet ripe for European arbitration, the example set by America and England, who a year ago were on the brink of war, will fructify.

FROM GEORGES CLÉMENCEAU

The French Statesman

I have advocated arbitration during my whole career, and look upon the treaty as a great event in history and an important step in civilization. It shows the wisdom of both nations, which have nothing to gain and all

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to lose by war. It is a blow struck for humanity.

FROM HENRI ROCHEFORT
The French Journalist

General arbitration is the object of the Republican party. I applaud the treaty as doing away with physical force and accomplishing good work for civilization.

FROM THE MARQUIS DI VISCONTI VENOSTA
Italian Minister of Foreign Affairs

Any Italian Minister of Foreign Affairs would be proud to sign such treaties.

FROM GIUSEPPE ZANARDELLI
The Italian Statesman

The treaty has a world-wide importance. It is perhaps the most important international act of the century.

FROM DANIEL C. GILMAN, LL.D.
President of Johns Hopkins University and Member of the Venezuelan Commission

I should rejoice to hear of the prompt and unanimous ratification of the general arbitration treaty by the Senate of the United States, and I should regard the event as worthy of popular celebration by the English-speaking people of both hemispheres.

FROM CHARLES W. ELIOT, LL.D.
President of Harvard University

It is the very thing for which I have been working.

FROM TIMOTHY DWIGHT, LL.D.
President of Yale University

In case of the ratification of the arbitration treaty by the authorities of the two nations, a public recognition of the event on the part of the people in both countries would seem to me most appropriate.

FROM J. G. SCHURMAN, LL.D.
President of Cornell University

The last barbarism we sloughed off was slavery. This agreement to arbitrate our disputes with the mother country marks another and a not less important advance in the progress of our civilization.

FROM ANDREW D. WHITE, LL.D.
Ex-President of Cornell University

Every American has an especial reason for pride in it, for the policy which during a hundred years has steadily been leading toward it, whether drastic or conciliatory, has been an American policy; it was begun under the administration of Washington, and has continued through every administration since—a policy of developing and administering public law between the nations in the interest of peace.

FROM THE HON. EUGENE HALE
United States Senator from Maine

There will, I think, come an expression of public satisfaction over the negotiation of this treaty, and a natural desire for its ratification, after full discussion, and with possibly some new features of amendment, covering, perhaps, other subjects not now strictly included in the treaty.

FROM THE HON. WILLIAM E. CHANDLER
United States Senator from New Hampshire

No treaty with Great Britain will ever be ratified which will make it possible for a majority of the arbitrators to be European citizens, in spite of any objection on the part of the United States to having this European majority.

FROM JAMES M. B. DWIGHT
A Brother of the President of Yale University

I have sent to Senator John Sherman a strong telegram, urging the ratification of the arbitration treaty. The telegram was signed by President Dwight, of Yale University, and by myself.

FROM W. G. SUMNER
Professor of Social Science, Yale University

Since the treaty has been made and signed, I can only wish success to the experiment. It is a laudable effort on behalf of peace and good will. The thing to do is to support it and try to make it a success. It is far better to look towards peace and to establish presumptions on behalf of peace than to be looking towards war and opening chances of war.

FROM JOSEPH H. BEAL
Lecturer on International Law at Harvard

The great value of the present treaty is that it will lead to similar treaties with other nations. I do not look on arbitration alone to do away entirely with war, but it will be a large factor in arriving at what probably will put an end to war in time—the creation of an international executive power of which the "concert of Europe" and the loose union of the American republics laid down in the Monroe Doctrine are suggestions.

FROM THE RT. REV. HENRY Y. SATTERLEE, D.D.
Bishop of the Diocese of Washington

Here is a force against which no standing army can hold its own, and before which all standing armies will eventually, one by one, melt away.

FROM THE RT. REV. WILLIAM LAWRENCE, D.D.
Bishop of Massachusetts

That the idea of two great nations, which a year ago were almost arming for war with each other, peacefully and reasonably settling

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differences of the deepest moment, should be welcomed by the people of both nations, is a step beyond the dreams of even a generation ago.

We are not optimistic enough to believe that all nations are immediately going to beat their swords into plowshares and their spears into pruning-hooks. We are, however, glad to be able to break forth into songs of joy that this new chord has been added to the harmony of peace on earth, good will toward men.

FROM THE REV. R. HEBER NEWTON, D.D.
Rector of All Souls' Church, New York City

The example of such international arbitration will quickly be followed. One and another of the nations of Europe will seek to enter the alliance formed between England and the United States. It is entirely conceivable that within a decade the silent revolutionizing force of such an example may bring into such a compact enough of the nations of the Old World to prepare the way for the disarmament now owned universally to be a necessity if bankruptcy is to be averted by the nations of Europe.

FROM SAMUEL B. CAPEN
Treasurer of the National Christian Endeavor Society

It would be a National shame to have this treaty fail of ratification.

FROM JOHN CLAFLIN
President of the H. B. Claflin Co., New York

I have telegraphed to Senator Sherman urging prompt and favorable action. I will see some others and make the pressure as strong as possible.

FROM ROBERT TREAT PAINE

I sincerely trust that pressure enough will be brought by the public throughout the whole country, and especially here in the East, upon the Senators to convince them that the country will heartily approve and support prompt action on their part in favor of ratification.

FROM CHARLES R. SKINNER
Superintendent of Public Instruction of the State of New York, and President of the National Educational Association

Believing that I express the sentiments of friends of education through the Union, I urge immediate and favorable action on the Arbitration Treaty.

FROM THE REV. CHARLES L. THOMPSON
Pastor of the Madison Avenue Presbyterian Church, New York City

Your telegram came just before my evening meeting. I therefore secured action by the meeting and telegraphed the action to Mr. Sherman.

FROM JAMES J. HILL
President of the Great Northern Railway, St. Paul, Minn.

I had already wired Senator Davis, and will do all I can to help the matter.

FROM JOHN B. CLARK
Professor of Political Economy in Columbia University

I have sent to Senator Sherman the following: "Organized labor is a unit in desiring Arbitration Treaty, and will be acutely disappointed if ratification is imperiled. So will economic students, and so, we are sure, will the country."

FROM WARNER VAN NORDEN
Treasurer of the Society for Improving the Condition of the Poor, and President of the National Bank of North America

I have just telegraphed Senator Sherman urging the ratification of the Arbitration Treaty. I sincerely trust that immediate action may be had and the great triumph made secure.

FROM GENERAL JAMES GRANT WILSON
President of the American Authors' Guild

I trust there is little doubt as to the ratification of the treaty.

FROM THE REV. LUCIUS H. THAYER
Pastor of the North Church, Portsmouth, N. H.

In my own opinion the signing of this treaty is the high-water mark of civilization.

FROM M. M. BINFORD
President of the Friends' International Christian Endeavor Union

We have drawn up a petition addressed to the Hon. John Sherman. We have secured the signatures of many prominent citizens.

FROM ALFRED H. LOVE
President of the Universal Peace Union

We early requested the forty branch Societies of the Universal Peace Union throughout the United States to write to their Senators urging ratification, believing that promptness and unanimity of ratification would give strength and induce other nations to follow.

FROM THE REV. WASHINGTON GLADDEN, D.D.
Pastor of the First Congregational Church, Columbus, Ohio

I have fully realized, as you do, that this is a critical time. An influential United States Senator writes to me: "I shall support the ratification of the Arbitration Treaty with England, but cannot yet definitely form an opinion whether it will be ratified or not. Certainly the object of the Treaty is a good one, but there are some difficulties in respect to details which may delay, if not defeat, it."

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Proportional Representation

By Professor Ernest Naville

Of the University of Geneva

[Professor Ernest Naville has justly been called "l'homme le plus considérable en Suisse." His title to this distinction of being the most important man in Switzerland lies not only in his remarkable labors in the fields of philosophy, pedagogy, and religion, but also, and with equal emphasis, in his agitation for electoral reform. His article well puts forth his platform. If the system of proportional representation ever becomes legally established in this and other countries, as it is now in a large part of Switzerland, the venerable Genevan professor will be regarded as the apostle of a much-needed reform. Professor Naville's long life—he is an octogenarian—has been a busy one. His professorship at the University of Geneva occupies him most of the year. His summers are spent at his country place on Mont Salève (the mighty rock-wall overhanging the city), where, as he says, "I am only a butter-merchant." Seeing him actively at work in his cozy library, however, in his beautiful home on the hill above the University, one realizes that the "butter-merchant" notion may be a reason for the great productivity of the man in his other than summer employments. He has published about a hundred and fifty books and notable articles. Among his books, the principal are: In religion, "La Vie Éternelle" (Eternal Life), "Le Père Céleste" (The Heavenly Father), "Le Problème du Mal" (The Problem of Evil), and "Le Christ;" each of these has been translated into at least half a dozen different languages; in philosophy his great work is "La Définition de la Philosophie;" and in politics, "La Question Électorale" and "La Réforme Électorale" are known as well as any, though Professor Naville's magazine articles are quite as important. In 1890 the University of Geneva held a jubilee in honor of the fiftieth anniversary of his academic license and of his first scientific production. Addresses were delivered by eminent men, and other countries than Switzerland recognized the event by the bestowal of honorary distinctions.—THE EDITORS.]

AMONG all questions which have to do with electoral systems, one, from its importance, must take precedence; it is that of the principle of representative elections.

Representative elections are those by which citizens of a free State delegate their powers to men chosen by them to study and solve the questions submitted to the legislative chambers. Representative elections are regulated by applying to them the principle of the *majority*. On the contrary, these elections ought to be regulated by the principle of *proportion*. The substitution of this principle for that of the majority constitutes the pre-eminent electoral reform.

The principle of the majority has two different applications: balloting for a single individual and balloting for a list of persons. We see some States, France especially, using two systems alternately. When one of them gives evidence of too great inconvenience, they change for the other; and when the other becomes too burdensome, they return to the first. It is like an invalid in bed, who turns now to the right, now to the left, seeking the comfortable place which he does not find. He does not find it because the evil is the result of a false principle, and it is only in the changing of this principle that an efficacious remedy is found.

As in the case of the principle of the majority, so the principle of proportion may have two applications—*the system of the quotient and the system of the concurrence of the lists*. These two systems—one or the other being preferred according to local circumstances and popular habits—lead to the same result, that of a true representation of the electoral body.

The electoral quotient results from the division of the number of suffrages by the number of seats which are to be filled; it is the basis of proportion. François Arago expressed it thus: "If the number of French electors is 500,000 and the number of representatives to elect, 500, each citizen commanding 1,000 votes ought to be a deputy of France." Prince Bismarck has said the same: "The electoral quotient for the elections of the Empire being 25,000, each group of 25,000 ought to obtain one representative." In the quotient system the voter is placed before the list of the candidates. His vote counts for only one candidate, and each

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candidate who has obtained a quotient is elected. The election has a personal character.

In the system of concurrence of the lists, certain groups of citizens present their lists of candidates. The vote of each elector counts for one list. From each list the number of candidates considered elected is found by dividing the total vote for that list by the electoral quotient.

Such are, in their principal features, the two methods of applying the proportional principle. These two systems are not simple theoretical concepts. Both have been in practice in various countries, and they offer an experimental solid base for the study of the question.

In 1789 Mirabeau, in one of his discourses, had compared the representative assemblies to geographical maps, which ought to represent all the features of a country in proportion, without which the most important would force the less important to disappear. These words, which include the entire programme of electoral reform, have been often recalled, and more especially, in your country, by Mr. Simon Sterne in his book, "Representative Government and Personal Representation."

It was not till towards 1860 that the reform idea had acquired fame through the publication by Mr. Thomas Hare, of London, of "The Election of Representatives, Parliamentary and Municipal," and by the energetic help given by Stuart Mill to the thesis of his compatriot. From that moment the manifestations in favor of proportional representation have not ceased. Reformatory associations were formed first at Geneva, where, in 1864, grave disorders had plainly shown the baleful results of the principle of the majority; then in the rest of Switzerland, in England, in the United States of America, in Belgium, in Austria, in Italy, and in France. Numerous publications drew the attention of the public to the urgency of the reform. These publications now make quite a library. Herr Siegfried, of Königsberg, has prepared a bibliography of the subject. To give an idea of the extent of his work, it will suffice to say that my own very incomplete collection of documents on this reform includes 38 volumes, 418 pamphlets, and 1,225 articles. The last of the volumes to be published, consequently the one which can instruct the best concerning the actual condition of the question, is the work of Professor J. R. Commons, "Proportional Representation." Certain reviews are now published in the interest of our reform, such as "La Représentation Proportionnelle," a monthly paper issued at Brussels, and just entering upon its fifteenth year; the "Bulletin de la Société Suisse pour la Représentation Proportionnelle," a review appearing irregularly (it was begun in 1885 and its eleventh number appeared in July, 189[illegible]); and "The Proportional Representation Review," a quarterly magazine published at Chicago, the first number appearing in September, 1893. We see that there are abundant sources of information. To them I refer those who want to know about the history or about the tentative attempts of the incomplete reform, such as that to compel the representation of a minority (the limited vote), or of several minorities (the cumulative vote). Regarding the system of the concurrence of the lists, which is now in use in several Swiss cantons, information will be found in the last number of our "Bulletin." My aim is to put in a good light the extreme importance of the reform. To that end it suffices to show the disastrous consequences of the principle of the majority, applied to representative elections.

The application of this principle reverses the two bases of public right as it exists in all countries whose constitution rests on a democratic foundation. These two bases are: the vote of all the citizens, and the submission of all to the decisions of the majority. This is seen in direct democracy when there is question of a *plébiscite* (a decree of the nation obtained by an appeal to universal suffrage). All citizens have the right to vote upon state affairs, and when the majority is ascertained, the duty of all is to obey. What is necessary to insure the permanence of these principles with representative rule? It is necessary that all citizens should be represented as far as possible, and that the power of decision should belong to a majority of the representatives. Then, in so far as that depends upon law, the majority of one particular elected body will find itself in accord with the majority of the entire electoral body. But what would take place if by an error (whose

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historic origins are not difficult to discover, and whose thick veil of habit has long hidden its baleful character) the law accords representatives only to electoral majorities? What would happen if we apply to representation the principle that a majority vote shall be decisive? What would happen is as follows: Electoral minorities, deprived of representatives, can unite, in theory, half of the voters, less one, collectively. In practice these minorities attain, and often greatly surpass, a third of the electors. During the entire session of a legislature the members of these minorities have no influence on the affairs of state; they are really reduced to the condition of subjects. The laws to which they owe obedience, the taxes which they have to pay, are voted without any participation on their part. And what does the elected body represent, which decides matters?

In theory, if the elected body represents only the largest of several minorities, a decision reached by a majority vote of one represents little more than a fourth. From this it results that an elected council can impose its will upon nearly three-fourths of the voters. Not to give the right to representation, except to electoral majorities, is legally to leave the right of decision with the representatives of a minority which may be a feeble one. Hence the two bases of public law are found to be absolutely overturned.

All this is mathematically certain. Is it pure theory? No, indeed. Events which have taken place in Switzerland are fertile in instruction on this point. In this country the decisions of elected bodies may be submitted to the popular vote by the referendum. Now, the cases when, either in the cantons or in the Confederation, the laws voted by the councils are refused by the people are many; it has even happened more than once that the mathematical theory has been absolutely realized; the number of negative votes having reached three-quarters of the number of voters.

This evidence of disaccord between the elected councils and the electors, which the referendum has shown, is felt more or less keenly in all representative States. It has often been said that the demand for proportional representation was the result of philosophical speculations without relation to practical affairs. It is an error. The history of this reformatory movement establishes the fact that the demand for it has always been produced, and is still, by a keen sense of the evils which result from the actual system of elections.

From the specially political point of view, the greatest of these evils is the separation which takes place between the legal and the true country. The result of this separation is, first, the fact that the law leaves without representation considerable masses of voters. Then, again, in most countries there is just solicitude shown at the large number of abstentions from voting. Doubtless some of these are explained by the indifference of a certain number of citizens, but they result also, in great measure, from the nature of the law. When, during many years, groups of citizens present themselves at the polls without ever obtaining representation, they become discouraged and leave off coming to deposit in the urn a ballot which they know to be only a piece of paper without value. On the contrary, among the members of a party certain of victory, there are those who do not disturb themselves to go to the polls, knowing that their vote is not needed. Hence, some citizens do not vote, because they know that their votes would be useless; others because their votes would be superfluous. When proportional representation is established, when every group of citizens shall be assured of obtaining its just part in the legislative body, the polling-place will be much more frequented, and it may not be necessary to establish the obligatory vote.

We do not have to reflect much to comprehend the dangers which result from separating the legal and the true countries. Under actual conditions this separation is attaining alarming proportions. The Reformatory Association of Paris published in 1888 an important volume entitled "La Représentation Proportionnelle: Études de Législation et de Statistiques Comparées" (Proportional Representation: A Comparative Study of Legislation and Statistics). Here is found the mathematical proof that, in the 1881 elections for the French Chamber of Deputies, carried out by balloting for the individual, the Chamber's total represented only 45 per cent. of

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the registered electors, and that, in the elections of 1885, carried out by balloting by lists, the Chamber's total represented only 43 per cent. of the registered electors. Men are beginning to make calculations of the same nature in other countries, and are showing the false character of present representation.

It would be easy to demonstrate many other baleful consequences from a political point of view of the principle of electoral majorities, but I want to reserve a little place to treat briefly another side of the question—the moral side.

Political contests are inevitable. They will last as long as the citizens of a State are not all in accord regarding the progress which ought to be given to public affairs. In the vote of a *plébiscite* and in a parliamentary debate two parties will always become formed, of which one will be victor and the other must submit: a decision is needed, and the law of the majority triumphs. But in choosing the representatives there is also necessary distributive justice. The result is the artificial one of a bad law. This law periodically inoculates the body politic with a factitious excitement. The election is a combat: one must win; one must annihilate. Hence, when an election is approaching, men occupy themselves less with eulogizing their candidates than with directing against the enemy arms of slander and calumny. They cultivate all the germs of dissent. Out of a plow-furrow they make a castle moat, and should they encounter a moat they try to deepen it into an abyss. It is then that great wounds are seen in the social body, then that justice and charity suffer hard things.

The establishment of proportional representation will not dry up the source of the ills of society. This source is much profounder than political organization. But the establishment of proportional representation will restore the principles of public right, reversed by actual electoral systems, and will extirpate from political soil the bitter root of purely factitious battles created by the law's error. It is enough to recommend this cause to the attention and to the active interest of all men of good will.

The Theology of an Evolutionist

V.—The Place of Christ in Evolution

By Lyman Abbott

I RECEIVED not long since a letter from a stranger, containing this significant sentence:

"Forty years ago, while a student at the University of Munich, one of our professors, Baron Justus von Liebig, told us, a small circle of students taking extra lectures in toxicology, in a pause when an animated controversy about the bottom cause of life sprung up: . . . 'Gentlemen, if the universe and our planet ever came to be governed by a wisdom, science, and penetration on a plan no higher than we mortals are capable of understanding and mastering, then I would most fervently wish to be out of it and in a safer place.'"

With that sentence I heartily concur. If I could conceive it possible that this universe were governed by a wisdom no greater than I am able to comprehend, I should not be able to believe in a God of infinite wisdom, for finite wisdom cannot comprehend infinite wisdom. It is no part of my desire, still less of my purpose, to furnish in this course of articles a system of scientific or philosophical knowledge which shall explain the mysteries of the universe. It is no part of the desire of evolutionists to furnish such an explanation. Indeed, it would be difficult to find anywhere in literature a nobler statement of the profound mystery of life than is to be found in the writings of Darwin, Huxley, and Herbert Spencer. The very word agnostic, which has been applied by these gentlemen to themselves, and which was, indeed, first employed by Huxley himself, is an indication of their frank recognition that the universe cannot be comprehended by finite man.

The creed of the evolutionist is all embodied in the statement that life is a growth; but growth is itself a mystery; and the statement that the universe itself is full of mysteries is not diminished by the statement that the universe is a sys-

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tem of growth. The statement that creation is a growth does not explain creation; it simply describes it. No man can tell why, if we put two seeds side by side in the same soil, furnish them the same food, give them the same water, let the same sunshine fall upon them, out of one seed grows an oak, and out of the other seed grows a peach-tree. Growth is a mystery. The statement that inspiration and revelation are growths does not explain these processes; it simply classifies them. Inspiration is an effect of one mind on another mind, and in theology the effect of the divine mind on the human mind. But how is it that mind operates on mind? that one speaker charms an audience, and another antagonizes it? that we are inspired by one author, and not inspired by another? Who can tell? The mystery of the influence of mind on mind remains, although one may believe, as an evolutionist does, first, that inspiration—that is, the effect of a higher mind on the lower—is the secret of all mental and spiritual growth, and, in the second place, that the effect of inspiration is never perfect and complete knowledge at the outset, but growth of mind and growth of spirit into constantly enlarging life and enlarging knowledge.

In this article it is no part of my ambition, nor even of my desire, to explain the mystery of the character of Jesus Christ. Every man is in some sense a mystery to other men, and the greater the man the greater the mystery. Who comprehends Daniel Webster? or William Shakespeare? or Plato? We do not understand genius. How much less may we be expected to understand Him who, on any estimate of His being, must be accounted the greatest moral and spiritual genius the world has ever seen? I do not, therefore, propose to offer a psychology of Jesus Christ, to measure him, to belittle him with definitions. I only endeavor to point out the place which he occupies in life according to the theory of a Christian evolutionist; what his relation is to what went before, and to what comes after, in the growth of the universe.

"In the beginning," says John, "was the Word, and the Word was with God, and the Word was God." What does that mean? What is a word? It is a manifestation of the soul. A friend is sitting at your side in absent-minded meditation; you cannot imagine what is passing through his mind. Presently he wakes out of that absent-mindedness, he turns to you, looks you in the face, speaks to you, and in that speech reveals to you what is going on within, which was before hidden. The word is the manifestation of the invisible spirit. Now, the declaration of John is that God was always a Word. He never was in absent-minded meditation. From eternity he has been speaking; he has always been manifesting himself. He did not six thousand years ago resolve to manifest himself in nature and so begin a creation. He has always been manifesting himself in creation, and all the works of nature are the revelation and the disclosure of the infinite and eternal energy which is behind them, working out an intellectual process in and through them. As the picture is the interpretation of the artist, as the book is the interpretation of the author, as the speech is the interpretation of the orator, so the universe is the interpretation of the universal Spirit, who is speaking through every singing bird, every blossoming flower, every earthquake, every storm and tempest, everything beautiful, everything awful, everything terrible, everything sublime. He speaks in his world.

And he speaks through men; through men who have heard in his voice what other men did not hear, and have felt in his presence what other men did not feel. He spoke in past ages to prophetic men, not only in the Hebrew nation, but in many nations, inspiring men to a diviner life, leading them on and up to larger living. But pre-eminently he spoke to the Hebrew nation, because that Hebrew nation was pre-eminently ready to receive him. Why some soils are fertile and others are not, who can tell? Why some minds are fertile and others are not, who can tell? Why some nations are fertile and others are not, who can tell? This is a part of the mystery of life. But in this nation there arose prophets, and to these prophets this ever-speaking God spoke, and to them he manifested himself, and the Bible is the gathered utterances of the inspired thinkers of an inspired race. The Bible is not what it is some-

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times called—the Word of God. It is never so called in the Bible. The Word of God includes all the languages in which God has ever spoken—to all races, in all ages, under all circumstances. The Bible is one of his many words, spoken through prophets. Jesus Christ is "the Word become flesh"—that is, it is the manifestation of God in a human life and character. He who has from eternity been a self-revealing God, spake in the world's history first in works, then through the prophetic utterances of men who could better hear and understand than could the great majority of mankind, and at last, when the fullness of time came, he spoke by coming into one human life and filling it full of himself.

Imagine for one moment that God desires to reveal himself to the human race; how can he make that revelation except in the terms of a human experience? This is what he has done. He who, in olden time, spoke through prophets; he who, from the beginning, was the Word, when the race was ready, in the spiritual process of its development, for that later disclosure, entered into one human life and filled it full of himself, that by looking at that life we might comprehend what the life of God is in the world. This is what the author of the Epistle to the Hebrews declares: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the world." First in fragments, in partial utterances, in broken speech revealing little parts of himself which men could begin to comprehend, in single letters which men must learn—for they must understand the alphabet before they could understand the grammar of divinity; later he comes and fills one man with himself and makes that One stand out in human life as the revelation and disclosure of himself. This is what John says: "That which we have seen with our eyes, that which we beheld, that which our hands handled concerning the word of life, . . . declare we unto you." As the artist transcends all his pictures, as the orator transcends all his speeches, so God transcends all manifestations of God. It is that concerning the Word which the beloved disciple has seen, and that only, which he can declare to others. This is the meaning of the heavenly voice: "This is my beloved Son." He is the Son of God, because all his life is brooded by, begotten of, proceeds from the Father. Some of our life does and some does not. We walk in the world like Siamese twins, joined together, now speaking the life of God, and now speaking the life of the world. We are seventh of Romans—flesh and spirit in combat with each other; sons of the earth and sons of God strangely commingled. He was the only begotten Son of God, because *all* his life flowed from the divine fountain and the divine source. This is the meaning of such declarations as that of Paul: "In him dwelleth all the fullness of the Godhead bodily." He was One into whom the holy affluence of the divine nature was poured, that he might set it forth to men. This is the meaning of Paul's other declaration: "God was in Christ." Jesus Christ was the tabernacle in whom the self-revealing God dwelt, and through whom he revealed himself. In short, Jesus Christ was God manifest in the flesh—that is, such a manifestation of God as was possible in a human life, a manifestation of what Dr. van Dyke has well called "the human life of God."

Jesus Christ did not manifest all the qualities of God. There is greater manifestation of power in the earthquake and the tornado than was manifested in the stilling of the tempest; greater mechanical skill manifested in the flower than in anything that Christ wrought; greater affluence of beneficence in every annual harvest than in the feeding of five thousand. But the love, the patience, the fidelity, the truth, the long suffering, the heart of the Infinite and Eternal Energy, comes to its fruition and its manifestation in this one incomparable life—God manifesting himself in a human life and in human relations. Jesus Christ is the image of God—God brought within the horizon of humanity, God made small that we may see him; adumbrated, says Mr. Beecher, that we may look at him; taking little steps by our side, says Dr. Parkhurst, that we may walk with him. God is always manifesting himself, and he is manifesting himself by successive

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manifestations: first in nature; then in the prophets; then in an inspired race; last of all, in one man whom he fills full of himself.

Does this divinity in Christ differ in kind, or only in degree, from the divinity in men? There are differences in degree so great that they become equivalent to a difference in kind; but, with this qualification, I answer unreservedly, the difference is in degree and not in kind. There are not two kinds of divinity, and cannot be. The divinity in man is not different in kind from the divinity in Christ, because it is not different in kind from the divinity in God. If it is, then there are two kinds of divinity; and two kinds of divinity means two kinds of divinities: that is polytheism. Patience is divine, hope is divine, purity is divine, righteousness is divine, love is divine. There are not two kinds of patience, hope, purity, righteousness, love—one of which is divine, the other human. What is the meaning of Paul's teaching but this: that we are to have the patience of Christ; that we are to have the righteousness of God; that we are to be pure even as he is pure; that the divine qualities in us are to be transcripts, reflections, repetitions of the divine qualities in the Everlasting Father. This is what Paul means when he says that our righteousness is *of* God; that is, it is God's own righteousness reproduced in us; any other is a false righteousness, is indeed no righteousness at all.. Our divinity is the same in kind as Christ's divinity, because it is the same in kind as God's divinity, because there are not, and cannot be, two kinds of divinity. If we believe this, if we believe that evolution is simply God's method of manifesting himself, then we need not be afraid to say that Jesus Christ is the supreme product of evolution in human history, for this simply means that Jesus Christ is the supreme manifestation which history affords of the divine.

Does, then, evolution end in the manger or at the cross? No. For Jesus Christ did not come into the world merely to be a spectacle, merely to show us who and what God is, and then depart and leave us where we were before. "I am the door," he says. A door is to push open and go through. He is the door: through him God enters into humanity. He is the door: through him humanity enters into God. He has come into the world in order that we, coming to some knowledge and apprehension of the divine nature, coming to understand what divine justice, divine truth, divine life, divine purity, divine love, are, may the better enter into that life and be ourselves filled with all the fullness of God. There is not, I think, one epithet applied to Jesus Christ in the New Testament which, in a modified form, is not also applied to the disciples of Christ. He is the light of the world; and we are to be lights in the world. He is the image of God; and we are made in God's image, and have despoiled ourselves of that image. He is the brightness of God's glory; and we are ourselves to show forth the glory of God. He is King of kings; and we are kings. He is the great High Priest; and we are priests. He is the only begotten Son of God; and we are sons of God. He is filled with all the fullness of the Godhead bodily; and we are inspired to pray that we, too, may be filled with all the fullness of God. And the consummation of evolution, the consummation of redemption—the one term is scientific, the other theological, but the process is the same—the consummation of this long process of divine manifestation, which began in the day when the morning stars sang together, will not be until what Christ was the whole human race becomes, until the incarnation so spreads out from the one man of Nazareth that it fills the whole human race, and all humanity becomes an incarnation of the divine, the infinite and all-loving Spirit. What Jesus was, humanity is becoming.

I can no longer, then, as some of my correspondents seem to do, think of the incarnation as a divine intervention in an otherwise undivine life, beginning eighteen centuries ago, lasting thirty-three years, and then ceasing, any more than I can think of creation as the production of matter, force, and law six thousand years ago, which have since been left to work out their own results with occasional interruptions by the Almighty Creator. All life is God; all force is God. If we could conceive that God should cease to live, the universe would be a corpse. No bird would sing, no fish would swim, no apple would fall nor wind blow, no planet

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would move in its appointed orbit, no man or woman would speak or think or breathe. The universe would be dead, for God is its life; the world would become one vast cemetery, for God is our life. Evolution is not the operation of forces which God once let loose and still controls. The evolutionist does not believe that God created protoplasm and left protoplasm to create everything else. Evolution is God's way of doing things. Force is nothing but God's will; law is nothing but God's habit. It is literally true that in Him we live and move and have our being; so literally true that if we ceased to be in Him we could neither live, nor move, nor have any being. All is of God except our sin, which is separation from Him, the end of which is death. All goodness, truth, purity, valor, honor, righteousness, all patriotism, all martyrdoms, all patient burden-bearing, all conjugal love, all parental love, all child love, all friendships and fellowships, all that is noble, true, and good, have their inspiration in Him, and are manifestations of Him. All growth in goodness, as all growth in the material universe, has its secret in His imparted life. And Jesus Christ is the supreme manifestation of God in past history, and the source and inspiration of all that is best in subsequent manifestations of God in Christian history.

To sum all up in a few words: God is revealing himself to humanity. He is a Word, always speaking. He speaks through his works; all nature interprets him to us. He speaks through his prophets; all men who have felt the inspiration of his presence interpret him to us. He speaks in the one incomparable life, lived for three short years in the little province of Palestine that we might see how God would live on the earth and does live in the universe, that is, might know the heart of God. What Jesus Christ was in those three short years, that is the Eternal. When we stand at the grave that covers the loved form of one dear to us, we may know that He shares in our tears, as Jesus Christ shared in the tears of Mary and Martha at the grave of Lazarus. When we have sinned and are bearing the shame of our sin in our anguish-stricken hearts, we may know that He feels toward us as Christ felt toward the blushing woman to whom he said, "Go in peace, and sin no more." When we come into our church service, and then go from it to the street to oppress the poor, covering our iniquity by our garments of piety, and deflect our own consciences from condemnation by our prayers and our hymns, we may see the divine finger of His scorn pointed at us and hear the thunder of His tones, "Scribes and Pharisees! hypocrites! who devour widows' houses, and for a pretense make long prayers." And all this is that He may make that other and supreme revelation of Himself in our own consciences; that He may enter into the temple of our own hearts; that He may sit at our fireside; that He may talk with us as a friend talks with a friend, face to face; that we may know Him as one knows an intimate companion; that He may be to us "closer than breathing, nearer than hands and feet;" that He may come to be "not so far as even to be near;" that He may be one with us and we one with him, as Christ was one with the Father. And this revelation of Himself which God has been carrying on from the beginning of creation down to the present time will not be consummated until He has reared out of these sons of clay children of God, like to the Christ, not only in the walk and the outer life and circumstance, but in this, that God is in them and they in God, in one sweet, sacred, perfect fellowship.

Archbishop Benson's Stories

The late Archbishop of Canterbury had many good stories to tell. Two are recalled by his private secretary, Mandeville B. Phillips, in some "Personal Reminiscences" which he contributes to the London "Sunday Magazine." One concerned Archbishop Tait's coachman, who was a very original character. One day a clergyman who called at the palace asked him whether he had still as much to do as ever. The answer was sublime. "There's always a goodish bit doing, sir, but it's been a trifle easier since we took young Mr. Parry into the business!" The Right Rev. Edward Parry had recently been appointed Bishop Suffragan of Dover.

Another of the Archbishop's stories, also of a coachman, will be new to many. A gentleman living in the neighborhood of Addington, finding that the stablemen were not in the habit of attending church, spoke to his coachman about it. "They ought to go," he said. "That's just what I say myself," was the rejoinder. "I says to them—look at me, I go, and what harm does it do me?"

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Experiences of a Woman Canvasser

By Olga Stanley

IT was the sight of a poor, lonely little cent tucked away in the corner of my purse, with no companion to share its snug quarters (not silver ones) but a pocket-piece of foreign extraction, that induced me to lay aside all feelings of repugnance towards the work and become a lady canvasser. This decision was also based upon an offer to handle a really beautiful and artistic book published as a subscription work at a figure calculated to bring it within the reach of any one who really wanted it.

When I started on my mission, the sky was overcast, the streets damp from the night's rain and the morning fog, and certainly my spirits were also dampened by these depressing atmospheric conditions. It was also a great inconvenience, for it necessitated holding my gown up on both sides, at the same time managing my umbrella and the package containing the sample of my wares, so to speak.

Whatever experiences might fall to my lot, I determined not to forego my right to the title of "lady," which had been handed down to me through generations, from a Duke on one side of the family tree and a Marquis on the other, and which I felt I still could claim in spite of the undeserved opprobrium which in some people's minds attaches itself to the very name of "book agent."

As the first step towards the accomplishment of this preliminary aim, I donned most thoroughly appropriate and ladylike attire, my hat being "up to date" and apparently new, though really renovated after the previous year's wear, and again put into active service. My coat was "smart," and fitted perfectly over a tailor-made gown lined with silk (relic of former grandeur), and recently treated to a rejuvenating process, like the hat, showing not a sign of frayed-out edges—hence my care in protecting it from muddy streets and sidewalks. Shoes, gloves, and umbrella were equally irreproachable in style; and it was evident that if success depended at all upon appearances, no elements were lacking.

I am naturally a strong and self-reliant woman, but it must be confessed that on the morning in question there was a most peculiar but not altogether unaccountable sensation in the region of my knees, and a feeling farther up on my left side which strongly suggested heart-failure!

My field lay in an unfamiliar locality, and, after walking some distance, I turned into a street lined with handsome residences, and, selecting one which from its general air of elegance promised well for the end I had in view, outwardly, boldly, but with inward quaking, I mounted the steps and rang the bell. The door was opened almost immediately by a neat maid in dainty cap and apron, and a hasty glance around the interior justified my estimate of the house, the same being further enforced by the sounds of a conversation over the telephone.

"Ah," said I, mentally, "here are people able and willing to surround themselves with luxuries, and of sufficient cultivation to enjoy the possession of a good book."

Aloud, meanwhile, I stated my business to the maid, whose face expressed a really well-bred surprise at my errand, her evident impression having been that I was on social purposes intent, which, in fact, was what I hoped the neighbors would think, if any watched my ascent of the steps.

As soon as the bell sounded for Central to cut off the connection, my hostess appeared on the stairs, received me most graciously, showed deep interest in the work, expressed her thorough appreciation of its merits, said she would really like to possess it, but—and then I learned that I, too, was a direct victim of the recent political situation. She had been cautioned by her husband not to spend a dollar that was not absolutely necessary until after the election, as he "could not tell on what platform he was standing, or how his affairs might turn." Of course I knew I must accept this as final, and after chatting affably together for a few moments, I left, thanking her for her courtesy, and feeling, though somewhat disappointed, not in the least chagrined, having met with polite consideration.

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A succession of calls resulted in no subscribers, but plenty of enlivening incidents.

Doctors had already contracted for necessary medical works, and could not afford more; or, as one of the fraternity assured me, he did not want the book for either reference or recreation, as all the entertainment he desired was contained in his medical journals.

"But," said I, "don't you want a change after dealing with people's ills all day?"

"Oh, no! almost any doctor will tell you he would rather read a medical journal than anything else."

Silenced but unconvinced, I concluded there was no accounting for tastes.

Writers were too busy making books themselves to care for those written by others, and one well-known author dismissed the subject through a servant's medium, without allowing me a glimpse of his illustrious self, by saying he could have no possible use for the work.

Some people were out; some were in, but evidently "not at home;" some too poor to subscribe, although their distress at not being able to gratify their longing to possess a copy was not overwhelming! Some were too rich to be bothered with subscription terms—would rather pay at once when the work was complete. Some wanted it and would subscribe later—but of what avail is a promise of that kind as the result of an agent's efforts?

Public libraries generally declined to subscribe, as it was against their rules to contract for a work until complete, although two institutions the following day or two sent in their orders as a result of the first day's efforts.

Two bits of advice may be apropos in this connection. First, to the agent.

Don't be discouraged by a day of no apparent success; several orders may result from those efforts later on; as one remarked, "In this work there are wheels within wheels," and a circumstance like the following will give strength to the faint-hearted:

It was after a most fatiguing and disheartening day's work that I had on my list as my last call the name of a dear old judge who was known as a book-lover and book-buyer, and when I walked in, there he sat with both feet on his desk; but he removed them at once, and in about a dozen words the transaction was concluded and he had signed for an order in an expensive binding, which yielded a good return for the day's work—but in what breathless suspense I awaited his decision, and how faint I felt for a moment when I saw the signature (a thing of beauty and a joy forever to my eyes at that moment), he could never guess from my outwardly calm demeanor; but shall I ever forget it? for I was inexperienced, and had not learned not to be exalted or cast down by each day's failures or successes.

Now to the buyer: If you want it, take it, and be glad it was brought to your attention, and look upon it as a business deal; if you do not want it, don't express your regret at your inability to "help the agent." Of course, every order represents so much gain to us, but we are doing a legitimate business, and don't ask for assistance any more than the tradesman who solicits orders for things to satisfy your physical cravings, while we strive to supply you with mental food.

One man on whom I called, I knew to be a pawnbroker, but as his home was attractive and well-appointed, and he had two bright young children growing up, I thought my book might appeal to him for his library. His excuse for not subscribing was unique.

"Oh, no, you cannot interest me in it. I'll get it through my business."

Feigning not to understand his meaning, I said: "Ah! but this book is not sold to the trade at all." You see, I was bent upon forcing him to explain how he would get it.

"Well, I am in the *loan* business, and I'll get it in five or six months—I always do; I have all the best works that way."

"Well! well!" I thought, "that is a new way of looking at it, and a sad commentary on an apparently thriving community," and I sighed for the probable fate of some of my books.

Perhaps one of the funniest incidents in my experience was when, after ringing a door-bell, it was answered quite promptly by a little, withered-up woman, who, through a narrow aperture, literally shot at me, without any preface, the surprising salutation:

"I'm one of them."

"What?" I gasped, not catching her meaning at once.

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"I'm one of them, an agent myself, so I guess I don't want—"

"Oh, yes!—good-morning," I blurted out before she had finished her sentence, and walked down the steps trying to collect the crushed atoms of a previously very dignified personality.

Was it only a fellow-feeling which caused her to recognize the nature of my errand at once, or was it?—No, I could not believe it was evident from my general air, but many a laugh have I enjoyed since at the thought of her unerring aim.

One should always avoid a set formula in describing the beauties of a book or any other commodity, or one may be found in the predicament of the man at the World's Fair who was demonstrating the attractions of a certain article, and when asked to repeat a foregoing statement, stopped, evidently bewildered, hesitated, and then said, "Excuse me, but I will have to begin over again."

Just before turning homeward on that memorable first day, an institute, bearing one of our own family names, loomed up before me, and seemed to afford a shelter if all else failed, for it declared itself to be a home for "Respectable, Aged, Indigent Females." Could anything have been more appropriate, and probably founded by some ancestor of mine? I knew I was respectable, I surely felt aged after my fatiguing experiences, and the condition of my finances declared me to be temporarily, at least, an indigent female, therefore perfectly eligible for admission! However, before applying I decided to make a few more struggles to gain fortune first, then fame, if possible, as my aspirations for future greatness lay, not in canvassing, but in writing books for other people to sell, and still others to read; but while so employed one must live, and creature comforts require cash to supply them, and literary success does not always mean financial success—*vide* Ruskin.

Incidents might be multiplied *ad infinitum*, but there has been enough said to give an idea to the uninitiated of the disappointments, also the rewards, of the work of a canvasser, and some of the methods employed; while those who have endured like experiences will feel a sympathetic interest in reading this account, as many things will appear to them between the lines. Perhaps it is best to close it with my final dismissal on the day in question, when a slovenly maid who opened the door of a really nice-looking house announced immediately, "No, she *don't* want *it* at all;" and ushered me out of the house with scant courtesy. "What an invaluable maid to know so thoroughly all the tastes and desires of her mistress without consulting her," I exclaimed inwardly, as I left. She had not generalized in the least; she had not intimated that people of my calling were unwelcome visitors; she had simply asserted that her mistress did not want *it*, without being given an opportunity to see what *it* might be.

Adam

By Lizette W. Reese

THE postmaster stretched a greasy hand across his grocer's counter and held out a letter to the tall and middle-aged woman standing there.

"Miss—Adelaide—Spring. Something for you, I guess."

"Oh, thank you," she said, indifferently.

She slipped the letter into her basket and walked out of the store. One glance had told her the writer. Her lilac calico gown, laid away for years in a garret trunk, was dimly reminiscent of him. He had been in her mind a good deal the past week.

The pike curved upward to the mountains, a dusty, warm-colored line, with here a house, there an orchard or some pasture-land, beside it. It had rained the night before, and the sudden little winds that beat down it were thick with the late August odors, that of withering grass or the last of the apples. Puffs of this red dust followed the tall woman up the road.

She carried her head high as she walked. Her stately name seemed to suit her. Under her thoughts and over and through them ran that one of her letter.

"Adelaide! Adelaide!"

She turned.

Jane Roseborough held her skirts well up out of the dust as she came. Her

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round, good-natured face shone like a full moon from under her starched sunbonnet.

"I've just been down to the drug-store after some liniment," she stopped to say. "I wonder what makes you walk so fast, Adelaide? You only had a minute ahead of me."

"I didn't know you were following."

"You ain't as fat as I am, Adelaide, or you'd realize how I feel. Well, let's go on."

"I guess the worst of the hot spell's over." said Adelaide, a minute later.

"I hope so, anyway." Jane was staring wide-eyed at her neighbor. "How old-timey you look, Adelaide! I believe you had a dress like that when he first come to see you."

"Who?" asked Adelaide, unflinchingly.

"Adam."

They toiled along, one heaving and crimson, the other erect and high-headed. A loaded hay-wagon, moving ponderously in the opposite direction, went by them. It seemed to Adelaide that the farmer's boy, perched on top, looked at her curiously.

"He's been talking a good deal about you to-day, Adelaide."

"Who?"

"Adam."

The tall woman's face was like stone.

"He just came back last night. I tell you I was mighty glad to see him. Eighteen year is a long time to do without seeing your only brother."

Adelaide kept dumb.

"His wife's dead, and his children's dead, and he's come back here to stay—that is—that is—" She ended vaguely.

"Jane Roseborough!"

"Well, Adelaide?"

"You needn't be afraid to say anything to hurt. You can talk all you want to."

There was a moment's silence.

"Adelaide!"

"Well?"

"What was it that made you and Adam fall out?"

The only sound in the road was that of their muffled feet going along through the dust. Farther down the hay-wagon still lumbered. Adelaide measured out her words when she spoke; there was a snap to them.

"I've never told anybody yet, and I never expect to."

"I didn't think you would," said Jane, shrilly, "but I thought I'd ask, anyhow. Do you see this?" holding up the package in her hand; "it's liniment. Do you know what he's gone and done to himself?"

"No."

"He was fixing up my grape-vine for me this morning, and he slipped and fell, and hurt his back. The doctor says he'll have to keep quiet for a week. Adam always was unlucky about some things. When he was a baby he didn't do anything but bump his head, and when he got older he stumped his toe. They used to call him Stumping Adam."

They were coming to a small frame house set well back from the road. Two rows of box, each bush as tall as a man, led up to the front door.

"How's Ellen?" persisted Jane.

'She's gone down to Haversham."

"John Emmet sticks as close as ever, don't he? You'll miss her when she goes."

"She ain't married yet."

They had reached the gate. Jane stopped irresolute. "You might let bygones be bygones," she blurted out. "You might send him a word or two, Adelaide. He hasn't forgotten *you*."

"It's no use going on like that, Jane Roseborough."

"I know it ain't. Well, good-by."

"Good-by," said Adelaide.

She lifted the latch, and passed austerely along between the tall rows of box.

"Miss Adelaide! Miss Adelaide!"

"Oh, dear!" she said.

Back of the little house stretched a fat vegetable garden, and over the fence that divided it from the green, alley-like lane beyond, hung the owner of the voice, young, stalwart, white-shirted.

"Heard anything from Ellen lately, Miss Adelaide?"

"Not a word." She put down her basket and faced him judicially.

"What's the matter between you and Ellen, John Emmet?"

He groaned.

"Who began it?"

"Ellen. She saw me stopping down the pike one afternoon last week to talk to one of the Bean girls. I only asked

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her how her mother was, and I couldn't run right off when she began to tell me all about the old lady's rheumatism. I just stuck it out, though by the time she was through I felt myself all wrapped up in red flannel, with a hot iron dragging at each foot. And Ellen got jealous and wouldn't listen to anything I said, and the next day she was down in Haversham. Miss Adelaide, she's been there a week, and I haven't heard a word since."

"That's like Ellen."

"I love the very ground she walks on," he cried, vehemently.

She looked at him kindly. "I guess it'll all come right."

He swung himself off down the lane She watched him with a new and yet strangely familiar pang at her heart. It seemed to her as if she were listening to some old story told again.

In the house she remembered her letter. She read it seated on the edge of a chair in her solemn little parlor.

Adelaide:

I'm coming back to Green Meadow just to see you. ADAM.

Her face hardened, grew soft, and hardened again. At last she cried out, "But he got married, he got married!" and flung the letter from her.

Over the mantel in a cheap gilt frame hung the photograph of a young girl. Her face was dimly like Adelaide's.

She rose and crossed over to it, and shook her finger in the soft and smiling eyes.

"Is that the reason you went off to Haversham?" she began, sharply. "It was 'Aunt Adelaide' this, and 'Aunt Adelaide' that, until I said yes. You ought to have said, 'I'm going away and make a fool of myself.' It's in your blood, Ellen Spring. It was in your father's blood, and in his father's before him, and way back as long as there was any Springs. We're all alike. I wouldn't make up with Adam Roseborough, and you won't make up with John Emmet, and you'll be sorry for it all the rest of your life." Her voice had shaken as she drew towards the end; her last words were almost a wail.

She picked up the letter again and held it out full in the face of the mysterious likeness.

"And look at this, Ellen Spring! But I can't make up my mind to answer it. I'm soft one minute and hard the next. *He* got married and I stayed single. Seems to me I can't get over his taking a wife. I can't! I can't!"

She plucked at the waist of the gown she wore.

"Ellen Spring, did you ever see this lilac calico before? I pulled it out of the trunk this morning, where it's been folded up 'most twenty year. I knew he was coming, and I wanted something to put me in mind of him. He always liked this lilac so. That's what you'll come to, Ellen Spring. You'll hunger and thirst and find nothing to satisfy you but a rag of old ribbon or an old pile of letters or something else. Some other woman'll get your happiness, and you'll sit and look on and make out you don't care."

Her voice was stern and appealing and passionate and sad by turns. It came back in tinkling echoes across the empty room. It seemed to her as if the house were full of ghosts.

Then she said suddenly: "I'm going right up now and take it off."

She climbed the steps to the garret with the letter still in her hand. The blackened door creaked; she found herself for the second time that day in the dim place antique with the scent of herbs. The trunk out of which she had taken the gown a few hours before stood under the sloping eaves; she crawled towards it on her hands and knees, and dragged it out to the middle of the floor. Then she began mechanically to unfasten her dress, and little by little, as she did so, there grew out of the half-light in the room the figure of another woman, younger than herself by some eighteen years, who watched her with sad and reproaching eyes. Herself, in truth, in the likeness of her youth, the youth she had flung from her with a stubborn hand.

She opened the trunk; an odor of camphor struck across that of the herbs. Here lay her wedding things, in careful and separate folds, beribboned and beruffled, yellowing with age. She ran her finger along the topmost garment; it was trimmed with rows of some delicate, hand-knit lace, and she remembered having walked two miles in the sun to beg for the pattern. Below this showed a loos-

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ened breadth of something fine and dove-colored. It was the dress in which she had expected to marry Adam Roseborough. She gave it a long look; then smoothed the lilac calico into decent creases, and laid it down in a heap on the rest, and the letter last of all. She felt as if she had just finished making a shroud.

Late that afternoon her niece came home.

"I thought you were going to stay another week," said Adelaide.

"I got tired of it," said the girl. She dragged out a chair and sat down on it. "You needn't get me any supper. I'm not hungry."

Her aunt stopped in her passage across the kitchen.

"John Emmet was 'round here to-day, and he told me all about it. He's most crazy for you to make up, Ellen."

"I feel 's if I'd rather die than do it."

Adelaide Spring set her dishes down again on the table, and looked curiously at her.

"I'm going to tell you something," she began. "I guess you've heard about Adam Roseborough? And that once he and I were going to be married, and then we had a quarrel, and we never made up, and he went away and got another wife? Everybody in the village knows that story. Well, he's back here again at his sister Jane's. He's come back just to see me. I got a letter from him this morning, and he told me so. But it's too late, Ellen Spring."

"Well?" said the girl.

"But don't you go and make a fool of yourself like me. I'm too old to change, but you're young, and you can; you *must*."

"What was it about?" asked Ellen.

"He thought I talked too much to the minister. We had just got him, and he was handsome and had a tongue. And I said I would, and Adam said I mustn't, and there it all ended. Adam begged and begged, but I held out, and so he stopped begging and went away."

The young face stared up into the middle-aged one.

"I look at you, Aunt Adelaide, and it seems as if I were looking at myself, only older."

"And I look at you," said Adelaide, "and it seems as if you were me, only younger."

The rattle of china sounded again. Adelaide's heels made clicking noises over the bare kitchen floor.

"You go up to bed, Ellen," she said, suddenly; "you're as pale as a ghost. I'll bring you a bowl of hot tea."

It grew late; the light faded. From one of her windows she could see the Roseborough chimneys, showing very black and plain against a sky that was all pale rose and emerald.

From the stove came a pleasant bubbling and boiling, and the room was full of a homely odor. It was time to take Ellen her tea.

The girl drank the steaming liquid down at one gulp.

"Aunt Adelaide!"

"Well?"

"I've been lying here and thinking about what you told me."

"Well?"

"If you make up with Mr. Roseborough, I'll make up with John Emmet."

Adelaide turned on her in a sudden passion.

"I don't see why you should try to make me do *that*, Ellen."

"I'll do just what you do," said Ellen.

She had been sitting up; she lay down again.

"Suppose somebody that said he cared all the world for you went off, and forgot, and got married?" asked the older woman.

"You wouldn't let him marry *you*, Aunt Adelaide. I don't blame him."

"You'd remember it if John Emmet treated you that way."

"I'd die!" Ellen sat up once more. "Oh, it seems to me that if you yield, I'll yield too."

A curtain flapped in the wind that was pouring down the pike. Up from the garden came the old and straitened odor of box. A door creaked.

Adelaide Spring went falteringly out of the room. Once more she climbed the stair to the garret. The minutes passed; it grew dark outside. When she returned she carried over her arm the lilac calico she had worn to the store that morning. She began putting it on; her fingers trembled; a look of her girlhood came into her face. Ellen watched her.

"I'm ready," she said at last.

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Late August pinks bloomed thickly along the garden path Adelaide trod that night. She stooped and pulled a great handful.

The pike was a dim track running east and west; there was no moon; the stars were scattered and few. Far ahead shone a light in a window. It was lit in Jane Roseborough's little parlor, and behind it was the lover of Adelaide's youth. She hurried toward it. The gusts plucked her by the skirts; they beat the spice out of the pinks she had gathered. Vague whiffs of them reached her now and then.

The light drew nearer. The shrubs in a corner of the Roseborough front yard swayed in a sea of glory.

Adelaide knocked. Jane opened the door. Adelaide did not see Jane; she was blind to the shadowy other figures in the room; she saw only Adam Roseborough sitting pale and middle-aged by the chimney-place.

"I've come to see how you are, Adam." She held out the pinks.

His hand caught hers and them in the same grasp.

"I've thought of you every hour since I've been here, and long before," he said. "You ain't changed a bit, Adelaide."

The Triumph of Small Fry

A Story for Young Folks

By Minna C. Denton

TEDDY sat idly perched on the topmost rail of the pasture fence, kicking his stubby toes recklessly against the bars. Every discontented wrinkle on the little freckled face said as plainly as it could that something was the matter.

No, it wasn't because the cows had wandered down to the south pasture, and he would have to go half a mile farther than usual after them; on the contrary, in his present mood he was rather glad of it. Nor was it because he had been spelled down nearly to the foot of the class that afternoon in school, for I am afraid orthographical misdemeanors did not sit very heavily on Teddy's conscience. Nor was it even because Speckle had stolen her nest out in the weeds, and some depredating polecat had devoured at least twenty-five cents' worth of eggs that were Teddy's private property. None of these things supplied the cause of Teddy's perturbed spirits.

Presently he slid off the fence and started down the path after the recreant cows, with the air of a boy whom not even the prospect of apple dumpling and hot gingerbread for supper can interest. How could anybody hold up his head and whistle and pretend he didn't care, when his next older brother persisted in slighting and insulting him, as Jeff did Teddy? Wouldn't mind it so much if there was anybody else to play with; but for a fellow who is too little to play with the big boys, and too big to play with the little ones—notwithstanding Jeff's base insinuation to the contrary—what is to be done?

Well, most likely Ben Horton's set would beat them all to pieces in the big match-game to-morrow; that was one comfort, anyhow. Why should Teddy care if they did, long as Jeff had been so ugly about not letting him play?

As he passed the hedge that separated the school grounds from his father's pasture, he could hear the shouts of the boys—Jeff and his chosen six at practice. Playing "Dare" is lots of fun, even if you *are* just practicing. Teddy seated himself on a big stump behind the hedge, to watch them a while.

"You, Rob Leam—Rough-and-Ready, I mean—it's your turn to dare. Summer-Salt, you stay behind and make the rush. Now!"

It was Sum Punkins who spoke, otherwise known as Jeff Rankin, and the captain of the team. They had all adopted sobriquets, which they were keeping a profound secret in order to surprise the enemy on the eventful day of the contest. The ostensible design of this arrangement was to be able to issue orders incomprehensible to the opposing side; but as the nickname was mostly borrowed from some more or less obvious peculiarity of its bearer, this purpose bade fair to be de-

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feated. Rough-and-Ready, for instance, was a reference to the color of the owner's hair; Summer-Salt was the best gymnast among them; Lucius Martin, familiarly denominated "Luscious," was to play a part as Peaches-and-Cream; Sum Punkins owed his title to his importance as leader; Hans Muller, their best runner, was plainly the Flying Dutchman; Silas Bates was Cyclone, on account of the superficial similarity of sound between the first syllables of the two respective names; and Nick Thurman, though only second in a race, was Clean Heels. Teddy could imagine exactly what they would have dubbed him, if they had condescended to admit him at all; he would inevitably have been Small Fry.

Teddy must have stayed and watched a long while, for by the time he got the cows back to the bars the gingerbread was cold and the apple dumpling had almost disappeared. But, as it happened, he had reason afterward to be anything but sorry for the time spent thus.

Teddy studied his spelling lesson that night with an industry quite unusual. By means of a combination scheme which they had hitherto worked successfully, the members of his spelling-class had reduced the required amount of labor to a minimum. There were just five of them, and they were allowed to take turns at being "head," so that, provided there were no unexpected changes, each member could pick out the words which would fall to his share with a tolerable degree of certainty. This being the case, it seemed an entire waste of labor to spend time over words which, by all the canons of prophecy, would never be required of them; accordingly, each took pains to be certain only of his fraction of the lesson. Yesterday, for the first time, there was a hitch. Lazy Silas Bates, who was dreadfully backward in spelling, even in the little boys' class, missed his word. This threw the whole class into confusion, and most of the remainder of the lesson was missed. The unsuspecting old master was completely at a loss to account for such a state of things in a class whose progress in orthography, he had, so far, every reason to believe, was something unusual. So to-night, Teddy, fearing what the morrow might bring forth, was insuring himself against the unforeseen.

This was a precaution which did not occur to the others, however. For when the master looked over his glasses and gave out "Surcingle!" which was the eighth word, to the head boy, that functionary was completely staggered.

"Please, sir, it begins with the second column," he ventured to suggest.

"I know where it begins," retorted the master, in a tone that said he was to be made a dupe of no longer. "Next may spell surcingle!"

So again fate had interfered with their plans, this time with more immediate result than before. When they sat down, Ted Rankin had a perfect lesson; the others, without exception, had missed a sufficient number of words to detain them after school until five o'clock, and the master was chuckling to himself over a shrewd bit of work.

"I'd just like to know what's going to be done about it," demanded Sum Punkins, irritably, of his assembled forces. "The other side ain't going to put off the game because Cyclone missed his spelling and has to stay in, and we can't play with six men against their seven. Judson Lorimer's the only boy there is left that's anywhere near fit to take Si's place, an' he won't do it, I 'most know."

Teddy had crowded eagerly forward at this.

"Jeff, if you'll let me play in Si's place, I'll trade my new six-bladed knife for your old one, that you wanted me to, you know."

"An' nothing to boot?"

"Not a thing to boot," answered Teddy, bravely.

"Huh!" was Sum Punkins's laconic answer. Nevertheless, Teddy's knowledge of human nature was justified. The captain of the Daring Seven, like many another man in a place of power, yielded to the influence of bribery; and when word came that Judson Lorimer had positively refused to take part in the game, he said, rather ungraciously, "Well, I s'pose you can play, seeing we can't get anybody else; but you remember to stay near home, and don't make a dare if you can help it; I don't want you gettin' taken off to prison first thing."

So it came to pass that Small Fry was one of the procession which Sum Punkins shortly led forth to battle. He took his

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place with the rest behind the "dare line," and watched Ben Horton's boys drawing their boundary with an eagerness for the fray that would have done credit to a boy twice his size.

The other side won in the preliminary throw, and Sum Punkins had to make the first dare. So all his men came out into the neutral ground between the hostile lines, and the enemy retreated just beyond their inside line.

"Making a dare" consisted in coming near enough to touch the opposite side's "dare line" with one foot, and then racing for home, the enemy pursuing in hot haste. If some unlucky fellow was caught before he reached his own territory, he was promptly marched off to prison, where a guard was stationed over him. The function of this guard was to see that the prisoner was not rescued by some of his own side, who, if they could touch him before they were themselves touched, might set him free.

From the beginning of the game, it was evident that luck was not favoring Sum Punkins to-day. In the first place, Ben Horton's boys were, on an average, bigger and stronger than their opponents; and, besides that, they resorted to some little strategies which were referred to by Sum Punkins as "mean tricks." They never dared with their whole forces, but only with two or three men, to reduce the number of possible captures to a minimum. They kicked the dust into the faces of their assailants just at the critical moment, to confuse them. And when the Flying Dutchman stumbled over a stone, fell flat, and was captured, there were those who averred that this incident had been arranged with malice aforethought.

The loss of their best player so disheartened Sum Punkins and his men that at the close of the sixth dare all were prisoners except Peaches-and-Cream, Rough-and-Ready, and Small Fry. To the latter the enemy had paid little attention, and he had tried faithfully to follow his brother's directions. But now he felt that the situation was desperate, and that if the remnant were to retrieve their lost fortunes it was high time they were about it. He looked intently all around. Peaches-and-Cream was making a sally, and was just about to be gobbled up. All eyes were turned toward that part of the field; even the guard, grown careless in his comparative security, was clapping and cheering his comrades. No one noticed a little figure glide quietly away to the right and steal up behind the dungeon, oh, so slowly and cautiously! But pretty soon Summer-Salt was startled by a touch on the shoulder, and then Clean Heels and Sum Punkins saw, and came to the prison wall to be set free. Then the question was, how to reach the Flying Dutchman, who, absorbed in the fate of Peaches-and-Cream, was standing close to and a little in front of the guard. For Small Fry had no idea of leaving their most precious booty in the enemy's clutches. So close to the guard that it actually brushed his coat ("That ain't being touched by the guard," said Small Fry to himself), a hand stretched out and grasped the Flying Dutchman's arm with an emphasis that arrested his attention immediately. Just at that moment some one shouted to the guard, and then it would have done your heart good to see the race which followed.

"Didn't get in speakin' distance of him!" "Hurrah for the little feller!" "Three cheers for Small Fry!" shouted the boys, crowding around the breathless victor. Even Sum Punkins was betrayed into admiration; and Teddy wouldn't have taken a dozen six-bladed knives in exchange for the blissful triumph of that moment.

What turn the uncertain vicissitudes of the game might have taken next I am afraid will never be revealed; for just at that juncture an interruption quite unforeseen occurred. A heavily-loaded wagon drove slowly up the hill, and Farmer Bidwell's pleasant old voice called out, "Hi, boys! ain't you 'most through? I thought I'd drive around and see if I couldn't find a market for some of these here watermelons 't I dunno what to do with. 'S 'most too many of 'em to take clear to town!"

❀

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it, and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—*John Ruskin.*

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The Will in Politics

On the first of June (1895) the Free School of Political Science celebrated its twenty-fifth anniversary in France. This School was founded in the midst of the agonies of France in 1871 by the enterprise of a few citizens, born, according to the words of its director, M. Boutiné, "of an indomitable hope in the bosom of a great national calamity, the nurse of men and of citizens." M. Albert Sorel, speaking in the name of the professors of the institution, expressed some of the ideas which are the foundation and the soul of its teaching.

"We should in truth have accomplished little if we had simply adopted for administrative purposes the celebrated methods of that great pedagogical industry which every summer sends into examination halls thicker and thicker troops of candidates, more and more stuffed with formulæ. The examination is but the first chapter—the vestibule; it is for the to-morrow that we are working. Our teaching will not show its measurement, will not bear its fruit, until our scholars, thrown into business, are faced, not with questions to answer, but with questions to resolve, are forced to judge and to decide by themselves, having to find in their own memory the ideas, in their mind the resources, in their character the force, that moves the man of action.

"To understand and to know is much. To will is more; it is the higher step in all political education, the condition lacking which all the rest is useless. . . . The true will, the great human will, without which there can be no strong people, no prosperous people, no governable people, no governing people . . . it is towards that will that we must train ourselves.

"After having learned what is the good of our country, we must learn to *will* this good, to contribute towards it. The social body is not a being with a particular life independent of the life of the men that compose it; it lives only in the concourse of individual lives and wills.

"It is man's grandeur, as it is also his heavy responsibility, that he is condemned to will his own good. Nothing can release him from this effort of the will. All forms of lapsing of the will are not only culpable in the individual, but fatal to the whole nation. I perceive the great peril of to-morrow, arising from this quarter of our horizon, and, consequently, our principal duty for to-day.

"Science is only a light. What matters whether it light my path or not, if I do not walk in it? What matters if the laws give me liberty of action, if I do not wish to act? I cannot lay the fault of my own weakness or incompetence upon a science which I could not learn to understand, nor upon a liberty which I did not know how to enjoy. And if, tired of my inertia, and desperate about myself, I take refuge from my infirmity, my debilitated will, in a kind of law of public safety, appealing blindly to the will of some other man, I cannot, by this expedient, escape the conditions of my own humanity; for that which we call authority is in itself only an empty word—it is nothing and can do nothing. The only efficacious authority is that which is created by the common will of all, and sustained by it. The other, the authority that proceeds from the abdication of all, is but a ghost, a scarecrow, hollow armor, which sounds hollow at a touch, which totters, falls apart, and drops in pieces at a blow. If there be a political science, I dare affirm that such is its principal precept."[1]

Fifty Pollys

By M. E. Saffold

Fifty learned Pollys in a plan united
To teach every science to pupils benighted.
They chose the one best fitted to rule
And made her president. She named the school.
Next was a Polly who languages taught
And books from all nations in quantities brought.
She took as assistant one who could spell,
And who knew long words remarkably well.
A Pol applied whom Utah had banished,
But, not being wanted, she immediately vanished.
Five Pollys came, in botany learned,
Who taught everything that flowers concerned.
Three more arrived from Euclid's school,
Who explained geometry by line and by rule.
A daughter of Jove taught the pupils to write
Such lyrics as only she could indite.
To a large laboratory a Polly was sent
To define what gases and affinities meant.
A couple of Pollys with musical throats
Saw to the singing, and the reading of notes.
A Pol and a Polly with art well acquainted
Erected a studio where pictures were painted.
While a sculptor from Greece, with models and charts,
Incited the students to zeal in fine arts.
Engraving was taught, as a matter of course,
By a Polly who learned from the fountain's source.
Two maidens who tripped from the seashore with shells,
Conchology taught, with its volutions and cells.
A Pol and a Polly told of things in the sea;
Two Pollys treated insects as insects should be.
Other two Pollys, the closest of friends,
Instructed the pupils in using their pens.
In the chair of acoustics a Polly was found
Who knew everything connected with sound.
Some isles of the sea gave the Polly who traced
Every ocean and country, just where it is placed.
From the earth came the Polly who geology knew,
And physic was taught by grave Pollys two.
Boxing was practiced by a Pol from the sky;
And athletics by a giant who had but one eye.
A bishop of Smyrna gave theology attention—
An unorthodox Polly is not worthy of mention.
Three learned Pollys made laws their vocation,
And showed how to manage and govern a nation.
Six misty Pollys came, hand joined to hand,
To tell the mythology of their beautiful land.
A cultured Pol, who deportment inspected,
Never failed once to see good manners respected.
Two ingenious Pollys had each a large class,
Who learned to build houses, and to make lenses from glass.
Over all was a Polly who had mastered all learning,
And saw that each teacher her wages was earning.

[1] Taken from the "Bulletin de l'Union pour l'Action Morale," 15 December, 1895.

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Books and Authors

The World in Brief[1]

To tell the story of man from the prehistoric Stone Age to the Atlanta Exposition of 1895 in six hundred pages duodecimo is a difficult thing to do well, but Professor Fisher has done it. It is no mere abridgment of his "Outlines of Universal History," a work designed for more advanced pupils. Though a condensation of it, it is to a considerable extent a recasting. Relatively more space is given to the mediæval and modern periods than is usual in works of its kind. At the same time the author has endeavored to advance in other directions upon the character of historical instruction now in vogue in schools.

In a text-book intended for use by pupils of differing creeds it is necessary, as some excitement in Boston not long ago admonished all concerned, to deal with certain passages of history in an irenic spirit. In this respect Dr. Fisher has been most careful, as appears in his references to Hildebrand, Becket, the Council of Constance, Luther, etc. No Romanist, we suppose, could object to his statement of Luther's ground of complaint against the sale of indulgences, viz., "In the popular apprehension *(sic)* the system, as it was practiced in Germany by some of these agents, amounted to a sale of absolution from guilt, or to the ransom of deceased friends from purgatory." Coupled with this, moreover, is a correct statement of the orthodox view of indulgences, as held by the Roman Church. . In congruity with this, while saying that "noble men like John Eliot, 'the Apostle to the Indians' (1604–1690), made efforts to teach and civilize them," Dr. Fisher might explicitly have named, as "1604" suggests, the French Jesuits, whose labors and martyrdom in the Huron country have been celebrated by Parkman.

Professor Fisher's general accuracy is most praiseworthy, but we have noted a few slips. Hippias, the tyrant of Athens, "laid heavy taxes on the people, and was finally exiled in 510 B.C." (p. 74). But he also put great numbers to death, and this was the main cause of his exile. On the next page a "tendency to democracy" is dated from the eighth century B.C. Perhaps this is a misprint, as the preceding page correctly represents the overthrow of the "tyrants" in the seventh and sixth centuries as leading to popular sovereignty. Page 449 states that "the first settlement of New Jersey was made by members of the Society of Friends." The Dutch were the first settlers, some sixty years earlier. Page 543 says, "James Monroe (1817–1825) received the votes of all the States but three." In 1821 he received every electoral vote but one. Page 549 mentions certain territory as wrested from Mexico under the treaty of 1848, without mentioning the money consideration paid by the United States.

Professor Fisher has described the progress of art, literature, and science very amply for so compendious a work. The unity of the whole narrative is described as the unity of the divine design of realizing the ultimate perfection and unity of the race. The book has an excellent index, and is furnished with maps and illustrations which are all that could be desired.

[1] *A Brief History of the Nations and of their Progress in Civilisation.* By George Park Fisher, D.D., LL.D., Professor in Yale University. American Book Company, New York. $1.50.

"The Shadow Christ"[1]

An exquisitely printed and bound book is "The Shadow Christ," by Mr. Gerald Stanley Lee. The somewhat sentimental text of its preface, punctuated by an alarming number of dashes, is hardly a proper foretaste of the book's real matter. Its unostentatious fullness of knowledge, its often terse and epigrammatic style, its air of entire refinement, its spirituality, appeal to us. The text seems to gain in directness as we read; many phrases lodge in the mind, as: "The Bible lives because it strives—adapting, resisting, impelling. It lives by being lived, renewed with each childhood of the earth, forever in the heyday of its strength—men call it old because it has been young so long." But our author is not always so admirably direct; his text is sometimes too overladen with imagination and with an atmosphere of dreaminess. His theme is a noble one; it is to show the intimate and vital connection existing between the great men of Israel—Moses, Job, David, and Isaiah—and our Saviour. True, it is a theme worked over and over again by theologians, and to a certain extent by poets. Mr. Lee belongs to the latter class, but his book contains many thoughts of genuinely spiritual life-giving to theologians and to everybody. Nor is he wanting in humor. He thus dwells upon the most salient defect of the Jewish race: "David sings, 'The Lord is my shepherd; I shall not want,' and the fear of God is the fear of poverty, and faith is the spiritual interpretation of gold. The Book of Job, sublime in being an exception, is founded on the wonder of a righteous man that the Lord could take away his riches when he had not sinned. Entering the presence of the Lord with his teasing, infidel swagger, Satan strikes the keynote of the Old Testament: 'Doth Job serve God for naught?'" Mr. Lee is no less keen in distinguishing between the prophetical quality of the Jewish religion and the philosophy of the Greeks. As we study the Old Testament, we realize that, except with the progressive Jewish minority, the proverb never had the force of the command. "It was because Moses never argued, perhaps, that the Lord selected him. Aaron's argumentative gift furnished the reasons for a Golden Calf. The reasoning people are largely on the wrong side in the earlier revelation." We realize, too, that the Hebrew nation was inspired by the sense of right, not because it was right, but because God commanded it. The most striking feature of this suggestive book, however, is its character-sketch of David, and Mr. Lee sums the David-history up as being "one of the great self-assertions of history, the first radiant, humble *God and I.* . . .

[1] *The Shadow Christ.* By Gerald Stanley Lee. The Century Company, New York. $1.25.

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The self-expression of the man is the self-revelation of God. The incarnation—older than Jesus—is a habit from the beginning of the world." Mr. Lee leads up through the Old Testament characters to Isaiah, whose talking with Jesus across the generations suggests the title—"The Shadow Christ."

The Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending January 15. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

Inspiration Considered as a Trend, by D. N. Faunce, D.D. (American Baptist Publication Society, Philadelphia), begins by putting in sharp contrast the conception of the Bible as "God's book through man and for man," and as a book "not inspired by God, but only by human genius, however exalted." The author then proceeds to give what he calls the argument from trend, the nature of which he illustrates by the answer of a professor in physics to the question of a pupil, "Have you proved gravitation?" "No. We prove none of those things. We only show which way things tend." We think it would puzzle Dr. Faunce to tell exactly what is the distinction between human genius and divine inspiration; whether, indeed, what we call genius is anything but a form of divine inspiration; whether the sharp distinction which he makes in the opening of his book is a real distinction, or only a distinction in thought. Apart from this objection there is much in his treatise which will help to strengthen faith in a divine revelation as afforded by and through the Hebrew Scriptures.

We here simply announce the publication of *The Principle of the Incarnation, with Special Reference to the Relation Between Our Lord's Divine Omniscience and His Human Consciousness*, by H. C. Powell, M.A. (Longmans, Green & Co., New York.) Regarding the question of incarnation as the most vital question in the theology of to-day, we reserve this volume for fuller consideration hereafter.——*The Celestial Summons*, by the Rev. Angelo Canoll (Eaton & Mains, New York), is introduced to us by a quotation from Dr. A. T. Leadham, affirming that "Angelo Canoll, like Robertson, the great English preacher, will, we predict, should his sermons ever be published, become even more famous than when in the active duties of the ministry he composed and delivered them." We should doubt the accuracy of this prediction. What has given Robertson's sermons their exceptional power is their unique suggestiveness. We do not find this quality in these sermons of the Rev. Angelo Canoll.

Notes, Critical and Explanatory, on the Greek Text of Paul's Epistles, by James Robinson Boise, D.D., late Professor of New Testament Interpretation in the Theological Seminary, now the Divinity School, of the University of Chicago, edited by Nathan E. Wood, D.D., pastor First Baptist Church, Boston (Silver, Burdett & Co., New York), will be of value only to the professional student of the New Testament. They are concise, purely exegetical, largely grammatical and verbal.——*Buddhism in Translations*, by Henry Clarke Warren, Cambridge, Mass. (Harvard University, Cambridge, Mass.), is the third volume in the Harvard Oriental Series, edited, with the co-operation of various scholars, by Charles Rockwell Lanman, Professor of Sanskrit in Harvard University. The interest in America in Buddhism, and the endeavor in certain quarters to introduce it to Americans as a substitute for Christianity, gives special value to this publication, because it enables the scholar to acquaint himself with Buddhistic literature at first hand.——*The Tool Basket for Preachers and Teachers; Being a Collection of Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., etc.* (Wilbur B. Ketcham, Cooper Union, New York), is provided for "those who have to prepare a sermon or lesson at a very short notice as to the choice of a theme." The first question to be asked about the book is, Is it worth doing? In our judgment a book of this kind is not worth doing; therefore we do not go on to consider the second question whether it is well done.

A second volume of *The History of Dogma*, by Dr. Adolph Harnack, translated from the third German edition by Neil Buchanan (Roberts Brothers, Boston), brings the history of Christianity from the primitive Apostolic Church down to the time of Origen. We need not add to what we have already said in commenting on the publication of the first volume of this work. It is scarcely less than indispensable in the library of any minister who desires to be acquainted with the latest and best statement of the development of dogma in the Christian Church.

Christianity and Idealism, by John Watson, LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada (The Macmillan Company, New York), is the first published volume in a series projected by the Philosophical Union of the University of California. This series, we gather from a prefatory note by the editor, Professor Howison, of the University of California, is to be furnished by idealists who believe that it is possible "to solve the riddle of life *positively*; to solve it in accord with the ideal hopes and interests of human nature." Combined with this optimism, which is in striking contrast with the intellectual pessimism of Spencer and Huxley and others of the agnostic school, is an agreement with them in the rejection of any interventions or breaks in the order of nature. Professor Howison takes "a final leave of mere tradition and of blank authority—of miraculism in every form." Our author's aim in this volume might thus be defined as an endeavor to interpret Christianity from the idealistic point of view; "not as historical theology, but as an ideal of conduct," on the belief "that Christianity and Idealism, when each is duly understood, lend each other a stable support." Thus regarded, "Christianity will be seen as in its truth the new but abiding principle of personal and social action that marked a fresh and higher stage in human development." This ideal the author contrasts with both the Greek and Jewish ideals, and he interprets it with a good deal of freshness and suggestiveness of thought. It is in this interpretation of a Christianity which "must recognize that the ideal of Christian manhood includes within it the Greek ideal of clear thought and the

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love of beauty, as well as the Jewish ideal of righteousness and the Roman ideal of law and order," that the chief value of the book consists. Its chief defect, from our point of view, is that it does not recognize, as he who believes in the Incarnation must recognize, the truth that this ideal is no longer a mere intellectual principle, but is an incarnated reality; that it is no longer merely an ideal, but is, in the person of the one Master, a historic fact.

Professor Moulton's latest contribution to the series of the Modern Reader's Bible, upon which comment has been several times made in these columns, and which is awakening very wide interest, is devoted to *The Chronicles*, and contains the usual introduction and notes. (The Macmillan Company, New York.)

NOVELS AND TALES

Strictly speaking, *On Many Seas* does not belong under the above heading, but it has all the fascination of the fiction of adventure, and, moreover, it is sometimes hard to tell when the narrator is dealing with actual facts and when he is drawing on his imagination. The author's name as it appears on the title-page is Frederick B. Williams, but an interesting article in "The Critic" states that his real name is H. E. Hamblen, that he now has charge of a steam-engine, and that his story-telling capacity was drawn out by Mr. William Stone Booth, Librarian of the East Side Settlement, who has edited this book. The story is that of an adventurous life on many seas and in many ports. It abounds in incident, and in many ways is a faithful, realistic picture of the sailor's life. It has an untrained vigor, often a dramatic effect, and always a genuine sea-flavor. In fact, the flavor is sometimes too strong. There is not a little positive and objectionable coarseness that might have been "edited out." To say that this coarseness is true to life does not answer the objection. A literal production of Water Street sailors' talk would be "true to life," but most readers would prefer not to meet it in print. (The Macmillan Company, New York.)

Sappho, translated by Henry Frith, finds its place in the new edition of the works of Alphonse Daudet now coming from the press of the Macmillan Company. The story is dedicated by the distinguished novelist to his sons when they should be twenty-one years of age; and, as that dedication suggests, is not to be read by younger readers. It is a story which depicts with graphic power not only the disintegration which vice effects in a man's nature on the moral side, but the general wreck and incapacity for sane action and living which follow in its train.

Mrs. Molesworth's *Uncanny Tales* is a collection of ghost stories of the two standard kinds—those which admit of explanation and those which don't. We hardly find the tales to be equal to the author's best work. (Longmans, Green & Co., New York.)——*Three Boys in the Wild North Land*, by Egerton R. Young, reminds one of the best of Mayne Reid's boys' books. It combines happily travel, adventure, science, and story. The Hudson's Bay region is the scene of its adventures. (Eaton & Mains, New York.)

It is impossible to justify such a story as *No Place for Repentance*, by Ellen F. Pinsent. (Anson D. F. Randolph & Co., New York.) Such books read by the weak might destroy what little moral courage they possess. Briefly, the story is that of a man, an inebriate, who makes an attempt to recover lost ground. He becomes a curate, and by his devotion and consecration helps other men, who have his own tendencies, to withstand temptation, but falls again himself. The last paragraph in the book shows the moral of the story: "I was readin' i' the Book this marnin', an' we know what's written theer is good. Leastways I shall alwaays saay o' Maister Champion an' all, 'He saaved oothers, himself he cannot saave.'" ——The same firm publish *Simon Ryan, the Peterite*, by the Rev. Augustus Jessopp, D.D., Honorable Canon of Norwich Cathedral. This is the third book by this author, and is a pastor's, or rather a curate's, experience in an English parish. The book is an analysis of an abnormal character, the chief element in which is love for a child run mad.

TRAVEL AND HISTORY

Professor James Bryce has published through the Macmillan Company, New York, in identical form with his "American Commonwealth," a new edition of his *Transcaucasia and Ararat*, which we reserve for further notice.——Mr. Richard Harding Davis has issued a decidedly second-hand account of the recent uprising in the Transvaal, entitled *Dr. Jameson's Raiders*. (R. H. Russell, New York.) Mr. Davis's conversation with Mr. Hammond has suggested the desirability of removing the charge of lack of faith under which the members of the "Reform Committee" have been resting in silence. According to this last account, Dr. Jameson entered the Transvaal not only at his own risk, but against the "Reformers'" expressed wishes. Mr. Davis's little book is interesting reading, as is everything that he writes, but it is not convincing.

TEXT-BOOKS, ETC.

Professor George R. Carpenter, of Columbia University, has prepared a volume of *Selections from the Works of Sir Richard Steele*, to which he has contributed a carefully written introduction and a series of notes. This book is one of the large number of text-books for literary study which show not only the great expansion of interest in that study in this country, but also evidence the rapid growth of American literary scholarship. (Ginn & Co., Boston.)

As Sainte-Beuve says, "Each man who learns how to read is one more reader for Molière." Assuredly Molière's name is one of the great names in literature, and of all his satires on society, none excel "Les Précieuses Ridicules" and its continuation, *Les Femmes Savantes*. It is with lively satisfaction, therefore, that we welcome a capital edition of the latter play, by Professor Alcée Fortier, of Tulane University. (D. C. Heath & Co., Boston.) The volume is prefaced by an introduction which includes not only a life of Molière and an analysis of "Les Femmes Savantes," but, what is of equal importance, an analysis of "Les Précieuses Ridicules." The life of Molière is peculiarly well done. In it we see, as never before, that the wanderings of the dramatist over France immeasurably helped his native force in presenting a wonderful knowledge of philosophy and of human life in the guise of con-

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summate art. The book is supplemented by some good notes, which do not err in giving too many translations.

Dr. Ernest Septimus Reynolds has published through the Macmillan Company, New York, *Hygiene for Beginners*, an extension of his primer on hygiene. The most important part of this extension is a rough outline of anatomy and physiology. Some knowledge of these subjects is necessary before even the main principles of hygiene can be understood. The book contains a surprising and suggestive amount of information.

Cæsar has been stigmatized as "the fellow who fought a lot of battles just so he could plague boys." Many such complaining boys have been plunged into "De Bello Gallico" before they have received any adequate notion of the life of that great man; hence we welcome the appearance of an elementary history of the heroes of Rome. *The Story of the Romans*, by H. A. Guerber (American Book Company, New York), exactly serves this purpose. It is not merely a history in itself; it is also a general introduction to the study of Latin.

POEMS

Songs After Work is a collection of twenty-three poems by Louis J. Magee. (Anson D. F. Randolph & Co, New York.) Most readers would decide that "In War" is the best of the collection, most of the poems are in a light vein.

The Vision of Sir Launfal and other of Lowell's poems, edited, and with a biographical introduction and critical notes, by Mabel Caldwell Willard, has been added to the Students' Series of English Classics, as has also *As You Like It*, edited, and with an introduction by Katherine Lee Bates, of Wellesley College. (Leach, Shewell & Sanborn, Boston.)

QUOTATIONS

Living Thoughts, a collection of quotations, by S. Pollock Linn, A.M. (Wilbur B. Ketcham, New York), is designed, the publisher states, "for the senate, the bar, the pulpit, and the orator."

M. Felix Dubois's *Timbuctoo* has been translated from the French and well published by Messrs. Longmans, Green & Co., New York. Accompanying the text are over one hundred and fifty illustrations from photographs and drawings made on the spot, and several clear maps and plans. The text loses somewhat in the translation, not because the translation is not well done, but because we need to read about "Timbuctoo" from a Frenchman's standpoint and in a Frenchman's language. We need as well to have that pleasant sense of ownership which the colonial Frenchman now possesses to such a magnified degree. To him Timbuctoo, Madagascar, Tongking, are so many names recalling so many delightful distant spots hardly more realizable to his personal mind than Mars. Nevertheless he knows that certain of his country's explorers and many of his country's soldiers have gone to those far-away places, and that over all waves the gay tricolor. Therefore, without thinking seriously as to whether France will really gain much in the end by all these colonies, the French reader takes a positive and quite natural delight in reading everything published about the new colonial possessions. The work of M. Dubois naturally falls in this category, but it is also a book of considerable value. In it we learn many things about the river Niger, its valley and its towns, which have not before been presented, or, at all events, in any such graphic way.

Literary Notes

—Giuseppe Protonotari, the proprietor and editor of the "Nuova Antologia," died on December 17, in his forty-fifth year. He was the son of the late Francesco Protonotari, who founded the review thirty-one years ago.

—The heretofore unpublished works of Gibbon are about to appear in book form. After the death of the historian, Lord Sheffield took charge of these papers, and a portion of them was prepared for publication. We are now promised the whole of them.

—We learn that Captain Mahan's "Life of Nelson," upon which he has been engaged for several years, will soon be issued. It is to be published in two volumes, uniform with this author's great naval work, "The Influence of Sea Power upon History."

—Three Canadian poets are in the Government Departments of the Dominion. Mr. Duncan Campbell Scott is an assistant in the Indian Department, Mr. W. W. Campbell is in the Department of the Secretary of State, and Mr. Archibald Lampman in the Post-Office Department.

—Dr. Charles Cuthbert Hall, who has just been called to the presidency of Union Theological Seminary, is to edit the American edition of "The Expositor," which is to be published by Dodd, Mead & Co., and the first number of which will be published in this country on the first of February.

—Messrs. Charles Scribner's Sons announce that they have acquired from Messrs. Roberts Brothers the right to publish all the novels of George Meredith heretofore published by that house. These, with "Lord Ormont and his Aminta" and "The Amazing Marriage," already published by the Messrs. Scribner, comprise all Mr. Meredith's novels.

—Dr. Ellis P. Oberholtzer, who has for several years been a member of the editorial staff of the Philadelphia "Evening Telegraph," has been elected to the editorship of the Philadelphia "Manufacturer." Dr. Oberholtzer is the author of several works on political science, and is a lecturer on international questions in the University of Pennsylvania.

—Last week the library bought from the widow of the great German scholar, Ernst Curtius, arrived at Yale University. The library consists of 3,500 of the most valuable archæological works in existence. It was bought for Yale by Mr. Montgomery Sears, of Boston. Accompanying the library is a portrait of Professor Curtius, presented to Yale by Frau Curtius.

—The appointment of a woman, Mrs. Anne B. Jeffers, as the State Librarian of Maryland aroused some criticism at the time, but Mrs. Jeffers has more than justified the appointment by the praiseworthy way in which she has fulfilled the duties of her office. The Baltimore "American" says:

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"Her success is another proof of the fact that in work of this kind a woman can prove herself fully as capable as a man. Her year's work is to her credit, and proves that no error was made by the Governor when he named her for the office."

—"Dr. Nansen is giving all his time to the preparation of his book, and has made great progress with it," says the London "Daily Chronicle." "He will have finished it by the time he comes to London to deliver a series of lectures on his Arctic expedition. It can hardly, however, be published before the beginning of March, but in any case it is certain to be the book of the spring."

—Book publishing seems to have reached a fixed limit in England, so the New York "Sun" informs us, only sixty more books having been published in 1896 than in 1895, and only forty more in that year than in 1894. Last year 6,573 new books and editions were published, as against 6,516 in 1895, while the number of books published for the first time is 250 less than in 1895. The chief gains are in history, fiction, and poetry, while the losses are in travels, belles-lettres, and miscellaneous works.

—"A History of the Royal Navy from the Earliest Times to the Present" is now announced, and will extend to four octavo volumes. The work is under the general editorship of Mr. E. Laird Clowes, of King's College, London. His treatment consists in taking up English naval history by periods, each period being dealt with by some distinguished specialist. The work will have peculiar significance to Americans because Captain Mahan and the Hon. Theodore Roosevelt are included among the collaborators.

—Byronians eagerly anticipate the new editions of Byron, either one of which would be enough to make a distinct event in the literary world. One of the editions will be edited by the Earl of Lovelace, the poet's grandson, and the son of that Ada who was "sole daughter of my house and heart." It was John Murray the Second who brought out the old seventeen-volume edition of Byron, and it is John Murray the Fourth who will issue the Earl of Lovelace's edition. It is said that Lord Byron patronized the first John Murray and was uncommonly toplofty toward him. The second of the two editions is to be edited by Mr. W. E. Henley, whose criticisms on any one and anything are always worth reading.

—The Hon. Joel T. Headley, the historian, who has just died, was once a Presbyterian pastor in Stockbridge, Mass., but was compelled to retire by failing health. He was later associated with Horace Greeley in the editorship of the New York "Tribune." Again owing to failing health, he was obliged to go to the Adirondacks and live there for several years. A souvenir of that life is his book "The Adirondacks; or, Life in the Woods." Mr. Headley was best known by his historical works, including "Napoleon and His Marshals," the first American book issued by the house of Scribner & Company; "Washington and His Generals," "Life of Cromwell," "Sacred Scenes and Characters," a "Life of Washington" which was extremely popular, "Life of Havelock," "Chaplains of the Revolution, "The Great Rebellion," "Grant and Sherman, their Campaigns and Generals," "Farragut and His Naval Commanders," "Sacred Heroes and Martyrs," "The Achievements of Stanley and other African Explorers," etc.

Old Friends

By Andrew Lang

Books, old friends that are always new,
Of all good things that we know are best;
They never forsake us, as others do,
And never disturb our inward rest.
Here is truth in a world of lies,
And all that in man is great and wise!

Better than men and women, friend,
That are dust, though dear in our joy and pain,
Are the books their cunning hands have penned,
For they depart, but the books remain;
Through these they speak to us what was best
In the loving heart and the noble mind;
All their royal souls possessed
Belongs forever to all mankind!
When others fail him, the wise man looks
To the sure companionship of books.

— *Selected.*

Books Received

For week ending January 15

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Faunce, D. W., D.D. Inspiration Considered as a Trend. $1.

AMERICAN BOOK CO., NEW YORK

Guerber, H. A. The Story of the Romans. 60 cts.

EATON & MAINS, NEW YORK

Young, Egerton R. Three Boys in the Wild North Land. $1.25.

Canoll, Rev. Angelo. The Celestial Summons. Edited by Homer Eaton, D.D. $1.25.

GINN & CO., BOSTON

Steele, Sir Richard. Selections. Edited by G. R. Carpenter.

D. C. HEATH & CO., BOSTON

Molière's Les Femmes Savantes. Edited by Alcée Fortier. 30 cts.

THE KANSAS STATE PRINTING CO., TOPEKA

Tenth Biennial Report of the Kansas State Board of Agriculture. 1895 and 1896.

WILBUR B. KETCHAM, NEW YORK

Linn, S. Pollock. Dictionary of Living Thoughts of Leading Thinkers. $2.

The Tool Basket for Preachers and Teachers. 50 cts.

LEACH, SHEWELL & SANBORN, NEW YORK

Lowell, James Russell. Vision of Sir Launfal, and Other Poems. Edited by Mabel C. Willard. 35 cts.

Shakespeare, William. As You Like It. Edited by Katharine Lee Bates. 35 cts.

LONGMANS, GREEN & CO., NEW YORK

Powell, H. C. The Principle of the Incarnation. $4.

Molesworth, Mrs. Uncanny Tales. $1.25.

MACMILLAN & CO., NEW YORK

Bryce, James. Transcaucasia and Ararat. $3.

Daudet, Alphonse. Sappho.

The Chronicles. Edited by R. G. Moulton. 50 cts.

Reynolds, Ernest S. Hygiene for Beginners. 70 cts.

Williams, F. B. On Many Seas: The Life and Exploits of a Yankee Sailor. Edited by W. S. Booth.

A. D. F. RANDOLPH CO., NEW YORK

Pinsent, Ellen F. No Place for Repentance. 75 cts.

Magee, Louis J. Songs After Work. 75 cts.

Jessopp, Rev. Augustus, D.D. Simon Ryan the Peterite. 75 cts.

McLeod, Harvey S. How Can I Make the Most of Myself?

ROBERTS BROS., BOSTON

Harnack, Dr. Adolph. History of Dogma. Translated by Neil Buchanan. Vol. II. $2.50.

ROBERT HOWARD RUSSELL, NEW YORK

Davis, Richard Harding. Dr. Jameson's Raiders.

UNIVERSITY OF CHICAGO PRESS, CHICAGO

Journal of Proceedings and Addresses of the National Educational Association.

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The Religious World

General Booth and Mr. Gladstone

The "Christian World" of January 7 contains an interesting account of a conversation between General Booth, of the Salvation Army, and Mr. Gladstone. It is written by General Booth. The interview occurred at Hawarden Castle, whither General Booth went at the invitation of Mr. Gladstone. It is of value as containing the answer of the head of the Army to questions which were propounded to him by the great statesman. The first fact that attracted Mr. Gladstone's attention was the militarism of the Army, and concerning that he asked very carefully. General Booth replied that each of the various countries in which the Army is at work constitutes a separate territory, under the command of an officer who is called a Commissioner, and these territories are subdivided into provinces, and again into divisions, and again into corps, and each is under the command of an officer. Each Commissioner in command of a territory is selected by the General himself for a period of five years, which term can be extended if desirable. In answer to another question General Booth said that most of the executive authority of the Army in all lands is in the hands of English officers. Mr. Gladstone asked concerning the income. While General Booth said he could not answer definitely, still he would say that it is considerably over a million pounds sterling. When Mr. Gladstone asked concerning the number of adherents to the Army, the reply was, "Considerably more than a million." In answer to other questions, General Booth said that there was little active opposition to the Army now on the Continent; that in Sweden, for instance, an annual subsidy was paid by the city of Stockholm for the social work of the Army, and that a fine building had been erected by the city authorities and handed over for the use of the Army free of rent. He said that they had no more opposition from Roman Catholics than from Protestants. One point seems to have interested Mr. Gladstone especially—the arrangement concerning the successorship in case of the death of the General. In reply to a question, General Booth said: "It is the first duty of the General to nominate his successor in writing, such a nomination being placed under cover in the hands of the solicitors of the Army, whose duty it is to deposit it unopened in a place of security." He also said that a legal deed transferring the property to the successor was executed; that the person named might be changed as often as the General thought best, and that arrangements had also been made for suitable action in case the General should die and no person be properly designated as successor. After listening to this statement Mr. Gladstone said that it would be necessary to go back to the Tudors of the sixteenth century to find an example of a system of personal nomination by the person occupying the post of authority as in the Army. It is even more autocratic than that of the Roman Church. This, by the way, seems to us to be the weakest point in the whole organization. Commander Ballington Booth has been wiser in this matter by far than his distinguished father, for he has made arrangements in the constitution of the Volunteers for the election of the Commander by a properly constituted board of directors who are themselves elected by the soldiers. The Salvation Army has done a magnificent work, but it has within itself elements of weakness. It is strong while General Booth lives and is well. Its weakness is in the fact that it is an absolute despotism, and that the one who for the time being happens to be at its head may, if he chooses, perpetuate his own ideas without regard to their wisdom or adaptation to specific conditions or times.

The Roman Church in Quebec

Recent events have caused great interest in religious matters in the Province of Quebec. Some facts in regard to the state of religion in that Province will interest the readers of The Outlook. Six-sevenths of the population are Roman Catholics. They have a majority in every city except Sherbrooke, and in every county except a few along the American frontier. The supremacy of the Church is indicated, not only by its numbers, but by its buildings, and its influence on all the affairs of the government. No part of Italy or Spain is more definitely or predominately Roman Catholic. Not only is the population connected with that Church, but its wealth is so great that it is possible for it to carry almost every point that it chooses. The revenue of the Church is almost fabulous. The Church in the Province has always been a predominant power in political affairs. The rights of the Church have been secured by legal enactment. One clause reads as follows: "His Britannic Majesty will give the most precise and effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church, as far as the laws of Great Britain permit." The population of the Provinces being overwhelmingly Roman Catholic, the legislature is likewise of the same faith, and the action of the legislature is almost always determined by the preference of the Church. There is a system of tithes carefully executed, by which the parish priest practically secures about one-fourteenth of the harvest of all his parishioners. These church rates are not only collectable by law, but they are a privileged claim upon the real estate, and, unlike ordinary mortgages, do not require registration. In educational matters the Church is practically dictator. It can be seen from these facts that, with the growth of a large Protestant element in other parts of the Dominion, conflict is inevitable. In Manitoba only one in six of the population is Roman Catholic, while in Quebec only one in ten of the population is Protestant. Accustomed to almost unlimited sway, it is not surprising that the hierarchy resents any attempt to limit its powers. Just now the Ministers of the Dominion are facing one of the most difficult tasks which Ministers ever had to face. They are trying to adjust the conservatism of a mediæval age, and of a Church jealous of its own rights, to the changed and changing condi

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tions of the nineteenth century. What the result will be is not a matter of doubt. That the process, however, will be long, and even painful, is also without doubt.

Mission Conference at Toronto

Perhaps the most striking Conference ever convened in connection with the Methodist Church of Canada was held last week (January 17–19) at Toronto, when foreign missions was the central theme of the meetings. On the opening Sunday special missionary services were conducted and offerings received in the thirty-eight Methodist churches of the city. The congregations were large, the offerings in some cases showed an increase of one hundred per cent. over the contributions of previous years, and the day will be long remembered in Methodist circles as the beginning of a new era in the missionary movement of their Church. On the second day two great meetings were held in the Metropolitan Church. Mrs. Wellington White, of New York, spoke on woman's work as being essentially with women, and strongly urged the sending of substitutes to the foreign field by those who are unable to go themselves. Bishop Galloway earnestly emphasized individual responsibility, and the Rev. Dr. Williams, of Buffalo, forcibly presented to his hearers the claims of the kingdom of God. The Rev. A. E. Crews, on behalf of the Epworth League Societies, referred to their increase of 8,000 in membership, and called upon the churches to take up the Student Volunteers for mission work, two hundred of whom were in Canadian colleges and universities. The address of the Rev. James Henderson, D.D., on Enthusiasm was delivered with the speaker's well-known eloquence, and aroused the audience to the fullest harmony with the subject. The third day opened with a missionary breakfast at the Metropolitan Church parlors, over which the Hon. C. C. Aikins presided, and was supported on his right and left by the visitors and speakers of the Conference. The speaking which followed lasted until the noon hour. A great audience of five thousand people crowded Morsey Music Hall at the closing meeting in the evening. Such an audience, the chairman, Dr. J. J. Maclaren, declared, had never been witnessed by their ancestors even in the days of greatest missionary enthusiasm. The Rev. Dr. Sutherland spoke of the great work at home with Indians and French Canadians, and prophesied that Methodism would not be slow to respond to the calls of the foreign field. The Rev. Dr. Leonard, of New York, ably dealt with the universality of the kingdom of God, and contended that present social problems can be solved only by the application of the Gospel of Jesus Christ. After short addresses by the Rev. Dr. Hart, Superintendent of the West China Mission, and Bishop Gallaway, who referred with great hopefulness to the outcome of missionary effort, this notable Conference was brought to a close.

Mr. Spurgeon on Close Communion

It is well known that, though a Baptist, Mr. Spurgeon was liberal in his ideas concerning the communion. The writer of this paragraph once had the pleasure of receiving the communion almost directly from his hands. The elements were passed first to his son Thomas, who is now his successor, and by him passed to the writer, with full knowledge that he was not a Baptist but rather a Congregationalist. The writer once heard a High Church Baptist say that the reason why the Baptist denomination had not gone ahead in Great Britain as fast as in the United States was because it was not loyal to its fundamental principles, and instanced its open communion tendency as one sign of its disloyalty. The fact that the Baptists were not progressing and in every sense vital in England was amusing to one familiar with the facts. Still more so is the fact that a man like Mr. Spurgeon should be regarded as untrue to fundamental Baptist principles. In the January number of "Sword and Trowel," which, as is well known, was Mr. Spurgeon's magazine, we find the account of a conversation with the great preacher on this subject. Many questions were given. He was asked, "Is close communion right and Scriptural?" To that he replied as follows: "You must argue that question among yourselves, brethren. I will suppose, for a moment, that close communion is right and Scriptural, and if so, you ought never to have any communion with any unbaptized person; you should never pray with him nor praise God with him, for that is a form of fellowship; you should not be a sharer with him in any spiritual blessing — in fact, you should not go to heaven with him. If, on the other hand, it is right and Scriptural to give to a brother in Christ that which is the reality and essence of Christian communion, you may as well have fellowship with him in that which is the sign and symbol of your true union in the Lord." Mr. Spurgeon touches the vital point. There is no answering that reply. Its truth is being widely recognized. In one of the prominent churches in Providence only recently those not Baptists were urged to remain to the communion on the ground that no distinction was made in that church. The world moves, and we all move with it.

Dr. Herber Evans

Perhaps not many of our readers are familiar with the name at the head of this paragraph, but every one in England knew this great Welsh preacher. The editor of the "British Weekly" does not hesitate to call him the greatest preacher in the world. Members of the International Congregational Council well remember his magnificent figure and impassioned eloquence. He was one of the most eagerly sought preachers for great occasions among the Nonconformist bodies. He had been called to Westminster Chapel in London, and also to great churches in the Colonies, but he always resolutely refused to leave Wales. His home was in the old city of Carnarvon, where he exerted an influence second to that of no other Welshman. After a long and distinguished ministry he accepted the presidency of the College at Bangor. His oratory was impassioned, poetical, vivid, pictorial, and had the rush and sweep of a mighty torrent. It was like the man, massive, though glowing and victorious. Wales has given to the world many of the most eminent preachers of recent years, but it has given no man more deservedly eminent than Herber Evans. He had been honored with all the honors that English Congregationalism could confer upon him. He had been Chairman of the Con-

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gregational Union of England and Wales, and his addresses at that time have been described as wonders of eloquence. When he preached in his own language, it was always without notes. When he preached in English, feeling less sure of himself, he usually wrote. The account of his funeral is most impressive. The city that loved him, in the midst of rain falling in torrents, filled the streets and stood for hours in respectful and reverent homage. Carnarvon for most travelers is remembered for the glorious old castle that is located there. No nobler structure of its kind can be found in the Kingdom. But Carnarvon, for those who have known Herber Evans, will always be still held distinctly associated with his work and memory.

The Outlook in Japan

Japan continues to attract attention because of the social, political, and religious changes which are there rapidly taking place. The recent reports which we have received are all favorable to Christianity. To be sure, there has been no marked change in the attitude of the Doshisha, but the American professors who have been released from its service are undertaking general mission work with great enthusiasm, and are apparently everywhere meeting with a very cordial reception. The effect on the country of the tours of such missionaries probably will be more positive, even, than the service of the same men in the university. In no respect is the influence of Christianity making itself felt more beneficently than in the cultivation of a higher moral life among the people. The Christians are leaders in behalf of this better social condition. The hall of the Young Men's Christian Association in Tokyo has recently been the scene of memorable meetings in behalf of what may be called universal chastity. Mr. Yokoi, who is well known in this country, has written strong articles in favor of monogamy and personal purity, which are sure to have large influence. Several priests have recently given up the Buddhist faith, and there is strong feeling against the shameless lives of many other eminent Buddhists. Their lives had not been regarded as shameless before Christian ideals were introduced. Now there is a demand that those who serve the people should be worthy of their high offices. We have always felt that the best test of the spread of Christianity in Japan was not to be found in loyalty to Occidental forms of orthodoxy, but in an appreciation of the higher ethical life as taught by Christ. Judged by this standard, the utterance of the Kumi-ai Churches at Nara, issued a little more than a year ago, is one of the most encouraging signs of the times. There is no better authority on the religious condition of that country than the Rev. J. H. De Forest, D.D., who in a recent article says: "The Japanese have been free to accept Christianity for only one decade, and it has already gained the highest place as an authority in benevolence and purity. . . . There never was a nation in which the leaven of Christianity has worked with such signal success in so short a space of time."

Mr. Moody in Boston

Perhaps it is not strange that the advent of Mr. Moody into the modern Athens has been greeted with various degrees of favor and disfavor. It is not the first time that an earnest and consecrated man has been misunderstood, and that lack of culture has been mistaken for something nearly akin to lack of character. The meetings of Mr. Moody have aroused a storm of criticism, if not of protest, chiefly from ministers of the Unitarian churches. We are sure, however, that even these criticisms are not entirely representative, since many of the Unitarian ministers are in hearty sympathy with the work which Mr. Moody is trying to do, even though they may not themselves be able to use his methods. The test of any man's work is its results. It is easy to find fault with every man who seeks to make better the life of the individual or the community, but, judging by what Mr. Moody succeeds in accomplishing, there can be little doubt concerning the value of his preaching. He is not a scholar, and he makes no pretense to scholarship. His preaching is often crude and literalistic, but he puts the emphasis strong and clear on the fundamental fact of man's need of forgiveness, and upon the equally evident fact that the grace and love of God are pledged to all who forsake sin and live a true life. Everything can be pardoned to a man who keeps these points always at the front. Now and then, of course, he makes statements at variance with the scholarship of the world, but he never fails to emphasize the fact that the first duty of every sinning man is to repent, and the second to live a life of righteousness according to the standard of Jesus Christ. No one who studies either the effect of Mr. Moody's preaching as it is found in the lives of those who listen, or in the work which he is doing in his schools and various philanthropic agencies, can fail to believe that he is a man destined for a great work in a difficult and not too appreciative time. If our friends in Boston who have criticised so severely would now devote an equal amount of time to a study of the value of Mr. Moody's work, we venture to predict that they would be found among his warmest and most enthusiastic admirers.

The New Rector of the Catholic University

The Rev. Dr. Thomas J. Conaty, late of Worcester, Mass., was installed as rector of the Catholic University of Washington on the afternoon of January 19. The exercises drew together a distinguished audience, among the more noticeable of whom were Cardinal Gibbons, Mgr. Martinelli, and Bishop Hurst, of the Methodist Episcopal Church. The occasion was chiefly remarkable for the address of Cardinal Gibbons and the inaugural address of Dr. Conaty. It seems to us as if the prelates of the Roman Church protest too much when they speak of the relation of the Church to the Republic, and yet Cardinal Gibbons is not a man against whom we have ever heard a suggestion of insincerity; therefore we may believe that his words represent his own feelings, and we hope they represent those of the Papacy. In the course of his address he said: "If I had the privilege of modifying the Constitution of the United States, I would not expunge or alter a single paragraph, a single line, or a single word of that immortal instrument. The Constitution is admirably adapted to the growth and expansion of the Catholic religion, and the Catholic Church is admirably adapted to

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the genius of the Constitution. They fit together like two links in the same chain." Later he said: "Let the watchword of the Catholic University be revelation and science, religion and patriotism, God and our country." Nothing could have been more outspoken or patriotic than the address of the Cardinal. Dr. Conaty in his inaugural address seems to have been equally happy. He claimed that this was the only real University in America, its only competitor being Clark University in Worcester. By "real university" he meant the only institution exclusively for post-graduate students. One paragraph has a very different sound from that of the utterances of his own Church and of many Protestant Churches of a few years ago. Speaking of his Church, he said: "It proclaims to all men that there are no heights reached, no results attained, no facts demonstrated, no researches made, that will not find in the Catholic Church blessing and encouragement. There is no secret in nature that can offer danger to truth. There is no investigation which cannot be made to lead to the strengthening of faith." If that spirit had prevailed in the Roman Church throughout the centuries, how different would history read! There is great truth in the contention of President White that science has progressed in spite of the warfare of theology. The truth probably is that not theology, but the Church as an institution, has been the opponent. But now Dr. Conaty says that "there is no secret in nature that can offer danger to truth." If the Catholic University is conducted on that principle, it will be a great gain for the University and for the world.

The King's Daughters and Sons

Among unsectarian organizations few have had a more rapid growth or are doing a nobler work than the International Order of the King's Daughters and Sons. Started eleven years ago by ten women, in New York City, it has increased until its members are found all over the world. In 1891 "International" was legally added to its title. Its constitution states that its aims and purposes are "to develop spiritual life and to stimulate Christian activities," and that all who accept these aims and purposes, and who "hold themselves responsible to the King, our Lord and Saviour Jesus Christ," are welcome to its membership. As its name indicates, the Order accepts and teaches the Fatherhood of God and the brotherhood of man. Its first work is to strive to win the individual heart for Christ, so that the individual life may be governed and guided by his spirit. "Within its ranks are found, not only the little child and the wayworn pilgrim, but some of the noblest men and women who, in the Church, the State, the university, and the business world to-day are shaping the policy and guiding the affairs of the nations." The King's Daughters and Sons, for the love of Christ, and "In His Name," are ministering to the souls and bodies of men; "building churches; paying mortgages on those already built; building and furnishing parsonages and rectories; educating young men and women for the ministry and for the foreign mission field; taking care of orphans and widows, of the old and the sick; building hospitals and infirmaries; maintaining day nurseries and kindergartens; sending trained nurses to the homes of the poor; and following the sailors with evidences of loving care." Nearly 400,000 have taken the little cross as the outward symbol of their pledge of love and service, and more than one thousand different lines of work upon which they have entered are recorded at the headquarters of the Order. A series of meetings under the auspices of this Order was held last week in the Madison Avenue M. E. Church, New York City. Among the speakers were the Rev. Drs. Henry van Dyke, Andrew Longacre, Benjamin Adams, H. E. Cobb, John C. Bliss, Anthony H. Evans, John Balcom Shaw, W. S. Rainsford, S. B. Rossiter, Mrs. Margaret Bottome, President of the Order; Mrs. Isabella Charles Davis, Mrs. S. B. Rossiter, Mrs. Mary Lowe Dickinson, and Mrs. Ballington Booth.

The Sunday Evening Service

The Presbyterian Union of New York at its last meeting discussed the subject of the second Sabbath service. The speakers were Dr. Burrill, of New York; Dr. Scudder, of Jersey City; and Messrs. H. B. Silliman, of Cohoes, and Frasier, of New York. Dr. Burrill said that two things would fill a church at the second service—"a warm welcome on the part of the church, and a plain Gospel sermon by the pastor." Dr. Scudder, as would be expected, earnestly argued in favor of "applied Christianity," and urged that the workingman must be made to feel that the Church wants him on Sunday by showing that it cares for him on week-days. There is more or less of truth in the contention of these clergymen, and in the remarks of others which followed, but we venture to make one suggestion. Many are resorting to special attractions in the way of music and general entertainment to secure a second audience. The impression has gone out that in order to attract a large evening audience the sermon must take a secondary and insignificant place. We venture to dissent. Wherever the sermon is given the most prominent place in the evening, and the work put upon it is as great, if not greater, than in the morning; wherever the subjects selected are level to the thought of the people—those in which all of the people are interested—there is no difficulty about a congregation. One of the prominent Brooklyn pastors tried the experiment of elaborate music and short sermons with fair success. He then changed his plan, and gave the evening service to lectures on spiritual subjects, in which he dealt with the profoundest questions of the spiritual life, doctrinal and exegetical, subjects about which people were thinking and about which they longed to know, with the result that the place was packed, even though the sermons were seldom less than an hour in length. Similar results have been obtained in the Old South Church in Boston, in the Union Park Church in Chicago, and in numerous other churches. We venture to suggest to those to whom the second service is a problem that, instead of preaching "sermonettes" and trusting to a choir to draw an audience, they select the deepest subjects about which they or their people ever think, that they deal with them without the slightest regard to tradition, asking only what is their meaning in the light of to-day, and what application can be made of them in our time.

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Correspondence

Parks and the Single Tax

To the Editors of The Outlook:

In your issue of January 16, in speaking of the scheme of celebrating Queen Victoria's long reign by dedicating some plot in English towns to the use of the people for a park, you point out the need in our own country for more breathing-spaces, and add: "Beautiful views ought to be public property, for no man owns the landscape, however the fields may be divided among individuals."

But why allow the fields to be owned? Is not all nature the gift of God for the use of all his children, and is it right to allow private individuals to own what was put here for us all? Private possession we must have of any land which is to be put to its best use; not only private, but guaranteed possession; otherwise men will not dare to sow seed, or put up large factories or other buildings.

We all come into the world by the same warrant, and we all must use land or die. Does it not necessarily follow that we all have equal rights to the use of that which is necessary to life and which no man ever did make or could make—land? Evidently. But in order that all may be secure in their rights, those who are given private possession of land should pay to the rest of us, for community expenses, the value of the land thus monopolized, which value will be greater or less according to location. All public improvements—better municipal government, better police force, better street-paving—add to the value of land, and to-day that added value goes to private individuals instead of into the public treasury. If our cities should make more parks or "countless footpaths running from the main roads to points of outlook," the landowners in that neighborhood would smile with joy, for it would mean more money in their pockets, whereas it should mean nothing of the kind, as they of themselves have not produced any of that extra value.

Let every one have every cent he produces; let him keep the whole product of his labor; but we should carefully distinguish between what is a labor product and what is not, and act accordingly. Let us by all means have more parks, but let us first remove all taxes on the product of labor and levy on land value alone.

F. A. B.

Germantown, Pa.

The Populist Movement

To the Editors of The Outlook:

When there is so much misunderstanding, to say nothing of willful misrepresentations, of what may be called the Populist movement, it is encouraging to find that a paper of the character of The Outlook can understand it, and has the courage to give the truth about it. What was said in the January Magazine Number in the article concerning the new State Governors was especially appreciative, and, I think, entirely true.

I have been studying that movement, at first hand, for the last three years especially. I feel sure that the movement, as a whole, is very slightly understood in the East, or even here at home, by men who ought to be willing to open their eyes and see, but are willfully blind. Often the leaders of the movement have not been wisely selected. At first especially, the people were very unreasonable, but the educative influence of the Populist propaganda has been decidedly toward social righteousness.

In its essence it has been an unselfish movement. The average Populist has a far better understanding of the real social condition in this country than the average Republican. Much of the literature that they read is narrow and one-sided, but, on the whole, its educative influence has been elevating.

A power has been developed that must be reckoned with, and of which so many able men are totally ignorant. I was prejudiced against the movement at first, because they were unwilling to declare against saloon domination. Seemingly, saloon opposition has declined within the last few years, but I believe the moral power that has been developed in that time through Populist propaganda will at some future time be directed against the saloon power as well as other evils. As an evidence of the value of the movement, I will notice the eagerness with which the people read and use in argument the words of such men as Professor Ely, President Andrews, and Dr. Lyman Abbott.

One of the painful things, to me, during the recent Presidential campaign was the fact that so many prominent men, especially ministers and editors of religious papers, were afraid of and could see nothing but selfishness and repudiation in the free-silver movement.

Without question, the importance of a change in a monetary standard was exaggerated, or the change proposed too great, but I believe many able men lost a rare opportunity to lead the people by their blindness to the real situation.

W. C. P.

Sargent, Neb.

Notes and Queries

NOTE to CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

1. Please give me the name of some cheap classical dictionary. I would like one not only giving the pronunciation of ancient classical names, but also a dictionary which gives modern biographical pronunciations as well. 2. I would also like some book of reference for the explanations of signs and symbols used in it. 3. The name of some good history of art. I would like the history full enough to be interesting, but not so full as to be tiresome to one who has but little time to spend on the subject. A. C. P.

1. A cheap Classical Dictionary (Smith's) is published by Harper & Brothers, New York, at $1.25. For the pronunciation you desire you will have to consult the lists in Webster's Dictionary, unabridged. 2. Get Adeline's "Art

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Dictionary." 3. Longmans, Green & Co., New York, publish Marquand and Frothingham's "History of Sculpture," Hamlin's "History of Architecture, and Vandyke's "History of Painting" (about $5 for the three), which correspond to your requirements as nearly as anything we know.

A child of nine years, whom I should not have suspected of a serious or religious thought, has strenuously insisted on presenting herself as a candidate for church membership. I hope the examining committee had reason to be satisfied, but I fear that, like too many other children, she has very little realization of the step she has taken, what it implies, and its relation to her daily life. Her mental endowment I should judge to be quite ordinary, and her home teaching will be meager. Can you tell me of some book which contains the elementary truth of evangelical religion, simply and attractively told, which would be suitable for such a case? A. S.

"Little Things," treating of practical matters (Sunday-School Union, Philadelphia), "Bible Blessings," and a series of like books by Dr. Richard Newton (Revell Company, New York), Miss Havergal's "Little Pillows," a devotional book (A. D. F. Randolph Company, New York), "Jesus the Carpenter" (Longmans, Green & Co., New York).

I am much interested in reading the Old Testament. Can you explain to me David's utter disregard of the moral law? In reading of his many departures from righteousness, I cannot understand 2 Samuel xxii., 21, 24, and 25, R. V. Please explain. W. M. E.

We presume you mean the inconsistency of his profession of innocence in the passages referred to, with the fact of his occasional great breaches of morality. The first verse of chapter xxii. shows that the verses you refer to relate to the integrity of his conduct while he was persecuted by Saul, and merely mean that in the midst of all provocations he had borne himself irreproachably toward his sovereign and countrymen. See similar testimony in 1 Samuel xxiv., 11, 17; xxv., 15, 16.

1. Name best single commentary on Revelation. 2. What two or three other books will be helpful in a study of Revelation? 3. Name four books, in order of choice, that will be helpful in preparing a series of sermons on the training of the young—child-training, etc. R. A. L.

1. Professor William Milligan's, perhaps. 2. F. D. Maurice and C. J. Vaughn (3d ed.) have valuable expository lectures on the same. See also Briggs's "Messiah of the Apostles" and Weizsäcker's "Apostolic Age." 3. Halleck's "Education of the Central Nervous System," Munger's "On the Threshold," Gilman and Jackson's "Conduct as a Fine Art," Mathews's "How to Get On," and Smiles's "Character," "Self-Help," etc., are fruitful in comments and illustrations.

Does the parable of the Rich Man and Lazarus teach everlasting punishment, and that there is no future probation? By those who believe in these, it is brought up in support of their argument, and I would like to know how it can be explained otherwise. W. H. W.

It certainly teaches future punishment. Its saying, "there is a great gulf fixed," has been used as a proof-text for endless punishment. This is straining the text for more than it gives. Many things are fixed, that are not fixed forever. The question, how long? the parable has no answer for, neither has it any hint of a future probation. All that appears of hope is in the sufferer's anxiety for his brothers. This can hardly be reckoned compatible with the theory which regards him as hopelessly damned.

Kindly tell me what authority there is for the statement that Gibbon was an agnostic or an atheist. Is the quality of his history affected by opposition to historic Christianity? R. A. A.

Whether either of these terms is strictly applicable to him we do not know. It is generally admitted that he was irreligious. His 15th and 16th chapters, which proved so offensive at first, are now acknowledged by churchmen to be substantially just. Gibbon himself said that they did not controvert the divine origin of Christianity. Gibbon's History is generally recognized as a work of the highest rank.

1. What books are of special use in obtaining a thorough and concise training in the English Bible? 2. What is the best chart of the Life of Christ? A. D.

1. Adeney's "How to Read the Bible" (James Clarke & Co., London); The Cambridge Bible for Schools; Gladden's "Who Wrote the Bible?" "The Bible as Literature" (Crowell, New York); Roberts's Handbooks to the Revised Version, both Testaments; McClear's Class Books of Old Testament and New Testament History; G. A. Smith's "Historical Geography of the Holy Land;" Farrar's "Messages of the Books;" Smith's "Dictionary of the Bible," abridged, Peloubet's revision; Bissell's Biblical Antiquities," edition of 1892. Professor Adeney's book will soon be reprinted by Thomas Whittaker, New York. 2. Kephart's (F. H. Revell Company, New York).

Can you send me any missionary points on Asia? S. J. W.

The prominent points now are these: What is to become of the Armenians and our missions there? What is the prospect for a genuine development of Christianity in Japan? How is the recent war going to affect missionary work in China? Besides, the famine in India requires reinforcement of missionary resources there. Write to Charles E. Swett, 1 Somerset Street, Boston, for a copy of the American Board Almanac (10 cents). Ask him also for the pamphlet, "The Missionary Concert," which contains a book list. Copies of the "Missionary Herald" can be obtained of him with articles on the above-named points. See also Mr. Frederic Greene's and Canon MacColl's books on the Armenian troubles (Putnams, New York).

Kindly tell me what you think Tennyson means in his prelude to "In Memoriam," when he says:

"For merit lives from man to man,
And not from man, O Lord, to thee,"

and also in XV. of the same, where he says:

"That all thy motions gently pass
Athwart a plane of moulten glass." S.

The first quotation means that men may have some claim of merit upon each other, but not upon God. This thought is in Jesus' saying, Luke xvii., 9, 10. In the second passage the poet fancies his deceased friend as in perfect tranquillity, an utter contrast to the stormy scene he describes.

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Please answer the following questions: 1. What views do the Jews hold regarding Christ? 2. What books treat of the above? A. E. C.

1. Substantially the same as in the common opinion of most Israelites of his time, that he was a great prophet—nothing more (see Luke vii., 16). 2. A Jewish scholar writes to us thus: "The best book on the subject I know of is, 'As Others Saw Him, A.D. 54,'" by Joseph Jacobs. (Houghton, Mifflin & Co., Boston.)

Kindly inform me if there is any insurance company among the Congregationalists, or any other denomination, for the insurance of church property exclusively. I come to you because I do not know of any one else who will be so likely to have the information for me. Q. J. C.

The only such company that we know of is the "National Church Mutual Fire Insurance Association." Lisbon, Iowa. We know nothing of its financial character or standing.

1. Is there an English translation of "La Philosophie de Schopenhauer, par Th. Ribot"? 2. Is there a similar work on the Philosophy of Kant? If there is, where can they be obtained, and what is the cost? A. F. J.

1. There is not. 2. Yes: E. Caird's "The Critical Philosophy of Kant," 2 volumes. We can only guess the price as about $3. Order it of any bookseller.

Kindly tell me in what books I may find something to help me in writing on the Puritans and Pilgrims and their influence on modern civilization. F. G. C.

Douglas Campbell's "The Puritan in Holland, England, and America" will give you all you need for it.

Please name two or three of the best commentaries on the Epistle of James. X. Y. Z.

Professor Mayor's commentary is learned and exhaustive. Dr. Deems's "Gospel of Common Sense" is expository and practical.

Kindly help me in reference to the bibliography of demonology. Titles and authors will be quite enough if you will only indicate their relative importance and trustworthiness. H. W. H.

Nevius's "Demon Possession and Allied Themes" and Conway's "Demonology and Devil-lore" exhaust the subject from opposite points of view.

An anonymous correspondent writes asking how Dr. Abbott can reconcile the rejection of the miraculous birth of Jesus with the pure character of Mary. We must leave this question to be answered by those who do reject the miraculous birth of Jesus Christ. As we have frequently said, we accept it; and, to make this paragraph perfectly explicit, it is personally accepted by Dr. Lyman Abbott, to whom the question was especially addressed.

"E." asks for the author of "Sleepy Time," giving the first verse. The poem from which the verse is taken is "Slumber Land (Mother and Robbie at Bedtime.)" It was written by Margaret Vandergrift, and was published in "St. Nicholas," October, 1880. It was copied into the New York "Sun" of Sunday, November 14, 1880. M. A. B.

Perhaps your correspondent "H. A. F.," who asks your guidance in a course of study on "Faust," would like to add to the list Denton J. Snider's "Commentary on Faust" (3 vols.). E. A. J.

Who was chaplain of the Continental Congress, and if more than one, who were they? M. E. C.

Who is the author of the following lines, and from what poem are they?

"The acknowledgment of God in Christ,
Made by thy reason, solves for thee
All questions in the earth and out of it."

A. P.

I would like to ask where I can find a parody on "Barbara Frietchie" in the German dialect, beginning "Up from the meadow green mit yellow corn." S. W. V.

Can any one tell me where and how a copy of Gail Hamilton's last little book, privately published, can be procured? H. H.

Can any one give me the publisher's name and the date of the first collected American edition of Pope's Poetical Works? D. M.

Can any one tell me where I can find a certain reading entitled "The Parlor Lamp"?

The quotation asked for by "J. H. R." is in Browning's "Saul," next to the last section, lines 310-313. H. F. Y.

About People

—"My brethren," said Dr. Boyd Carpenter, Bishop of Ripon, England, in a recent address, "I beg you to take hold of your own heart and look it straight in the face." Bishop Carpenter is an Irishman.

—The latest and most venerable addition to bicyclers is the great composer, Signor Giuseppe Verdi. Despite his eighty-three years, the old man has been taking lessons on the wheel, and has proved an apt pupil.

—General Felix Agnus, the proprietor of the Baltimore "American," says of his early life: "I came to this country under engagement as a chaser and sculptor to the great firm of Tiffany & Co., of New York, from which establishment I went direct to the ranks as a private soldier, though not speaking a word of the English language."

—Mr. George Frederick Watts, who is having just now an exhibition of his paintings in London, has excelled any artist in giving us portraits of the chief authors of his generation. His Tennyson, his Arnold and Browning are well known. The New York "Evening Post" thinks, however, that he has not succeeded with his latest sitter, Mr. George Meredith, and tells the following concerning the Watts portrait of Sir Henry Taylor: "I want to make you a modern Jove," said Mr. Watts. To whom Sir Henry replied, "But I prefer to be a jovial modern."

—The renomination of Senators Gallinger, of New Hampshire, Platt, of Connecticut, and Morrill, of Vermont, to succeed themselves shows the growing custom in New England of retaining the same Senators, if worthy, as long as possible. Senator Aldridge has already had two re-elections. Senators Hale and Frye were elected in 1881, and have had no opposition in being returned ever since. General Hawley entered the Senate in 1881, Mr. Platt two years earlier, and Mr. Hoar two years still earlier. The long period of Senator Edmunds's services is well known, and his colleague, Senator Morrill, is now at the end of his thirtieth consecutive year.

—The New York "Times" says that while Mr. Joaquin Miller was walking along the street in Seattle recently, a man approached him, and, without saying a word, lifted the poet's beard

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and examined the right side of his neck. Then he remarked: "Yes, you are Joaquin Miller." Naturally, the man was asked to explain this singular behavior, whereupon he said that forty-odd years ago he had pulled a poisoned arrow from Mr. Miller's neck, and with his lips had extracted the venom from the wound. The poet remembered the occurrence, and a few minutes later the two old men were fighting all over again an Indian skirmish that took place on the shoulder of Mount Shasta.

—"Last Saturday," says the Rev. Dr. Henry M. Field in the "Evangelist" (Presbyterian), "Dr. Cuyler celebrated his seventy-fifth birthday, and he told me that of all the friends that came to give him their congratulations the very first was Father Sylvester Malone, who has been a priest and pastor in Brooklyn for more than fifty years. Our readers may remember the honors that were paid to him by Protestants as well as Catholics at the completion of that long career of usefulness. Brooklyn is the city of churches, and famed for its eloquent preachers and devoted pastors, but he would be a bold man who should set himself up as, either in his faithfulness or in public respect, above Father Malone."

—Albert S. Willis, our Minister to Hawaii, who has just died, was the successor of Minister Stevens. In the name of our Government, Minister Willis submitted to the Hawaiian revolutionists a demand that Queen Liliuokalani be reinstated because her submission had been due to the misapprehension on her part that the forces of the United States would be used against her. When a counter-revolution was thought to be threatened, he was charged by Rear-Admiral Walker with remissness of duty in failing to receive a petition of citizens asking for the retention of the United States man-of-war Philadelphia. He explained that, after inquiry, he was satisfied that there was no cause to fear any emergency requiring armed intervention. When the republic was formally proclaimed, he gave it official recognition.

—One of the most accomplished men of his time has recently passed away—Sir Travers Twiss. He was an Oxford man, and became Fellow and Tutor of University College, his Alma Mater. He then became Professor of Political Economy, and later Professor of International Law in King's College, London, resigning that office to become Regius Professor of Civil Law at Oxford. He was later made Judge of the Arches Court of Canterbury, and appointed Advocate-General of the Admiralty, becoming also Queen's Advocate-General. It was Sir Travers Twiss who, in 1884, at the request of King Leopold, drew up the constitution of the Free State of the Congo. He served on many English commissions having to do with international law, and wrote a number of works, including "The Oregon Question Examined with Respect to Facts and the Law of Nations," "An Epitome of Niebuhr's Rome," "View of the Progress of Political Economy in Europe since the Sixteenth Century," "The Letters Apostolic of Pope Pius IX., considered with reference to the Law of England and the Law of Europe," "Lectures on the Science of International Law," "The Law of Nations, considered as Independent Political Communities," "Law of Nations in Time of War," a volume on the Schleswig-Holstein question, and other works.

Good Deeds

The Paris correspondent of the London "Times" says that the widow of Baron Maurice Hirsch, of Vienna, intends to present 2,000.000 francs ($400,000) to the Pasteur Institute as a memorial of her husband. This will make it possible to enlarge the building by chemical and biological laboratories, which, it is estimated, will cost 800,000 francs. Some of the professors, moreover, at present receive little or no salary.

The leading educational institution of the Reformed Church in the United States, Franklin and Marshall College, Lancaster, Pa., is the recipient of a generous gift from General J. Watts De Peyster, of Tivoli, N. Y., who has long been a friend and benefactor to the institution. General De Peyster proposes to erect a complete library for the College, with a capacity for 75,000 volumes. A site has been selected on the College campus, and it is expected that the corner-stone will be laid next May.

It is announced that the fund for the relief of the suffering by the famine in India, which was started a few days ago by George Faudel-Phillips, Lord Mayor of London, amounts to about a hundred thousand pounds. The largest subscription to the fund was that of William Waldorf Astor, who gave £2,000 ($10,000). Lord George Hamilton, Secretary of State for India, has informed the Lord Mayor, who a few days ago opened a fund for the famine sufferers in India, that the famine, including loss of revenue, would cost the Indian treasury between four and six million pounds. The money donated by the Government of India to the relief of the sufferers provides them with a bare subsistence. The private subscriptions will be managed by a central committee at Calcutta. These funds will be devoted to provide comforts for the sick and aged, supporting children who have been made orphans by the famine, etc.

By the will of the late Harriet N. Flint, of Wakefield, Mass., $54,000 is given in public bequests and $53,000 is left for relatives. For the town of Wakefield $10,000 for a soldiers' monument is left, but the monument must cost at least $20,000. The sum of $2,000 is left for the improvement and care of the cemetery in Wakefield. To the Baptist and Congregational Churches at North Reading $2,000 each is left. To the Massachusetts Baptist State Convention, Baptist Home Missionary Society, and the American Baptist Missionary Union, Woman's Baptist Home Missionary Society of Massachusetts, $5,000 each is left; $2,000 to the Massachusetts Baptist Charitable Society and the Massachusetts Society for the Prevention of Cruelty to Children; to the Merrimac River Baptist Association, $6,000, and to the Wakefield Home for Aged Women $500. Three thousand dollars is given to the town of North Reading to be used in caring for Flint Memorial Hall. The rest of the estate is divided as follows: One-third to the Baptist Church at Wakefield and two-thirds to the Bap-

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tist Theological Institution at Newton for indigent students.

It is not so very long since a call for subscriptions for a memorial to the author of "The Schönberg-Cotta Chronicles" was issued, says the New York "Tribune," but the memorial is now an accomplished fact. It took the form of an endowed bed in the North London Hospital for Consumption, on Hampstead Heath. The other day Princess Christian of Schleswig-Holstein unveiled the tablet which has been placed over the bed. It is inscribed as follows:

To the Glory of God and in memory of
Elizabeth Rundle Charles,
Author of "Chronicles of the Schönberg-Cotta Family,"
For twenty years a constant visitor in these wards,
This bed is endowed by some of the
Many friends who love her.

Mrs. Charles was particularly interested in the hospital where this tablet has been placed, and there was a quick response to the appeal for funds wherewith to perpetuate the memory of her there. The contributions came from all parts of Great Britain and the Continent, from India and Australia. They were accompanied in many cases by letters which showed that the works of this lady have made a deep impress upon many of her contemporaries. As pure literature the "Chronicles" and her other books are minor productions, but the spirit in them has carried them far afield and kept them alive.

The Armenian Fund

Previously acknowledged	$7,946 08
Kings' Daughters, Glendale and Tropico, Cal.	5 00
*W. C. L., Salina, Kan.	1 00
*Young Ladies, Houghton Seminary, Clinton, N. Y.	60 00
Hannah Eicher, eight years old	1 00
Lydia Somers Eicher, two years old	1 00
L. G., Fort Leavenworth, Kan.	8 00
Mrs. Burns, Baltimore, Md	1 00
C. W. M.	5 00
M. T. A., Cambridge, Mass.	25 00
	$8,053 08

* For the Orphan Fund.

For the Little People

A Race

By Marie Gloden

A mad little tear
And a sad little tear
Once started a queer little race.
"I am ahead!"
The angry tear said,
As it hurried down Peggy's small face.

But the sad little tear
Met a glad little tear,
And together they hurried apace.
"I'm sorry, mamma,
Truly I are!"
And the sorry-glad tear won the race.

The Cow that Sailed to the Fair

By James Buckham

When I was down on Cape Cod last summer, I heard an amusing story about an old sea captain and his cow. Captain Patterson, after sailing the sea for more than forty years, finally retired to a little farm near Barnstable, where he settled down, with a horse, a cow, and two or three dozen hens. His cow, though a lank and rather stubborn creature, was said to come from very good stock; and when the Barnstable people took it into their heads to have a fair, Captain Patterson determined to exhibit his cow.

But when the day came for driving her to the grounds, the cow showed that she had a mind of her own, and would not budge a step beyond the farm-yard gate. In vain the old Captain tugged at the rope, pummeled her sides, and pushed her flanks. The cow wanted to go to pasture, and was bound she wouldn't go to the fair.

Captain Patterson's patience was nearly gone, when suddenly an idea occurred to him. Though he was not strong enough himself to force the cow to go to the fair, his sea-training suggested something that was! Tying the cow to the gate-post, he went up into the loft of his barn and threw down an old sail, stepped to a dory-mast. Then he put a horse's blanket-belt through an iron ring, strapped the belt around the cow, inserted the end of the mast in the ring, and bound the mast to the side of the cow with some fifty feet of rope.

The wind blew "quartering," and when the captain untied the cow and raised the sail, the canvas swelled out over the cow's back, and away she went "sidling" down the road, mooing and plunging, and trying to stop herself in vain. Captain Patterson seized her tail, and, using it as a rudder, guided her skillfully in the right direction. With every fresh puff of wind the obstinate cow would be hurried along, faster and faster, while the dust blew up in clouds, and the sail flapped and tugged, as Captain Patterson held to the main-sheet with one hand and the cow's tail with the other.

It was a hard voyage for both of them, but not a long one; and when they came in sight of the fair-ground, everybody ran out to see the remarkable sight of a cow being sailed through the streets like a ship. Cheers and laughter filled the air; and when the Captain finally whirled his cow around at the gate of the fair-ground, and brought her neatly "up into the wind," the shout that arose might have been heard two miles away.

Unfortunately, Captain Patterson's cow did not take one of the prizes for blooded stock; but the Captain himself was given a special prize, by the Fair Commissioners, for "the best device for getting balky cattle to market"!

A Pet Horse

In going to a fire last week in New York one of the pet fire horses was so badly injured that he has been taken away for treatment, and will be sold when he gets well. He slipped on the ice and injured his hip so that he will never do any heavy work again. "Baby," for that was the

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horse's name, is thirteen years old. He is very affectionate and somewhat mischievous. He got out on the street from the engine-house. At the corner a candy man has a stand. Baby went up to the candy-stand and ate fifty cents' worth of candy before the candy man got back, though he was gone but a few minutes. The firemen paid the candy-man, and after that they used to buy candy for Baby every day. Baby learned to catch apples in his mouth. The firemen would stand at a distance and throw the apples, and Baby caught them. He would hold up his fore foot and "shake hands," and he would slyly nibble the buttons off the firemen's coats. The children in the neighborhood all loved this pretty gray horse, and when the ambulance came to take Baby away to be cured, as well as he ever can be, some of the children cried. Let us hope that gentle, loving Baby will be bought by some very affectionate papa to give as a birthday present to some loving mamma, and that his only business in life will be to draw a pony carriage with mamma and the children in it. Then he will have apples, carrots, and candy, and, best of all, loving care.

My Shadow

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me, from the heels up to the head;
And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to grow—
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller, like an india-rubber ball,
And he sometimes gets so little that there's none of him at all.

One morning very early, before the sun was up,
I rose and found the shining dew on every buttercup;
But my lazy little shadow, like an arrant sleepy-head,
Had stayed at home behind me and was fast asleep in bed.

—*Robert Louis Stevenson.*

A New Kind of Sentinel

When we see a peacock, we are greatly disappointed unless we can see him spread his beautiful tail-feathers. We think it is a peacock's sole business to be beautiful. Out West, on several farms, peacocks are kept for protection. The men who have them say they will alarm the household if a stranger approaches; that they will not make friends with a stranger as dogs have been known to do, but will call and call until the stranger disappears.

The cry of the peacock is so disagreeable, and he uses his voice so often when there is no cause, that the chance of the peacock driving the watch-dog out of the business of watching is not very bright. Who would want to give up Rover, with his big flowing tail wagging a welcome to his friends, or the deep bass bow-wow of Nero, or the frisking, wriggling tail of Gypsy? No, Mr. Peacock may do to frighten thieves, but he can never drive the loving dogs out of the homes where children are.

The Dogs and the Alligators

In the swampy lands of Madagascar are a great many alligators. The dogs of the island have learned that the alligators are their enemies, and must be watched. Dogs have great freedom in Madagascar, and roam freely about the island, on which there are many streams. In crossing these streams the dogs are sometimes caught by the alligators. The dogs have learned how to cross the streams without encountering the alligators. The natives say the dogs, a half-dozen or more, will assemble on the bank and begin barking. This barking attracts the attention of the alligators, who assemble, ready to catch the dogs when they attempt to cross. The dogs continue to bark until they think all the alligators have assembled, and then they break and run about three hundred yards above the alligators, and plunge into the stream, swimming quickly to the other side. The dogs, moving more quickly than the alligators, easily escape them.

A Queer Little Girl

She was a little dumpling of a girl. Her cloak was thick and long, her hood thick and warm, and her very fat legs looked fatter because of the thick leggings that covered them. In her hand she had a pinwheel made of gold and yellow paper, which the wind was whirling so fast that you could not see the points. The little fat girl was laughing so hard that she could not walk. Suddenly the wind stopped blowing, the pinwheel gave a few lazy turns and stopped. The little girl stared, looked around as if to find the wind, puckered up her lip, and then howled—no other word would describe the sound—she howled, and danced, and then shrieked at the top of her voice, "I want it to go round, I want it to go round!" It was so ridiculous that the people passing laughed, and no wonder—crying because the wind would not blow. What an unreasonable little girl!

A Busy Little Maid

Oh, where is the busy, busy little maid
To help us work to-day;
Oh, where is the happy, happy little maid
To join us in our play?

I see her stand at my right hand;
She is so bright and steady.
To clean and sweep, the house to keep,
For work or play she's ready.

—*Exchange.*

The Hermit and the Birds

Up in the North Woods in the Adirondacks there is a man who lives all alone in a little house in the deep woods. He has been so friendly with the wild woods folks, the rabbits and birds and even larger folk, that in the snow all about his house are found their tracks. The chickadees who live in the thick pine branches over the little hut fly down and light on his head and shoulders, and eat out of his hand.

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The Home Club

The Home and the State

We speak of public sentiment as if it were a desirable thing, but a thing apart from our every-day lives. Public sentiment is the expression of public morals. Public morals are always as good as the moral standards of the homes, the average homes of the community. Public sentiment is private opinion publicly expressed. It is the conception in the home of its relation to other homes, its relation to the community, to the State, to the Nation, that constitutes public sentiment. If the sentiment of the homes of any community is for the best things—law, order, education, physical perfection, æsthetic development—in short, if the private sentiment of every home in the community demands the best things, the things of this life that make for righteousness, the public sentiment of the community contributes to and secures from the State the laws that make for righteousness. It is the lack of private opinion in the homes that causes the community to suffer from "bossism" and its attendant evils, whether the "boss" is a local school committeeman, or a candidate for the Senate of the United States, who ostentatiously writes the names of the State Senators who dared to vote against him. Lack of private opinion on public affairs in the majority of homes in that State made it possible for the political boss to inflict that degradation on the citizens of that State. The State is what its homes make it; at any moment the moral standards of the homes of the State may be measured by the condition of its public affairs. Its rulers are the choice of the homes of the land, for the mothers are the educators of its voters.

English at Home and in School

At a recent meeting of the Schoolmasters' Association of New York and vicinity, Dr. Cuskie Harrison defended the schoolmasters against the charges of the colleges that the preparatory schools do not prepare for college work. Part of Dr. Harrison's defense was that schoolmasters contended with the criticism of parents, of patrons, and of the college professors. He asserted that schools were just as good as they were allowed to be. Dr. Harrison referred to the conflict in the matter of language between the home and the school, a conflict which Mr. E. L. Godkin pointed out very clearly in his address before the same Association in November of last year, which was printed in the January number of the "Educational Review." Mr. Godkin says that in England and on the Continent the language a man uses marks the limit of his social position. Parents recognize this, and are very careful about the language used by their children. Teachers in America, Mr. Godkin thinks, do not have this tremendous advantage of home standards. "The teacher is left to struggle alone against the indifference of both parents and society, and against the streets. Half an hour at home, in the street or playground, is often enough to obliterate the results of two hours' teaching at school. The community does not help the teacher." The newspapers are some degree responsible for the carelessness in the use of English. Mr. Godkin lays part of the blame on our institutions of learning for the low standard they placed on language until 1874. His remedy is to give English a more important place in the school-room and college entrance examination. Mr. Godkin found his views accepted at the December meeting. At a meeting in New York City where the audience were teachers in private schools and mothers, this subject was touched upon by a very successful teacher, who bravely said that the requirements for entrance examinations made it impossible to give to English (written, spoken, and the literature) the necessary time, and yet have girls enter college at eighteen and nineteen. She said that there must be some readjustment before girls could be properly prepared in English, and touched delicately on the conflict between the home and school in this one thing. The teacher could not control the reading of her pupil at home. The books read formed the pupil's language, her taste, and her ear. The home could help the school very materially. First let the teacher decide the question as to the books to be read, and let her be careful to correct inaccuracies in the conversation of the pupils—a proper privilege, but one too little used by teachers. All this discussion and criticism recalls "English as She is Taught" and "The Young Idea," two books that should be owned by every parent and teacher who would be tempted, without these prods, to sink into a rut of indifference and irresponsibility as to the teaching of good English and its value.

Teaching Patriotism

The Patria Club of New York has offered a prize of $50 for a brief outline of work that can be introduced into the kindergartens of the country for the purpose of teaching and training pupils in intelligent patriotism. The competitors for this prize are allowed the utmost freedom in deciding on the outline of work offered in competition, but the Patria Club suggests the following: The historical geography of the United States to be presented by the use of sand, and about the geographical divisions made by this sand to group stories of the Dutch, Huguenots, Puritans, and Pilgrims. Just how children of the kindergarten age, which is presumed to run from three and a half to six years, perhaps seven, can be made to understand even the most elementary presentation of colonial history, or the Revolutionary War, or the Declaration of Independence, or the Duties of Citizens, is an open question. Under the last head the committee suggests Home Duties affecting the Public Good, Business, and Suffrage. How to present these subjects will not be very clear to those who understand the purpose of the kindergarten. That the offer of such a prize will lead to thought which will be helpful to the best kindergartners is very certain. Why the stories told in the kindergarten should not more frequently relate to historical events, the sentiment of which children even of the kindergarten age could understand, is not entirely

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clear to the lay mind. There is the possibility of making a child understand what the word vote means, because a freedom of choice is one of the fundamental principles of the kindergarten. It is an open question whether the teaching of patriotism has not become a fad. This separating of life into departments is one of the mistakes of modern education. Life is a unit. Truthfulness, fidelity, consecration, clearness of vision as to right and wrong, and love, belong equally in the home, the Church, business, and the State. Who are the men that stand at the head of any movement? Who are the women to whom the public turn when the service of woman is needed in the State? Is it not always the woman or man who brings all these qualities to any service? These qualities make character. No man or woman is rounded out or perfected in character who is indifferent to the condition of the community of which he or she is a part. Patriotism should be the natural emotion of every citizen. It is not by hanging flags over school buildings or saluting flags brought into the school-room that we may hope to teach patriotism. It is by developing the character of the individual so that the sense of duty embraces the whole of life, and not a few of its departments. The value of the kindergarten is its training in community life. The individual lives for all. Its strength lies in training the character as a unit. This is the office of all education.

A Bulletin-Board

One of the most interesting subjects of the present day is that of the education of girls. How shall they be educated to develop any talent they may possess, so that, should the future demand it, it may become a source of revenue? That need exists that girls should be so educated, irrespective of their social positions, a glance at the bulletin in the Exchange for Woman's Work in New York will prove. We have not the space to give all the cards on this bulletin, but print a few specimens: "Imaginary walks and talks in Paris;" "Conversation in French without books"—this, of course, was followed by an application for private pupils. "Shopping"—of course by a woman who had seen better days. "Non-resident private secretary or companion;" just the reading of that line is enough to make a woman weep, when she realizes that about one woman in ten thousand of the population indulges in a private secretary; and is there a more pathetic thing than seeking to earn one's living by being a companion? Others are: "A student in natural sciences and art will take an inquiring child to the museums and parks;" "Weekly Mending," "Miniature Painting," "Lessons in Nerve Training," "Deficiency in early education supplemented by private lessons;" "In the Cheering Business"—that is, a woman absolutely enters into an engagement to amuse invalids and convalescents, and announces that she has had successful experience. Another woman advertises to open and close city and country houses. "Laces, shawls, and gloves cleaned at ladies' homes." Another offers to prepare work for the press. "Backward pupils will find an experienced teacher." And the usual accompaniment of lessons in "drawing," in "painting," and in "cooking." It must be remembered that all of these advertisers are women who have filled different positions in the social scale. Certainly this bulletin-board is a lesson no mother can afford to ignore. Almost anything is preferable to arriving at middle life and having to face the world absolutely untrained to do any service for which the world is willing to pay, with no ability to meet the changed conditions, and often with ill health as an added burden. Educate girls to health, then to use all the mental ability they possess. Educate every girl to manage an allowance; educate her to choose that she may have the power of decision.

A Question

Dear Outlook: In an article in the Home Club in The Outlook for January 9, certain statements suggest a problem on which I should like an expression of opinion. The first statement is this: "The uniformly low wages paid to those behind the counter are due to the fact that a large percentage of the women employed in our stores live at home, and are not compelled to pay board." What is to be said of the consequences to those women who are entirely dependent upon their wages for support? Is not this a considerable number, and are not the evils great? The remedy sometimes suggested is that those who are not obliged to work for a living must be persuaded not to work for wages, on the ground that it is wrong for them to do so. This has always seemed to me an impossible solution, and the writer of the article in question seems to reject it in suggesting that it may be "infinitely better for three or four sisters, the daughters of a man earning a small income, to stand behind a counter earning money, even though it be but paltry wages, than that they should live at home in idleness, ennui, and discontent." Now, if that which is right and ought to continue, namely, the employment, as wage-workers, of those who are not dependent for a living upon their wages, necessarily, by making wages very low, brings great evils upon a large number of other workers, the case seems sad and hopeless. M. E. C.

The Outlook will be very glad if the publishing of this letter shall draw out a discussion on this important subject. It is one that affects the home seriously, and that puzzles the economist.

A Truth

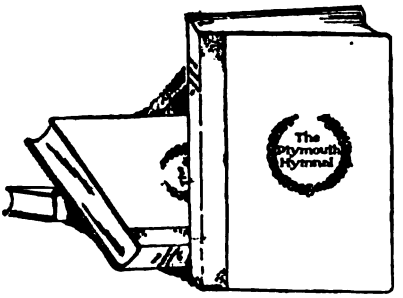
There is an analogy in the current number of "Life" which has in it a great compelling truth. The New Year is a child who is caught by a man who demands from the child that he shall give him three things—love, riches, and fame. The New Year promises this. When the year ends, the man has lost everything. But the Old Year, an old man, meets his accusation with:

"'Fool!' said the Old Year. 'Do you not yet understand? Riches, fame, and love are yours now. I have fulfilled my promise. That which the soul knows, that it possesses. Riches, fame, and love belong not to the man who has them outwardly, but to him who has learned to know them inwardly. When you had them, you had them not. What you have lost is gained. What I have taken from you, I have placed in your possession. Henceforth their outward forms may come or go; the realities are yours forever.'"

A National Household Economic Association

Dr. Mary E. Green is the President of the National Economic Association. The purpose of this Association, now four years old, is to bring housekeeping to a more scientific execution, to establish bureaus of information, and to arouse the ignorant and indifferent housekeepers to the relation between health and morals, and foods and sanitation.

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The Editors have hoped to compile a hymnal that is hitherto unequaled, and it is not to be denied that they have succeeded, and that nobly.—THE INTERIOR.

The Plymouth Hymnal

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Write to us for specimen pages. If you are a pastor, teacher, or choirmaster, we shall be glad to send a FREE (returnable) copy to you for examination.

The Plymouth Sunday-School Hymnal

Edited by Thomas G. Shearman and Walton N. Ellis

With an Introduction by Lyman Abbott

Rev. Amory H. Bradford, First Congregational Church, Montclair, N. J., says: "I have examined with great delight the Plymouth Sunday-school Hymnal. In my opinion it is one of the very best hymn-books that has ever been prepared in our country. Its chief excellence is in the fact that, while it is simple enough for children, its hymns are of so high an order that the older people can enjoy them. It is a book that will not soon wear out, and it seems to me suitable for the prayer-meeting as well as the Sunday-school."

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Rev. Washington Gladden, Columbus, Ohio, writes: "I have looked over the Sunday-school Hymnal pretty carefully, and most cordially commend it as an admirable selection of both hymns and tunes."

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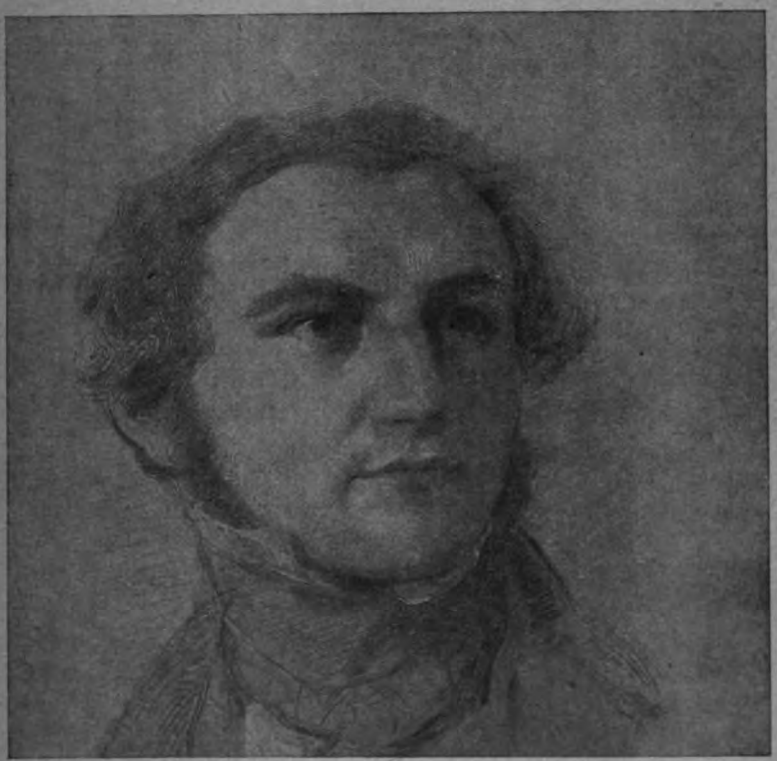
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GLADSTONE AT THIRTY-TWO

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The Outlook

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ON Saturday of last week the Senate Committee on Foreign Relations, by a vote of six to four, ordered the Arbitration Treaty to be favorably reported, with amendments. The most important of the amendments was that adding at the end of Article I. these words:

"But no question which affects the foreign or domestic policy of either of the high contracting parties, or the relations of either with any other State or Power by treaty or otherwise, shall be subject to arbitration under this treaty, except by special agreement."

The second amendment strikes out the reference to King Oscar as the umpire in case neither the members of the Court in the first place, nor the United States Supreme Court and the British Privy Council in the second place, can agree on an umpire. An amendment had also been offered to the effect that the Alaskan boundary question should not be submitted to arbitration under the general treaty, but it was rejected. At that very time Secretary Olney and Sir Julian Pauncefote were signing a separate treaty regarding this question, "a Convention between the United States and Great Britain for the demarcation of so much of the 141st meridian, with longitude, as may be necessary for the determination of the boundary between their respective possessions in North America." The Convention provides for a commission similar to the Mexican Boundary Commission. The information already collected by the Commission composed of Messrs. Mendenhall, Duffield, and King (working under the 1892 agreement) will be used. The special significance of the Convention is found in the growing importance of the Yukon gold fields, through which the boundary is supposed to run. So far there has been no indication that the Convention includes arbitration upon another Alaskan boundary question of equal moment—that of the coast line.

The past week has witnessed the sober second thought of our people regarding the general Arbitration Treaty with Great Britain. Some nervousness has been expressed as to the trend of public opinion in the Northwest. Senator Davis, of Minnesota, is quoted as saying:

"No one, I think, would wish to submit to arbitration a question of National policy derived from our fathers and insisted upon for seventy years, such as the Monroe Doctrine. It is a very grave question—very grave question—whether this treaty does not commit the Government to the decision of a board of arbitrators as to the rightfulness of that Doctrine. Mr. Olney contends that the Monroe Doctrine is not at all involved in this convention. It is not expressly excepted from it, but the Secretary contends that it is excepted by implication. If both parties understand that it is excepted by implication, why not except it specifically?"

This statement seems in substantial accord with the opinion of many persons and papers (the Minneapolis "Tribune," for instance). Nevertheless, there are many who are represented by influential papers like the St. Paul "Pioneer Press" and the Minneapolis "Journal," the latter declaring that it is humiliating to think that, widely as the treaty is favored throughout the country, a few ill-natured men in the Senate have the power to delay ratification. In the Central West the feeling is generally strong for arbitration, if we may judge from the Chicago "Times-Herald," the St. Louis "Republic," the Indianapolis "Journal," and the Cleveland "Leader." In the South there are such cheering reports as this from the Memphis "Scimitar:" "If

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the treaty now under consideration in the Senate Committee on Foreign Relations should fail of ratification, public opinion in this country would demand that the incoming Administration provide another embodying the same vital principle." In the East the sentiment in favor of immediate ratification of the original draft has been almost universal, the only two journals of note differing from this being the New York "Sun" and the Washington "Post." The trend of opinion is shown in the adoption by the Massachusetts House of Representatives of an indorsement by a vote of 141 to 11. An important meeting took place last week in Washington in favor of ratification. The speakers were ex-Secretary of State Foster, Mr. G. G. Hubbard, Professor B. L. Whitman, ex-Senator J. B. Henderson, ex-Governor Stanard, and Justice Brewer, of the Supreme Court. The last named said:

"I do not believe in saying to the gentlemen charged with the duty of considering carefully that treaty, that 'you must vote for it.' There is something in my own nature which, when anybody says to me 'you must,' causes something to run up my spinal column which says 'I won't.' [Laughter and applause.] It is the Senate's duty to consider that treaty carefully, and when I say that, I say it is no trespass upon their rights for American citizens to express their views of that treaty. What are the errors and losses incidental to arbitration compared to the horrors of war? [Applause.] What are a few million dollars of wrongful damages in comparison to the sacrifice of thousands of human lives?"

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We have been asked to state how the Arbitration Treaty now before the Senate affects the Venezuelan question, and what will be the future of the United States Venezuelan Commission. Briefly, the Venezuelan matter is in course of adjustment under an entirely separate treaty, signed by the United States and Great Britain prior to the agreement on the general Arbitration Treaty, approved by the United States Senate and by the President and Cabinet of Venezuela; it will doubtless be formally ratified by the Venezuelan Congress within two or three weeks. The only change made lately is that Venezuela has indicated her desire to be directly represented on the Tribunal of Arbitration; Great Britain and the United States have agreed, and Chief Justice Fuller and Justice Brewer, of our Supreme Court, will act for Venezuela in that capacity. The articles of the treaty define the limitations of the arbitration. We have already outlined these limitations, the most important of which is that making possession of land for fifty years evidence of title. Generally speaking, the Tribunal has wide power over the whole matter in dispute, and will doubtless of itself define, where necessary, the meaning of the articles under which it acts—that above referred to may more likely than not require such further definition. Naturally, under the new state of things the United States Venezuelan Commission will not need to report to our Government what the true boundary-lines are. The mass of information it has acquired will be put at the disposal of the Tribunal of Arbitration. Even if this matter had not already been settled by treaty, we do not think it could be brought under the general Anglo-American treaty now before the Senate, as it relates, not to something directly in dispute between Great Britain and the United States, but to the Monroe Doctrine. On this point the National Committee on Arbitration appointed by the Washington Conference well says: "The words of the treaty aptly define the agreement to arbitrate so as to exclude from its operation all questions not suitable for judicial decision; and it could no more be held by either party to require Great Britain to arbitrate the principle of the Balance of Power in Europe, or the United States the Monroe Doctrine, than it could be held to oblige either party to arbitrate its standard of value or its tariff policy."

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The United States Senate has passed, by a vote of 46 to 4, a bill to provide for an international conference to secure "by international agreement a fixity of relative value between gold and silver as money by means of a common ratio between these metals, with free mintage at such ratio." It is left to the discretion of the President to appoint five or more commissioners to such conference, if one should be called, and to call one himself if he thinks it wise. Senator Hoar, of Massachusetts, combated the idea that such a conference, or an agreement re-

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sulting from it, was a chimera. He said, as reported (we condense):

"As to foreign countries, I had some exceptional means of learning something last summer. I had the pleasure of a long conversation with one of the foremost bimetallists in France, M. Fougerol. This gentleman introduced last spring into the French Assembly a resolution declaring that the present depressed condition in agriculture, manufactures, and commerce in France is owing to the demonetization of silver, and pledging France to co-operate with other nations in its restoration. It bore the signatures of between three-fifths and four-fifths of the Assembly. M. Meline, then and now the Premier of France, in a speech on the question in the French Assembly, declared that when other countries would re-establish silver they would not have to wait for France. They have a bimetallic league in France, which represents, among others, the delegations from every agricultural society in every province in France; and these agricultural societies are not merely societies of gentlemen devoted to fancy farming and stock-raising. They wield political power, and represent the political purposes of the farmers of France. With one accord, without an exception, these representatives of these great French interests agree in saying that France is eager to unite with other countries."

Mr. Hoar went on to say that there were also evident indications of a strong interest in favor of bimetallism in England, Germany, and Russia.

In spite of the scorn of the ultra gold monometallists, we do not doubt that Senator Hoar is quite within bounds in his report. The agricultural populations, in so far as they are active-minded on this question at all, are bimetallic, abroad as well as in this country. So are the laboring classes. The financial centers are opposed to bimetallism, and the commercial and manufacturing classes are divided in opinion. It is clear from the last election that an overwhelming majority of the people of the United States favor bimetallism, and a large minority are so enthusiastically in favor of it that they are willing to try the experiment of establishing it without international co-operation. Under these circumstances political wisdom requires the incoming administration to make an honest effort to secure it; and as its platform explicitly pledges it to make such an effort, political honesty reinforces political policy. Nor is it by any means clear that we need wait until all other nations agree with us in the attempt. The resolution adopted by the Senate wisely leaves this question open, as it does the question of the ratio to be fixed between the two metals. It is worthy of note that in the February number of the "National Review" Lord Aldenham, ex-Governor of the Bank of England and President of the English Bimetallic League, concludes an article on the present situation as follows: "There is no doubt that France and the United States, by agreeing together, could themselves maintain a bimetallic law; but for greater certainty and confidence it would be reasonable that they should ask the co-operation of England and Germany." This expresses the general temper of bimetallists abroad. The proposed conference may lead to nothing. It may prove to be the most important act of the present Congress.

The Conference Committee on the bill to restrict immigration by imposing an educational qualification reported a measure which differed in two important particulars from that which had previously passed the House and been amended in the Senate. In the first place, it shuts out illiterate women as well as illiterate men, and even excludes the illiterate wife of a literate husband. In the second place, it excludes immigrants who cannot read the English language or the language of their "native or resident country." This last change is an important one. In its original form the bill required the immigrant to be able to read the English language or some other. The Russian Jews, who have been pouring in upon us in increasing numbers—40,000 in the last fiscal year—are able to read in their own language, but they are not able to read Russian, which is the language of their "native or resident country." In defense of this change, Mr. Danford, of Ohio, who reported the bill to the House, said that these Russian immigrants have drained the charities of England and are being thrown upon this country in such numbers that the Hebrew charities can no longer care for them and our labor market can find no place for them. The debate in the House upon the amended measure was a most animated one. The opponents of the bill put a good deal of stress upon the possible separation of wives and husbands. The defenders of the bill

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called attention to the fact that the steamship companies have their agents "in every village and hamlet of Europe," and that these agents would be instructed not to sell tickets to persons whom the companies would have to return free of charge. The bill was passed by the narrow majority of 131 to 117.

All political indications are that President McKinley is going to disappoint the prophecies of his political opponents and to surpass the hopes of his political friends in the composition of his Cabinet. The announcement of four of these officers, already made, may be regarded as semi-official. They are: General R. A. Alger, of Michigan; Senator John Sherman, of Ohio; ex-Governor John D. Long, of Massachusetts; and Lyman J. Gage, of Chicago. General Alger's appointment as Secretary of War appears to be purely political. We should suppose that a Secretary of War and a Secretary of the Navy should have some experience in their respective departments; but historic precedent does not seem to require this, either in this country or Great Britain. "Pinafore," as our readers will remember, was a satire on the notorious lack of expert knowledge in Cabinet officers in England in these departments. Though Mr. Alger was a general in the Civil War, his military record does not indicate an expert knowledge in military matters. But we believe he is not of a bellicose nature. Senator Sherman will bring to the office of Secretary of State as wide and general an experience in public affairs as is possessed by any man now living. It is true that he is often both a disappointment and an enigma to his friends, in whom his abilities continually awaken expectations which his deeds do not fulfill. His political life has shown a lack of that continuity and persistency of purpose which is always a quality of the greatest statesmen. But the country will rest reasonably sure of a cautious and conservative foreign policy, and this is what the country most needs. Under his administration we may reasonably hope that the United States will give her attention chiefly to minding her own business. She certainly has business enough of her own to mind.

It would be difficult to find in New England a higher representative of her best thought and life than ex-Governor Long. He is a true type of the conscientious, high-minded, and cultivated gentleman, the product of the Puritan character when modified by the influence of the ripest culture and the consequent largeness of human sympathy—a type that shows a respect for the liberty of the individual which the Puritan did not always show. Mr. Gage's biography, which we have epitomized below, is his best eulogy. An independent Republican, in sympathy with the party on the tariff and financial issues, ready to give international bimetallism a trial if other nations are ready to try it, but an earnest opponent of free silver coinage as sure to lead to silver monometallism, a banker recognized by the bankers of the country as one of the ablest in his calling, yet by his Christian courtesy and fair dealing—but by no demagogic arts or approach thereto—winning the respect and admiration of workingmen and labor leaders even in Chicago, where the class lines are sharp and the class battle has been fierce, sacrificing his own private interests in order to serve the public, eminent as a philanthropist and a Christian, despite, perhaps because of, the modesty which shuns eminence, Mr. Gage accepts the portfolio of the Treasury Department with the confidence and the best wishes of the whole country, of all sections, classes, and parties. If any one can bring order out of chaos, propose a financial scheme which will secure justice to both debtor and creditor, furnish adequate currency without depreciating it, and win for the plan that public confidence without which any plan, whatever it is, will be foredoomed to failure, it will be Mr. Gage. The difficulty of his problem will be second only to that of Necker under Louis XVI. Let us hope that his honesty and ability may meet with a different issue.

Of the three men who are known positively to have accepted portfolios in Mr. McKinley's Cabinet, Senator Sherman is seventy-four years old, Mr. Gage and General Alger each sixty-one. It is now almost fifty years since Mr. Sherman entered political life, for in 1848 he was a

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delegate to the Whig Convention which nominated Winfield Scott. As a young man he left college and became a civil engineer in order to be self-supporting, was driven from this work by political influence, and became a lawyer. A sketch of Mr. Sherman's political career would almost cover the political history of half a century. He was first elected to the House of Representatives in 1855, and first took a seat in the Senate in 1861; from 1877 to 1881 he was Secretary of the Treasury, and the resumption of specie payment took place under his auspices. He has three times (1880, 1884, and 1888) been prominent as a Presidential possibility, and in 1888 he received 249 votes in the Convention. Mr. Gage, we believe, is not a college graduate. Academy, post-office, railway agent, bank clerk, bookkeeper, were the steps of his education and entrance into business life. For nearly forty years he has been active in Chicago banking and financial circles. He was one of the three men who entered into a personal guarantee that Chicago would carry out its pledge to raise $10,000,000 for the World's Fair, and he was one of the Board of Directors of the great Exposition. The Chicago "Tribune" describes the character of his financial training by saying: "He is not a Wall Street man. He has had nothing to do with Wall Street. He never has been a stock-broker, or a stock-jobber, or a railroad speculator, or a speculator of any kind. His business has been of a different sort, relating to the investment of the millions intrusted to him in the moving of crops and in the development of the resources of the great West." General Russell A. Alger, the future Secretary of War, had a highly honorable career in the Civil War, was wounded twice and captured once, and at the end was a Brigadier-General. He has made a large fortune in the lumber business, and has been Governor of Michigan.

Our attention has been called to an error which we made in our issue for January 23 in commenting upon the work of the Monetary Convention at Indianapolis. The newspapers reported, and we therefore stated, that the final resolutions of the Convention called for legislation by Congress which should impose upon President Cleveland the duty of appointing a Commission to consider the financial question in its entirety. Our not unnatural comment was that a Republican Congress could not be reasonably asked to authorize a Democratic President to shape a financial policy for a Republican administration to carry into effect. Our criticism of the recommendations of the Convention is nullified by a reading of the original resolutions, an authorized copy of which now lies before us. They do not refer to President Cleveland, but expressly provide that the proposed Commission shall be appointed by Mr. McKinley after his inauguration. Thus the entire work will be in the hands of the new administration. But as the Indianapolis Convention definitely declared in favor of the maintenance by the country of the present gold standard, and as Mr. McKinley is generally thought to be heartily in favor of attempting to bring about International Bimetallism, we should suppose that if he appoints the proposed Commission some of its members might be *persona non grata* to the permanent Executive Committee chosen at Indianapolis.

The Civil Service Reform Association of New York issues an effective address to the clergy of this State to arouse their interest in defense of Civil Service Reform against an anticipated assault by its enemies. The Constitution, as is well known, incorporates the principle of Civil Service Reform in a provision which requires that all appointments shall be based upon competitive examinations when practicable. To evade this provision the proposal is now made that each department shall appoint the examiners and make the rules regulating the examination. The Association well says that "ample experience has already proven that under such a system the examinations would tend to become a fraud and a sham." It cites as evidence of this the Federal experience under the laws of 1853 and 1855. As an illustration of the kind of examinations provided by this system it cite the experience of Colonel Silas Burt, who in 1869, on his application for appointment as clerk at the Naval Office,

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was subjected on examination to such questions as: "What is the capital of the United States? How much is eight times eight?" Having answered these questions with perfect correctness, he secured the appointment. There is no question that the scheme of which the Reform Association gives the clergy warning is devised in the interest of Civil Service Deform, and that the only hope of defeating it is in an aroused and indignant public sentiment. We advise any readers interested in the purification of politics in the State of New York to send a two-cent stamp to the Civil Service Reform Association, 54 William Street, New York City, for a copy of this address.

Whether it is wise to throw a sop to Cerberus depends upon two questions: Who is the Cerberus? and What is the sop? Generally the only result is that Cerberus turns again and rends the giver. The Constitutional Convention of New York State adopted the clause prohibiting labor in the prisons of the State, not because the Convention thought it wise, but because some delegates representing labor organizations demanded it, and because it was argued that the amendment could be taken out of the Constitution again by another special amendment before it could become operative. But this has not been done. And now the State faces a frightful condition of affairs in its penal institutions. It is not chiefly that honest, industrious men must work to support criminals in idleness; it is not chiefly that some criminals will be driven into insanity or suicide by enforced idleness, as one or two have been already; it is that the very end and object of all penal institutions is set at naught by such a provision. That object is the reformation of the offender; and reformation means habituating to a life of honest productive industry those who have been habituated to live upon the products of the industry of other men. It is true that the *contract* prison-labor system, under which men sold the product of prison labor at prices below that at which the products of paid labor could be profitably sold, and by underbidding lowered the rate of wages (or were supposed to do so), was very bitterly, and not without some reason, opposed by organized labor. But we do not believe that the same objection would be felt against prison labor on State account, as it is called, if properly conducted, and if the prison authorities took the market price to determine the prices of prison products. In short, in this case the Cerberus was probably a bogy, and the sop thrown to quiet him involves nothing less than the abandonment of all attempt to cure crime and reform the criminal.

The folly of incorporating such a clause in the Constitution, against the protest of the Convention's most eminent leader, Mr. Joseph H. Choate, is the greater because the experiment had been tried by *law* and had proved so disastrous that the law was almost immediately repealed. We copy here from the New York "Tribune" its "deadly parallel column," giving the essential parts of both provisions:

Yates Law, Chapter 586, Laws of 1888.	Revised Constitution, 1894, Article III., Section 29.
No motive power machinery for manufacturing purposes shall be placed or used in any of the penal institutions of the State; and no person in such institutions shall be required or allowed to work, while under sentence thereto, at any trade or industry where his labor, or the production of profit of his labor, is farmed out, contracted, given, or sold to any person or persons whomsoever.	The Legislature shall by law provide for the occupation and employment of prisoners sentenced to the several State prisons, penitentiaries, jails, and reformatories in the State; and on and after the first day of January in the year 1897 no person in any such prison, penitentiary, jail, or reformatory shall be required or allowed to work, while under sentence thereto, at any trade, industry, or occupation, wherein or whereby his work or the product or profit of his work, shall be farmed out, contracted, given, or sold to any person, firm, association, or corporation.

This provision of the Constitution will unquestionably be repealed by the people as soon as it can be submitted to them, but that cannot be for three years. Meanwhile the clause in the Constitution does not prohibit certain forms of labor. All work required by the State could be done

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in the prisons. This would include making clothing for prisoners, perhaps uniforms for State militia, some forms of State printing, etc. But while the Constitution would not prohibit this, the industries now dependent for support upon the demand of the State for their products would protest against the disorganization involved in so radical a change, and probably in many cases there are contracts which run for some time to come. Work on the roads of the State is suggested. This would be constitutional; but whether it would be feasible can probably be determined only by prison experts. It would involve considerably increased expense for guards, and, if the work were done at a distance from the prisons, would involve difficulties in providing food and shelter. These diffities may not be, we trust they are not, insuperable. But they are serious, and to surmount them will require experience, patience, and genius.

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That this absurd provision is already compelling prison experts to put their best thought on the problem of how to bring some good out of the evil is indicated by the report just issued of the State Prisons Commission, which recommends that, in connection with the productive industries required for public institutions, the convicts be classified and graded, and in the upper grades compulsory education, physical training, and trades classes be instituted; that the Judges act upon the provision of law permitting indeterminate sentences, so that convicts who are reformed can be sent out on parole, and finally discharged, at the end of one or two years, with a fair education and a good trade, and equipped for an industrious life; and, finally, that the Warden of Clinton Prison be given control of all State land within ten miles of that prison, so that he can employ convicts on improved land now occupied by squatters. These all seem to us excellent recommendations.

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This winter the distress among the poor seems to be almost as great as it was three winters ago. There are not, apparently, quite as many people out of work as there were then; but those who then had savings to fall back upon are now obliged to appeal to public charity. In this city the manager of the United Hebrew Charities says that among the Hebrews the suffering is even greater than it was in the winter of 1893–4. The financial secretary of the Association for Improving the Condition of the Poor reports that, "owing to the continued financial depression, subscriptions to the relief fund have seriously decreased, while applications for relief have multiplied." The general agent of the same society reports that the present crisis is "fully as severe as that of the hard winter of 1893–4. The men who are now thronging the [labor] bureau for positions are of a higher grade than a year ago, indicating that those whose small savings have tided them over are now compelled to seek assistance." In Chicago Mayor Swift has made a public appeal for a relief fund, and has received in response generous contributions. From St. Louis comes the same complaint of men out of work, out of savings, and out of credit. There is danger that Washington's Birthday may be celebrated by a procession of the unemployed. Wherever there are vacancies the number of applications is a saddening spectacle. Dr. Rainsford makes the sensible suggestion that in these times men should not only give all they can, but should be willing to invest, at a low rate of profit, in order to employ hands, and should, above all things, try to have among their friends families in more than one rank in society. If classes were not so widely separated, the feeling of sympathy would be stronger, more help would be extended, and the help that is extended would be infinitely more helpful.

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The sub-committee on legislation of the Committee of Fifty organized in 1893 to study the liquor problem has made its report. It appears in the form of an article by President Eliot, of Harvard, in the "Atlantic Monthly" for February. President Eliot and his associates on the sub-committee, President Low and Mr. James C. Carter, have spent several thousand dollars in investigating the workings of the liquor laws in Maine, Massachusetts, Pennsylvania, Indiana, Iowa, Missouri, and South Carolina. The con-

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clusions reached corroborate the facts and views often presented in The Outlook. President Eliot reports that prohibitory laws as exemplified in Maine and Iowa have resulted in the removal of the temptations of the saloon in districts where public sentiment has supported the law. He urges, however, that they have had "unlooked-for effects" in schooling "a whole generation of lawbreakers in evasion and shamelessness," and breeding "contempt for the public service." Whether the public service is in greater contempt in Maine and Iowa than in the license States between them is not stated. Regarding local option, President Eliot reports in favor of the Missouri system, by which the residents in any county may vote to exclude the saloon from the rural districts even if the county town votes to license them, and a majority of the property-owners on any block or square may prevent a saloon from being located thereon.

In Missouri the question of license or no-license can be submitted only once in four years. In the license States and cities the power to grant or withhold licenses is so emphatically a power to enrich or impoverish saloon-keepers as to endanger the corruption of the officials. President Eliot seems to commend the Ohio system, by which the payment of a tax secures equally to all applicants the right to conduct a saloon. He makes the businesslike suggestion that where the rental value of property is greatly increased by the possession of a license, the license fee should be raised so as to cover this increase. Regarding the South Carolina dispensary law, President Eliot reports that it has been enforced with exceptional success because the Governor of the State has power to organize a metropolitan police force in any city where the local officers fail to do their duty. The statistics relating to drinking and drunkenness under different systems he declares to be unsatisfactory and inconclusive except in South Carolina, where the decrease in drunkenness under the dispensary system has been marked. President Eliot is inclined to attribute this decrease largely to the fact that the dispensaries close at six o'clock.

The retiring message of Governor Evans to the Legislature of South Carolina is a spirited defense of the Dispensary Law. He declares that the city press has "magnified into an embezzlement" every error in bookkeeping, and "characterized as oppressive" every arrest of the illicit liquor-dealer. This misrepresentation he believes to have destroyed popular faith in the press. "The Dispensary Law," he declares, "is stronger to-day than at any time since its enactment." Governor Evans reports an increase in the net profits of the dispensary, and a decrease in the number of arrests for violations of the law. To the criticism that he violated the principle of home rule in organizing a metropolitan police force in the city of Charleston, he replies that if "home rule" means "the absolute power of a municipality to abrogate and nullify the statute laws," he does not believe in home rule.

The only serious embarrassment to the enforcement of the law is the decision of the Federal Courts that liquor manufactured in other States can be imported by citizens of South Carolina without passing through the hands of the dispensary authorities. In accordance with this decision—which the United States Supreme Court has now sustained—any resident in South Carolina can import as much liquor as he wishes without paying any tax to the State. With this decision it will be impossible for the dispensary system to yield a large revenue, for any rise in the price of liquor would make more profitable the illicit traffic. So long, however, as the South Carolina dispensaries sell liquor at a small profit, relatively few citizens will care to import from other States and attempt to sell at the risk of the penitentiary. It is worthy of note that the success of South Carolina in confining the liquor traffic to the dispensaries—where neither loafing nor treating is permitted, and where, in fact, no liquor is sold to be drunk on the premises—is leading to the introduction of dispensary bills in several State Legislatures. In Alabama a dispensary law has already passed the Senate, while in North Carolina and South Dakota similar bills are under discussion.

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The Government crop reports for 1896 show that the farmers received somewhat less for their cereals than in 1895. The price of wheat was high, but the crop was small; the crop of corn was large, but the price was low; and as to oats, the farmers suffered the evils of a short crop and low prices combined. What makes the report of peculiar value is a comparison of the crops and prices last year with those of the six years beginning in 1890, and the ten years beginning in 1880. The figures run as follows:

WHEAT

	Production (bushels).	Farm Price.
1896.....	428,000,000	72.6 cents.
1890–95.....	475,000,000	64.8 "
1880–89.....	450,000,000	82 7 "

CORN

	Production (bushels).	Farm Price.
1896.....	2,284,000,000	21.5 cents.
1890–95.....	1,692,000,000	38.8 "
1880–89.....	1,703,000,000	39.3 "

OATS

	Production (bushels).	Farm Price.
1896.....	707,000,000	18.7 cents.
1890–95.....	675,000,000	30.4 "
1880–89.....	584,000,000	30.9 "

It will be observed that the increase in these crops has hardly kept pace with the increase in our population. The monometallist theory that these crops have fallen in price because of over-production is difficult to maintain. The logical conclusion is that they have fallen in price because money has risen in value.

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Last week business failures declined in number as compared with the previous week and with the corresponding time last year; bank clearings also declined as compared with the previous week, but increased as compared with the like period a year ago. The rate for money on call remained at 1½–2 per cent., and, on time, 2 per cent. for sixty days to 3 per cent. for six months. Quotations for railway stocks and bonds have advanced, special inducements being found in the conclusion of the Ohio coal-road rate war, in the rumors of a union of interests in the Northwest, and in the selection of Mr. Gage as Secretary of the Treasury. This last-named event had much to do with the reawakening of the foreign demand for our securities. A remarkable business has been done in Government bonds, the 4's scoring another advance and reaching the highest point yet attained. The "Soo" line has notified the Inter-State Commerce Commission that its proportional tariff will not go into effect until the middle of February. This reduction is viewed with apprehension by the trunk line people, since it has been aimed at the Chicago and St. Louis roads. It is surmised that general rate-cutting may follow. The Northwest furnished a third item of interest to the business world last week in the contract made for the shipments of flour by the new Canal and Lake Company. The New York "Tribune" reports Mr. C. A. Pillsbury, speaking for a group of Western millers, as saying:

"The experience of the year has convinced the freight originators of the Northwest that they must be freed from the danger of trunk line tyranny, otherwise the vast interests involved in the production of food, both by farmer and miller, are menaced by a total loss of profit. The danger of a total annihilation of profit at the will of half a dozen joint traffic managers so thoroughly alarmed millers and shippers that it was determined to provide against such a fatality. This was found possible by making available the all-water route entirely independent of Eastern roads."

The new company has procured guarantees of freight tonnage enough to justify New York State and city authorities to provide canal conveniences and harbor terminals sufficient for free transfer storage. In spite of the growth of other ports, New York has made no increase, owing to the expensiveness of terminals. In consequence of these facts, the House Committee on Inter-State and Foreign Commerce at Washington last week gave a hearing on the bill providing for an amendment to the third section of the Inter-State Commerce Law, which was supposed to require all railways to give equal facilities for the interchange of traffic. It seems that the existing law permits the perpetuation of terminal charges in New York Harbor greater than those elsewhere. Partly owing to this, New York has been surpassed by other ports in the ratio of increase. In 1895 New York's exports of breadstuffs equaled those from Boston, Baltimore, Norfolk, Newport News, New Orleans, and Galveston; in 1896 the exports of breadstuffs from the latter six ports were

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half as much again as those from New York.

Now that the Laurier Ministry has completed the first half-year of its administration, Canadian Liberals are not unnaturally congratulating themselves at what has already been achieved. In the first place, there has been a settlement of the Manitoba school question—a settlement which will remain in spite of the pastorals from French-Canadian Roman Catholic bishops. It is now announced that the hatred manifested by the prelates has reached such a degree that they are ready to refuse the sacraments of the Church to all Catholics who accept the terms of the Government. They have not, however, dared to issue any decree more far-reaching than those which have already come from the Quebec Diocese, owing to the fact that the English-speaking bishops are not prepared to adhere to extreme measures. The Liberal Ministry deserves to be congratulated also on the perfecting of arrangements for a complete chain of cold storage from Canadian railway stations through the shipping ports to the English market. In his speech at Montreal last week the Hon. Sidney Fisher, Minister of Agriculture, declared that three hundred creameries would have cold-storage chambers; that the railways would provide refrigerator-cars to the large centers where cold-storage warehouses are built or will be built, and that at the great shipping points arrangements have been made to provide cold storage until the products are put on the steamship. Mr. Fisher has also arranged weekly steamship services to the chief ports in England. He believes that all these arrangements will result, not only in a large increase in exports, but also in a substantial advance in prices. Canadian food products are equal to, if not better than, anything on the English market. But, owing to the long journey, in nine cases out of ten they deteriorate before reaching that market. The new Liberal Government has been able to reduce largely the expenditure in the post-office department; it has revised the mail contract, and it has reduced the cost of printing the Dominion bank-notes. It is said that arrangements have also been made for the removal of the quarantine restrictions on Canadian cattle entering the United States.

The recent agitation regarding anti-option legislation in this country gives to us especial interest in the new German law prohibiting dealings in "futures." According to the regulations of this law, the immediate supervision of the Berlin Exchanges is to be intrusted to a commission composed of the oldest members of the Berlin Guild of Merchants, but in other respects the management is controlled by a special committee of thirty-two members from the Berlin Bourse, of whom twenty-four must be active dealers. In the case of the Berlin Produce Exchange, the committee of control must include five representatives from agricultural interests and two from the milling trade. The hours on 'Change are from twelve till two daily; as the clock strikes two the official quotations must be settled according to the information which is furnished by brokers especially appointed and sworn to that end. Actual prices must be fixed by members of the committee. It is arranged that daily quotations shall be listed for stocks and bonds, and tri-weekly quotations for foreign rates of exchange. There must also be daily quotations for corn, oil, spirits, etc. The item most interesting to a statistician is the regulation for publishing at the end of each month an average price, based on the business done during the month. While the new law gives satisfaction to those who have espoused it, there is a strong opposition, not only in Berlin, but also in some of the other towns where the dealings on 'Change have not been above reproach. In some cases there has been a decided rebellion against the existing Exchanges, and free associations have been formed. It is even said that the "free associations" will band together and fight the Government, claiming that the severity of the anti-future law is due to the Emperor's temporary subserviency to the Agrarians. The whole matter, while one of great complication, is of equal interest.

The return of Mr. Cecil Rhodes to England and the success of Mr. Cham-

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berlain's motion to inquire into the affairs of the British South Africa Company call attention to the African continent in general and to South Africa in particular. The havoc caused by the rinderpest, the famine, the Matabele rising, the Jameson raid, and the impending demand from President Kruger for an indemnity, are not cheering items for Englishmen to contemplate. In his annual report the administrator of Matabeleland and Mashonaland, Lord Grey, justly foresees a "year of privation and higher prices." The resentment felt across the border has not become much less during the year. The Dutch inhabitants of the South African Republic and the Orange Free State are perhaps the nearest approach of any people to the Puritans of New England—they are narrow and sometimes bigoted, but they are thrifty, genuinely religious, and sternly independent. The story of Majuba Hill ought to be a sufficient lesson to the British that the Dutch will resist anything that interferes with their liberty. A proper examination into the affairs of the British South Africa Company (generally known as the Chartered Company) will do much to lessen the feeling of Dutch dissatisfaction with the British Colonial Office. Another chartered corporation, the Royal Niger Company, is now having its share of trouble. Its governor, Sir George Goldie, has organized a punitive expedition, which will take vengeance for the massacre of Englishmen in Benin, on the west coast. The Niger Company claim over half a million square miles as theirs, with no less than 30,000,000 inhabitants. A great difficulty, both to natives and foreigners, has been that the boundaries of English, French, and German territories in that part of Africa are still undefined. That is no reason, however, for perpetuating a company which, like the South African and the East African, no matter how useful in the past, may have outlived that usefulness. There is a growing sentiment that these companies must now give place to direct Government control. In the East the great event has been Italy's announcement that she would abandon her Erythrea colony on the Red Sea—the most sensible thing to do. It is a pity that it was not done in time to prevent the Adaua slaughter.

Shall We Suspect England?

Careful investigation has convinced us that the general public impatience at the policy of delay and obstruction apparently adopted by the United States Senate towards the Anglo-American Arbitration Treaty is not entirely just. This impatience, in which we have warmly shared, has grown from the feeling that the Senate is hesitating to ratify the treaty from motives of petty political jealousy toward President Cleveland and Secretary Olney; or from a real, inborn, blustering, anything-to-twist-the-Lion's-tail spirit. That there has been some of this spirit manifest is true, but the real ground of objection to the treaty in the Senate has been more dignified and more worthy of attention. As a result of correspondence and personal interview we may epitomize this ground of objection somewhat as follows:

"The pretensions of England to territory as recognized by the Clayton-Bulwer Treaty have been persistently and greatly enlarged. We believe that English diplomacy is constantly exerted to prevent the building of the canal. All this is done in a way very difficult to detect. While the evidence of it is indirect, the results furnish the best indication of her intrigue. The truth is, and we may as well look it in the face, that England is a preposterous claimant everywhere in the world, going just as far with her claims for territorial extensions and commercial aggrandizement as she dares to go without encountering forcible opposition. Her diplomatic history has been one of continual aggression both in this country and everywhere else. Is it not fair to suppose that when once she has provided that all differences shall be submitted to arbitration, her claims will be indefinitely enlarged? When she no longer fears they are to be resisted, those who have been careful students of her policy cannot but anticipate that new claims, very aggravating in their character, will be put forth for the very purpose of being submitted to arbitration, in the hope that through her great influence and, if the word is not too shocking, chicanery, she may get some of her claims allowed. We have had a great many arbitrations with Great Britain. In every instance but one, that of the Geneva award, we have got the worst of it, and since then she has more than wiped out by 'arbitrations' the advantage that we gained by that award The United States does not seek extension or aggrandizement. We shall never do so with the expectation of enforcing our claims by arbitration. All our knowledge of Great Britain leads us to suppose and to believe that she will. We think that we can see many directions in which, the moment this treaty is ratified, she will begin to push claims which have lain comparatively dormant because she felt that

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the United States would not submit to their being pushed."

This statement puts, we believe, before our readers, as clearly as they can be put, the grounds upon which some of the Senators base their objection to the Anglo-American Arbitration Treaty. While we believe that these suspicions of England's motives in entering upon the treaty are unwarranted, they are not only indicative of a genuine and definite feeling in the Senate, but are also typical of an attitude of mind towards England which is characteristic of not a small number of Americans. But not even a justifiable doubt concerning the purity of England's record in the past, or of her attitude in the present, warrants the United States in either rejecting the treaty or refraining from a hearty and cordial assent to it.

A convincing answer to the argument that England's attitude towards the United States is suspicious is given in a letter to the New York "Tribune" by the Rev. A. H. Bradford, D.D. Dr. Bradford has special facilities for understanding the temper and spirit of the English people. He has spent a great deal of time in that country, is well known there, and is closely connected in many ways with English thought and English public opinion. He says:

"Senator Joseph R. Hawley a year ago, at a meeting of the alumni of Hamilton College, said: 'There are two powers in the world that never sleep; the first is the Pope in Rome, and the second is the British Government.' He added: 'Mind, I say, the Government, not the English people.' The latter part of Senator Hawley's statement has been repeated many times during the discussion on arbitration. It entirely overlooks one fundamental fact: namely, that now the British Government is even more responsive to the British people than is the American Government to the American people. During the last summer I heard an eminent member of Parliament make this statement: 'English politics has witnessed during the last few months one of the most astounding events in its history—it has seen a Cecil, before daring to act, waiting to consult the English people.' The occurrence to which this gentleman referred was the fact that Lord Salisbury, before he took action on the Venezuelan matter, waited for the British people to express their wishes. In other words, to-day, perhaps more fully than anywhere else in the world, in England the Government represents the people.

"Whatever may have been true in the past, this is true at the present, as any one who has an intimate personal knowledge of English social and political life well understands. It is often said that the English people are favorable to the United States, but the English Government is not. That on its face is an absurdity. The English Government is favorable because the English people will hear of no other attitude. This fact goes a long way toward answering the suggestion that behind the treaty England has some ulterior design. Whatever may be thought of the relations of the English people to other nations, every one who is at all acquainted with the facts as they are to-day knows well that the spirit of friendliness and of pride in our progress is nearly, if not quite, universal in Great Britain."

Dr. Bradford has, it seems to us, fairly interpreted the feelings of England and the English people towards the United States. But, admitting that England is as black as she is painted by those Senators who suspect her, we are still left to face the aggressions and encroachments upon our rights which they fear in one of two ways, by war or by law. For our part, we ardently and hopefully desire to try the method of law, believing that it will be successful.

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Large Literary Enterprises

An English critic, Dr. Robertson Nicoll, in a recent speech in this city, commented on the fact that so little literary work of the elaborate kind is now done in this country, and, by way of illustration, cited the case of historical writing. His attention was called to the fact that the American historians of the last generation were men of independent means, and therefore in a position to give themselves up entirely to research and the slow composition which research involves. His attention might also have been called to the fact that historical writing of an extensive and elaborate kind is still done in this country. Never before, it is safe to say, has there been such interest in American history as exists to-day, and never before has so much work been put into research in the home field. Of the leading American historians of the past, Motley and Prescott dealt with the records of other races and countries, while Parkman and Bancroft gave themselves to the unveiling of early life on this continent. It is significant that the historical movement of to-day is concentrated on American history almost exclusively. That movement is widely extended, and has set a great many people at work in local fields,

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with very great advantage to the cause of historical study.

But it has not lacked its monuments of research and industry, its elaborate and extended narrative work. Indeed, when one stops to think of it, historical writing relating to our own development as a nation has never been so vital and extensive as to-day. Mr. Winsor has made contributions, not only of lasting value, but of great bulk as well, to our historical literature; Mr. Schouler has put a considerable list of volumes on the shelves; Mr. McMaster is working out a very ambitious plan; Mr. John Fiske is quietly adding volume to volume until we begin to see that he is likely to give us a comprehensive popular history of the most valuable and delightful kind; Mr. Rhodes has done an admirable piece of work; and to this very incomplete list must be added the name of Dr. Edward Eggleston, the first volume of whose "History of Life in America" is commented upon in another column. This work is one of the most extensive yet undertaken by an American; many years have been already devoted to the necessary research by a writer who has, at the same time, worked industriously in other fields in order to command the time and means necessary for historical study. This has seemed to The Outlook so interesting and worthy of intelligent recognition that it has asked Dr. Eggleston to talk familiarly to its readers regarding his aims and methods. Dr. Eggleston was for a long time intimately associated with The Outlook—when it was The Christian Union—as an editorial contributor.

Dr. Eggleston has naturally passed over in silence the persistence, patience, labor, and self-sacrifice involved in surrendering the more remunerative forms of literary work for the severe and prolonged task of research and the slow and protracted writing of history. Of these things Dr. Eggleston has not spoken, but it is well that American readers should be reminded of them. Seriousness in literary work is not so common that when it bears the fruit of self-sacrifice it may be wisely ignored. That the English critic was astray in assuming that sustained work in literature and history is no longer done in this country is evident; it was one of those assumptions so easily made which rest on an inadequate survey of the facts. It is well also, in commenting on this matter, to recall the fact that Miss Wormeley has just published the fortieth volume of her translation of Balzac's "Comédie Humaine;" an undertaking of heroic magnitude, carried to a successful conclusion with rare intelligence, skill, and judgment. Such a piece of work shows that the old strain of intellectual courage and moral fortitude is still in the blood, and that the easily written journalistic sketch is not yet the limit of literary aspiration and capacity in America.

Luxury

A few earnest words from the Rev. Dr. W. S. Rainsford against ostentatious extravagance on the part of the rich at a time when thousands of the poor are suffering unusual want, have called down upon him a storm of criticism, which continues so many days and extends over so wide a territory as to partake of the nature of a deluge. From one end of the country to the other the defenders of fashionable folly are declaring that extravagance is not a waste of wealth but a relief of want, and that ostentatious luxury, instead of being reprehensible, is one of the most beneficent charities to the poor.

Most of this criticism is, fortunately, of a character that defeats itself. For example, in one daily paper before us we find letters calling for "more $250,000 balls," and denouncing pastors like Dr. Rainsford as "worse than anarchists." Such criticisms as these do not call for reply, but the fact that they can be made shows the need that educators and ministers shall go back to first principles and teach the A B C's of political economy and Christian morality.

It is urged that the prodigality of Dives "puts money in circulation," and that the greater the expenditure the greater the well-being of the poor. This is simply an old foe with a new face. It is the same argument as that of the Colorado bankers who shocked the conscience of the country by petitioning Governor Waite for the toleration of gambling-dens because they "put money in circulation." It is the same argument as that of the

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metropolitan journal which shocked the common sense of the country by discovering that the Chicago fire was a blessing to industry by requiring such an immense expenditure of money to replace the buildings swept away by the conflagration. It is the same argument that in all ages has been used to defend the profligate waste of public money upon the debaucheries of courts and the butcheries of war. Gambling, arson, immorality, and warfare have all been condoned because they "put money in circulation," and we need not feel dismayed because ostentatious expenditure is now defended on the same ground.

The argument of the defenders in all cases is the same. They point out that the money which is spent is not destroyed, but is received by others. This is perfectly true. The same amount of money remains, no matter how wisely it may be invested or how foolishly it may be wasted. But the wealth and well-being of society do not remain the same. If the whole world should stop productive labor, and devote itself to playing dice until the last man starved to death, the amount of money in circulation would not be diminished.

Waste is none the less waste because it puts money in circulation. Whether money is given, or invested, or squandered, the same amount remains in circulation, and the same amount of labor is employed. Wealth is truly wealth only when it supplies rational want, and the duty to spend only upon rational wants—whether material or æsthetic or spiritual—is one that rests upon us all, no matter how small may be our incomes. Philanthropy has generally expressed itself in gifts, because through these wealth has been made to minister to the largest amount and the highest forms of want. But the well-to-do who have not given, but have invested, rank higher as public servants than those who have squandered; for their money has immediately employed as much labor, and the resulting capital has gone on through the future serving society as well as yielding further income to its possessors, and taxes to the public treasury. The wealth that is squandered in ministering to irrational wants is worse than lost—it is wasted. When this waste takes place within sight of human suffering, the self-indulgence becomes an offense against society.

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The Story of Jonah

Recent reports, on the one hand of a sermon of Dwight L. Moody, on the other of a sermon of Lyman Abbott, referring to the story of Jonah, have awakened a considerable degree of public interest on this subject. How absolutely false was the report of Dr. Abbott's sermon and its effect, given in one of New York's sensational journals and thence extensively copied throughout the country, our readers will find stated on another page of this issue; and we very much doubt the accuracy of the report that Mr. Moody in his sermon affirmed or implied that the rejection of the historical accuracy of the Jonah story was equivalent to a rejection of Christ, and that one could not be a Christian unless he accepted the Book of Jonah as historical. But probably the views of these two men may be taken as typical—the one of the opinion that the Jonah story is a history which depends for its value on its historical accuracy, the other that it is a satire, conceived in the spirit of Oriental imagination and depending for its value on the moral lesson of which it is a vehicle.

It ought not to be necessary to say that one view is as reverent as the other. One does not treat the parable of the trees in Judges, chapter ix., irreverently because he sees in it a satire on the political folly of the men of Shechem, which is as applicable to our time as to Jotham's; nor the picture of the descent of the King of Babylon into Hades irreverently because he reads in it a bitter sarcasm on the short-lived majesty of that monarch; nor the parable of the Prodigal Son irreverently because he thinks it a purely imaginary story conceived by Christ to illustrate the contrast between divine forgiveness and the Pharisaic spirit. As little is it lacking in reverence to see in the story of Jonah and the great fish a satire on the narrowness of certain Judaistic teachers of the second or third century before Christ, and an exposition, in contrast, of "the wideness of God's mercy, like the wideness of the sea." Nor is there anything in Scripture, except the structure of

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the book itself, to determine for the reverent student of the Bible which of these views he shall take. The only passage cited is the verse in Matthew: "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The Pharisees had demanded of Christ a sign. According to both Matthew and Luke, he refused to give any sign; according to Luke, he added that "as Jonah was a sign to the Ninevites, so shall also the Son of man be to this generation." That his words stop here, and that the additional words in Matthew are a note added, possibly by Matthew, more probably by some early copyist, is reasonably believed, because (1) the Ninevites knew nothing, so far as the history indicates, of Jonah's sea experiences; it was at his *preaching*, as Christ himself elsewhere says, that they repented; (2) Christ was not three days and three nights in the heart of the earth, but one day and two nights; (3) and, finally, the very gist of Christ's reply, which was a refusal to give the Pharisees any sign, is set aside by the supposition that he promised them the greatest of all signs—his own resurrection. This sign was given later, but not to them; he appeared only to his own disciples. For these reasons we think, as many Biblical scholars think, that it is a mistake to quote the words given above as the words of Christ.

The reverent student of the Bible, then, may take the story of Jonah as he finds it in the Bible, and from the story itself, its form and structure and spirit, will draw his own conclusion upon this question whether it is history, dependent for its value on its historical accuracy, or a satirical fiction, dependent for its value on the lesson which it conveys. What is the story?

Jehovah tells a prophet to go proclaim to Nineveh its approaching doom. But the prophet does not believe in preaching to pagan peoples. He therefore flees in the opposite direction, goes on board ship at Tarshish, and sets sail. Once out of Palestine he thinks himself out of the jurisdiction of Jehovah, goes down into his cabin, and goes to sleep. A storm arises. The captain summons him to come on deck and join his prayers to Jehovah with those of the despised heathen sailors to their gods; for the captain does not doubt that it is because of the anger of the gods that the storm has come upon them. The prayers are unavailing; the storm continues; and it is determined to cast lots to decide whose fault has brought on this calamity. The lot falls to Jonah; he confesses, and bids the sailors cast him into the sea; thus Jehovah will be appeased, and the rest saved. The sailors are unwilling to comply; row hard to bring the ship to land; all is in vain; and at last reluctantly these pagans cast the prophet overboard. The storm instantly ceases. A great fish which Jehovah has especially prepared swallows the prophet. He rejoices in the refuge thus providentially prepared, and composes in the belly of the great fish, not a prayer for escape, but a psalm of thanksgiving for the already vouchsafed deliverance. After three days and three nights the great fish vomits the prophet out on the dry land, and, taught by experience, he obeys the second call of Jehovah and goes to Nineveh. It is a three days' walk across the city, but Jonah has gone but one-third the distance, preached but one day, before the whole city repents, and king, peasant, and cattle are clothed in sackcloth and begin a fast. The Lord withholds the threatened doom, and the still narrow-minded prophet is angry. Listen to his remonstrance: "O Jehovah, was not this my saying when I was yet in mine own country? *Therefore* I fled before unto Tarshish *because* I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Is there anywhere in literature, sacred or secular, ancient or modern, a keener satire of bigotry than this picture of a petulant prophet, angry because God is gracious to the heathen? He goes out to sit beside the walls of the city, and watch what will become of it. Jehovah prepares a broad-leafed gourd to shelter him, and the prophet is glad. He prepares a worm to destroy the shelter, and the prophet is angered again. To Jehovah's patient remonstrance, "Thou hast mercy on the gourd, and should not I have mercy on this great city?" he can offer no reply, and so the story ends, the prophet in his

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childish vexation still sitting outside the wall, unreconciled to God's goodness.

This is, in brief, the story of Jonah. Such scholars as Ewald and Driver regard it as fiction, not because of the miracle of the great fish. That is not a greater miracle than others, not so great as some. But, in the whole scope and spirit and structure of the story, this book reads to these scholars like a product, not merely of imagination, but of Oriental imagination, not merely like a satire, but almost like a caricature. Outside of ecclesiastical circles this story invariably produces a smile. Might not this suggest that it was intended by the author to produce a smile? that he wrote it to smite with ridicule that narrowness of spirit, that religious provincialism, which is more amenable to ridicule than to any other weapon? That a prophet of Jehovah should think to escape from his God by fleeing from the province of Palestine is the first point in this satire; that he who would not preach to pagans is compelled to mingle his prayer with pagans is a second satire; that pagan sailors should do their utmost to save a prophet of Jehovah from the consequence of his own misdoing is a third satire; that he should be angry with the Lord because the Lord is gracious to Nineveh is a fourth satire; that he should care for his gourd and himself, and not for Nineveh and its thousands of inhabitants, is a fifth satire. And over against this picture of ecclesiastical narrowness is set the portrayal of God—who saves the sailors, saves Jonah, saves Nineveh, and compels even this provincial prophet to declare of him that he is "a gracious God, and merciful, slow to anger, and of great kindness, and repentest him of the evil." Thus, two thousand years or more before F. W. Faber, the nineteenth-century poet of the love of God, this unknown author of the one humorous book in all Hebrew literature enforces, with a good-natured satire, the lesson which the more modern poet has expressed in the lines:

> "But we make His love too narrow
> By false limits of our own,
> And we magnify His strictness
> With a zeal He will not own."

Whether this view of the story of Jonah is correct or not is open to question. But it is not unchristian, nor irreverent, nor inconsistent with a profound faith in the truth and inspiration of the Bible, and of this particular book in the Bible.

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The Outlook Vacation Fund

The first check for furnishing a room in the new winter house at Santa Clara for working-girls who have developed tuberculosis in its incipient stages has been received. The work of the Vacation Society this winter proves how necessary the money at its command is for sick girls. The demand comes for vacations for girls recovering from serious illnesses, who must have change of air and scene—girls prostrated by deep sorrow, who would collapse unless change of scene and air is made possible at once. Wage-earners who have families dependent upon them have been sent away that absolute physical breakdowns might be prevented.

This work is limited only by the money at the Working-Girls' Society's disposal. Two letters received this week from working-girls would be published were it not for the protection that should be given to those who must bear the consciousness of benefits conferred for which they can make no return.

THE VACATION FUND

Previously acknowledged	$1,274 78
East Orange, N. J.	2 00
Oldtown	1 00
The Misses B.	50 00
E. M. B., Englewood, N. J.	25 00
L. K. B., Englewood, N. J.	25 00
C. S. H.	25 00
A. B. J., North Adams, Mass.	2 00
Total	$1,404 78

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The Spectator

The Spectator has had the good fortune in his time to meet a good many witty people, and to be in the way of making a kind of comparative study of wit. He has noted two things: that able men, as a rule, are witty, and that Americans have the gift of wit more often than that of humor. Both these generalizations need qualification. One sometimes meets very able men and women who are entirely devoid of either wit or humor; but one always misses it in such people, and the lack of it always involves a serious loss. The play of wit is a resource which serves a great mind in many ways; while humor is not only one of the primary and original elements in human life and one of the greatest of original gifts, but it is also a safeguard against eccentricity, morbidness, egotism, and many other

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forms of mental unsoundness. A sense of humor preserves men from those mistakes of perspective which bring ridicule in their train. The man who is without humor is very likely to excite it in others.

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With the single exception of Dante, all the writers of the highest rank have had humor or wit, and generally both; humor being always, however, the rarer and greater gift. The Italian critics declare that in at least one passage Dante was witty; but it is a question of interpretation even in that case, and one witticism in work of such compass and magnitude might have been purely accidental. So far as Americans are concerned, it must be confessed that, although we have not lacked men of rich, original humor—notably Lowell—we have run more to wit. The alertness, agility, and versatility of the American mind, and its steady and prolonged attempt at moral and intellectual definition, as in New England for instance, tend to develop both the acuteness and the aptitude for seeing things in unusual relations which are characteristic of wit.

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We have never made a point of conversing well in this country; one must go to Paris for that skillful play of thought between different minds which becomes, in the hands of experts, as brilliant as good fencing; but we have always had the gift of quickness. In every American city there is a current of *bon mots* setting steadily through the clubs and those drawing-rooms which are congenial to men and women of brains and taste. There are in all these cities men and women whose comments and characterizations are part of the stock in trade of talkers whose wit is a matter of remembrance, and who are glad to enrich themselves with the spoils of other minds. This is as it should be; the man who reports the witticism of another confers a greater favor on us than he who makes the average remark about the average subject. The man of wit has, consequently, the opportunity of serving his kind on a very generous scale; and to be quoted in familiar conversation is a real distinction—something very different from being talked about by the newspapers. There are men in every club whose advent freshens the air and puts everybody on the alert. Such men give life zest and vivacity, and zest and vivacity bring rest and refreshment of spirit. One who knows the social map of the country can put his finger on places here and there which are sources of joy because a witty woman sends forth from thence those quiet streams of clever and amusing comment which make for the health of nations. One does not trace these streams in the newspapers; if they ran in that channel, they would soon run out. Publicity kills the spontaneity of wit, as it destroys so many other fine things. One may put wit into his writing as Charles Lamb did, or humor into it as Lowell did; but one cannot be witty for regular publication. The charm of wit lies in its unexpectedness and in its closeness to the condition, incident, or occasion which draws its fire. A wit is rarely known save by his associates; he cannot be adequately reported. A good deal of the quality of his wit escapes when it is put into type.

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Such a man as the late Mr. Appleton, of Boston, must always be a tradition save to a very few people. It is impossible to reproduce the conditions out of which his best things sprang. There is one memorable day upon which, it is commonly believed, the three cleverest things ever said in Boston came to the birth; but if these witticisms were put on paper, they would lose half their brightness. They need the background of Boston; when they have it, they shine. And Boston, it must be said, has never been without a wit of its own which has been not only very pretty—to recall an adjective once commonly used in this connection—but also extremely keen; a wit with a distinct tendency to sarcasm. The Forefathers may have been men of a very serious habit of mind and speech, but it is noticeable that they began early to develop marvelous keenness of touch on each other's foibles. The trend of their life was toward intellectual acuteness; and if they became somewhat arid by reason of over-refinement and excessive definition, they failed not to gain a quickness of speech which distinctly relieved the solemnity of their intellectual processes. It was a good soil for the growth of wit, and it is still fruitful. It seems a pity that this particular brightness of Boston should not be shared by the country at large; but wit, as has been said, is largely local, and for the most part dependent on its surroundings.

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This is notably true of the wit of Dr. Holmes, the most original and affluent of American wits. The Autocrat never ceased to pour out those brilliant comments which made his talk one of the greatest delights of his time; but no one has ever made a chart of that Pactolean stream. One thinks of him as moving in a kind of golden atmosphere, but no one can reproduce that atmosphere. Any biography of him, however true and complete, must seem cold and incomplete;

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those who knew him best feel themselves helpless when they try to revive the vanished spell. It was in the personality of the man as he stood rooted in his surroundings, and it could not be carried out of his presence. The Spectator recalls one late afternoon when the Autocrat scintillated and coruscated and overflowed with all manner of brightness, vivacity, and wit; touching one subject after another in swift succession, and imparting to each some special freshness or fun. There was in the two hours' talk a small book of what the printers call "copy," and "copy" the like of which rarely falls to the fortune of the patient typesetter; and the Spectator went away laughing, smiling, thinking, with the feeling that he was rich for all time; but the Spectator could not have put that talk on to paper. Wit, like acting, speaking, and singing, must be content to create a tradition; it cannot leave a history.

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What has been said of Boston is true, in a different way, of New York, which has never lacked its men and women of wit; of Philadelphia, Washington, Charleston, and New Orleans; of Chicago, St. Louis, and San Francisco. The South has a delightful wit, less cutting and more social in its spirit than that of New England; and in some parts of the West the very air seems to be electrical. The wit at the Denver Club who said that it was impossible to tell the truth about Colorado without lying, illustrated a quickness of insight and a concentration of expression which are far from rare in that section. And it is to be noted that wit in this country is not confined to cultivated people; it is quite as much the gift of the untrained as of the trained, and it seems to grow straight out of the soil in some sections.

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It is probable that most of us are witty, but our wit does not come at the right moment; we think of the bright thing when it is too late. This belated cleverness is so exasperating that the Spectator ventures to urge the wisdom of a course recently adopted by an accomplished and distinguished gentleman with whom he happened to be lunching not long ago. As this gentleman was leaving the theater, close on to midnight, a remark was made to him which had a little sting in it, and to which he made a commonplace reply. At the end of a three miles' drive in a cab, a brilliant retort suddenly flashed upon him, he stopped the cab, drove back the three miles to the house of the man who had made the comment, called him up at half-past one, and fired his retort at him!

The Theology of an Evolutionist

VI.—Some Correspondents

By Lyman Abbott

IT has often seemed to me that it would be advantageous to both minister and people if, occasionally, after a sermon or series of sermons, there could be a meeting in which the people should be invited to ask questions on the subject upon which the preacher has spoken, and he should hold himself ready to respond to their questionings. Indeed, I am just now trying this experiment in Plymouth Church, where, at the close of every evening's sermon, in a series on The Bible as Literature, those who desire are invited to gather in the lecture-room for this purpose. The lecture-room is always crowded, and the questionings confer this threefold benefit: they intensify the interest of the audience, who are during the sermon alert to see if the minister has left any points unguarded; they reveal to the minister the points at which he has been weak, and the errors into which he has fallen; and they disclose to him the impression which he has made, which is not infrequently quite different from that which he wished to make, and enable him to correct the misapprehension, either at once or in the next Sunday evening sermon.

In this spirit, turning aside this week from the series on The Theology of an Evolutionist, I devote this paper to an answer to some correspondents, who undoubtedly reflect the feelings or opinions or difficulties of many readers of The Outlook. It is impossible for me to answer personally the many letters thus addressed to me; my public correspondence must be confined to those who desire help in their religious life, for this leaves no time for reply to critics, none for epistolary controversy, and very little even for the thanks which I feel, but too often leave unexpressed, to those who

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kindly write me such letters as the following:

Allow me, please, to thank you most heartily for your articles on "The Theology of an Evolutionist." They are just what I have wanted for some time. I am sure they will be extremely helpful to all young ministers especially, who feel that they need a readjustment in their thinking upon the great fundamentals of the faith, with reference to what science has contributed to thought in these later years.

This typical letter represents similar letters of other correspondents; it expresses exactly what I am trying to do, and therefore affords a substantial answer to a number of other correspondents who seem to misunderstand the scope of these articles. These always courteous critics —for no others have written—endeavor at greater or less length to controvert, in whole or in part, the doctrine of evolution. One asks, If man be developed from a lower animal, why shall we not suppose that all lower animals will become men? another, how embryology traces the progress of the human germ, and at what point in the progress the differentiation between man and the lower animal takes place; another insists at great length on the difference between evolution and development, and, accepting apparently the latter, repudiates the former; another suggests the absence of the "missing link;" and still another, that if any of the family of apes have been developed into men, all apes should have been so developed and no apes be left.

All these and kindred questions assume that the object of these articles is to establish the doctrine of evolution. But this is entirely to misunderstand their purpose. One writer asks, proposing his question as a conclusive objection to my method, if I am not acting on the principle, "Assume the truth of evolution and then go ahead." This is exactly what I am doing. I have no desire to persuade Christians to become evolutionists; I desire to show evolutionists that they can be Christians. My aim is not at all scientific; it is purely religious. The object of the series might be stated in a sentence thus: Assuming evolution to be true, it does not weaken, it strengthens, Christian faith.

There is a theory of the universe which assumes that matter and force are eternal, or that they were created ages ago and set in operation by the Creator, and that he, using these forces and this matter, has constructed the universe, which he regulates and controls much as a mechanic builds a locomotive which from time to time he regulates by a series of interventions. One correspondent puts this idea with great clearness:

I get the impression that you regard God as acting directly all the time—the idea of there being any "machinery" being rejected. If a boy throws a stone in the air, do you think that God wills, at that moment, that it shall fall to the ground? and that in all the operations of nature he is continually willing that they shall go forward as they do, and giving his immediate attention to them all? Does it not look more reasonable and probable that he has implanted tendencies and willed that they shall continue to operate until he sees fit to change them, rather than that he is each instant consciously willing their continuance?

This conception of the universe as set in operation by a Great First Cause, but operated continuously by secondary causes, occasionally modified in their action by the original Creator, is one which I formerly entertained, and there is no inherent inconsistency or irrationality in it. It is certainly quite consonant with faith in a living God, in revelation, in incarnation, in atonement, in immortality. But it is rejected to-day by the great mass of scientific thinkers, and by an increasing number of philosophical thinkers. They have seen more and more reason to believe that all forces are one force, and that events formerly attributed to interventions of an apparently arbitrary will are really due to the operation of this one force. They have seen one supposed intervention after another eliminated, and they have come to believe that when the universe is fully understood it will appear that there are no such interventions. We are all agreed that there are fewer than our ancestors thought there were; the scientist of to-day thinks it probable that there are none. It is not my object to show that the scientist is right, but to show that, *if he is right*, he may still hold to spiritual faith in God, Bible, Christ, Sacrifice. If I were attempting to prove the truth of evolution, I should print, in whole or in part, those letters which criticise evolution, and reply to their

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criticisms. But this is not my attempt. I am addressing these articles, not to disbelievers in evolution to prove that they are mistaken, but to believers in evolution to show them that their belief is not inconsistent with the Christian faith: it is inconsistent with much in the old *theology*, but not with anything in the old *faith*.

It is true that I am an evolutionist, and inclined to be a radical evolutionist. Perhaps my correspondents have a right to know why; and, in so far as it is possible, I am quite willing to tell them why, to give account to others of a change which has taken place gradually and almost unconsciously.

In the first place, all biologists are evolutionists—probably without a single exception. They are not all Darwinians—that is, they do not all regard "Struggle for existence and survival of the fittest" as an adequate statement of the process of evolution. Indeed, it may be said that this is no longer by any regarded as a complete summary of the process, even if it were so regarded by Darwin himself, which is doubtful. I am not an expert biologist; few ministers are. We are not competent to pass any independent judgment of value on the question, What is the process of life in its earlier forms? We have not the scientific habit of mind which enables us to sift the evidence and reach a conclusion. How many of those who read this article could pass a creditable examination on the question at issue between the Ptolemaic and the Copernican theories of astronomy, or the atomic and undulatory theory of light? Probably but few. We accept the testimony of the experts when they have reached a conclusion. This is my first reason for being an evolutionist. Practically all scientists, I believe absolutely all biologists, are evolutionists. They have proved themselves careful, painstaking, assiduous students of life. I assume the correctness of their conclusion. I have, indeed, studied somewhat the writings of Darwin, Huxley, Haeckel, Tyndall, and the later epitomes of Le Conte, Drummond, and Tyler, and have read something of the criticisms on the other side—enough to see that the hypothesis of evolution has a groundwork of fact and reason. But I accept evolution, as a statement of the process of physical life, not from a personal scientific investigation, which I have not the training to conduct, but upon the substantially unanimous testimony of those who have such training.

On the other hand, the minister ought to be a special student of the moral life. He ought to know man as a moral actor, literature as the expression of his moral consciousness, history as the record of his moral progress, society as a moral organism. He ought to be able to pass something approximating an expert judgment on the question whether and how far evolution explains "the history of the process" by which the individual man, his literature, his history, his social and political organisms, have come to be what they are. To this subject I have given some years of study, sometimes systematic, sometimes desultory, sometimes in theoretical investigations, sometimes in practical applications. The result of this study has been a conclusion, very gradually formed, that the history of that process is best expressed by the word "evolution"—that is, that the process has been one of continuous progressive growth, from a lower to a higher, from a simpler to a more complex organization, under the influence of resident forces, and in accordance with law.

These two reasons, the substantially unanimous judgment of experts in a department with which I am not familiar, and my own independent judgment in a department with which I have some familiarity, have led me to accept evolution as a history of the process of life, or as "God's way of doing things." This change of opinion has not been wrought without much study and some struggle. On every hand are brave and honest men and women, especially in our higher institutions of learning, who have been brought up to think that evolution is almost synonymous with infidelity, but who are being forced to accept evolution as the last and best word which science has to utter, and who think themselves therefore forced to give up the Christian faith, or who attempt to hold on to it in spite of the protests of their intellect. To such these articles are primarily addressed. The object in writing them is not to convince orthodox believers that evolution is true, but to convince believers in evolution that they need not give up their Christian faith because they

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have become evolutionists; that, on the contrary, the doctrine of evolution, understood as "God's way of doing things," makes God appear nearer, sin appear a more terrible reality, the Bible appear more intelligible and more inspiring, and Christ appear a more vital and personal Helper and Saviour.

The Palestine Pilgrim[1]

By I. Zangwill

A VAST, motley crowd of poor Jews and Jewesses swayed outside the doors of the great Manchester synagogue, warmed against the winter afternoon by their desperate squeezing and pushing. They stretched from the broad-pillared portico down the steps, and beyond the iron railings, far into the street. The wooden benches of the sacred building were already packed with a perspiring multitude, seated indiscriminately, women and men, with even men in the women's gallery, resentfully conscious of the grating. The hour of the address had already struck, but the body of police strove in vain to close the doors against the mighty human stream that pressed on and on, frenzied with the fear of disappointment and the long wait.

A policeman, worming his way in by the caretaker's entrance, bore to the hero of the afternoon the superintendent's message that unless he delayed his speech till the bulk of the disappointed could be got inside, a riot could not be staved off. And so the stream continued to force itself slowly forward, flowing into every nook and gangway, till it stood solid and immovable, heaped like the waters of the Red Sea. And when at last the doors were bolted, and thousands of swarthy faces, illumined faintly by clusters of pendent gas-globes, were turned towards the tall pulpit where the speaker stood, dominant, against the mystic background of the Ark-curtain, it seemed as if the whole Ghetto of Manchester—the entire population of Strangeways and Redbank—had poured itself into this one synagogue in a great tidal wave, moved by one of those strange celestial influences which have throughout all history disturbed the torpor of the Jewries.

Of these poverty-stricken thousands, sucked hither by the fame of a soldier rumored to represent a Messianic millionaire bent on the restoration and redemption of Israel, Aaron the Peddler was an atom—ugly, wan, and stooping, with pious ear-locks and a long, fusty coat, little regarded even by those amid whom he surged and squeezed for hours in patience. Aaron counted for less than nothing in a world he helped to overcrowd, and of which he perceived very little. For, although he did not fail to make a profit on his gilded goods, and knew how to wheedle servants at side doors, he was far behind his fellows in that misapprehension of the human hurly-burly which makes your ordinary Russian Jew a political oracle. Aaron's interest in politics was limited to the wars of the Kings of Israel and the misdeeds of Titus and Antiochus Epiphanes. To him the modern world was composed of Jews and heathen; and society had two simple sections—the rich and the poor.

"Don't you enjoy traveling?" one of the former section once asked him, affably. "Even if it's disagreeable in winter, you must pass through a good deal of beautiful scenery in summer."

"If I am on business," replied the peddler, "how can I bother about the beautiful?"

And, flustered though he was by the condescension of the great person, his naïve counter-query expressed a truth. He lived, indeed, in a strange dream-world, and had no eyes for the real except in the shape of cheap trinkets. He was happier in the squalid streets of Strangeways, where strips of Hebrew patched the windows of cook-shops, and where a synagogue was ever at hand, than when striding across the purple moors under an open blue sky, or resting with his pack by the side of purling brooks. Stupid his enemies would have called him, only he was too unimportant to have enemies, the roughs and the children who mocked his passage being actuated merely by impersonal malice. To his friends—if the few who were aware of his

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existence could be called friends—he was a *Schlemihl* (a luckless fool).

"A man who earns a pound a week live without a wife!" complained the Shadchan (marriage-broker) to a group of sympathetic cap-makers.

"I suppose he's such a *Schlemihl* no father would ever look at him!" said a father with a bunch of black-eyed daughters.

"Oh, but he *was* married in Russia," said another; "but just as he sent his wife the money to come over she died."

"And yet you call him a *Schlemihl!*" cried Moshelé, the cynic.

"Ah, but her family stuck to the money!" retorted the narrator, and captured the laugh.

It was true. After three years of terrible struggle and privation, Aaron had prepared an English home for his Peninah, but she slept instead in a Russian grave. Perhaps if his friends had known how he had thrown away the chance of sending for her earlier, they would have been still more convinced that he was a born *Schlemihl.* For within eighteen months of his landing in London docks, Aaron, through his rapid mastery of English and ciphering at the evening classes for Hebrew adults, had found a post as bookkeeper to a clothes-store in Ratcliff Highway. But he soon discovered that he was expected to fake the invoices, especially when drunken sailors came to rig themselves up in mufti.

"Well, we'll throw the scarf in," the genial salesman would concede, cheerily. "And the waistcoat?" "One-and-three—a good waistcoat, as clean as new, and dirt cheap, so 'elp me."

But when Aaron made out the bill he was nudged to put the one-and-three in the columns for pounds and shillings respectively, and even, if the buyer were sufficiently in funds and liquor, to set down the date of the month in the same pecuniary partitions, and to add it up glibly with the rest, calendar and coin together. But Aaron, although he was not averse from honestly misrepresenting the value of goods, drew the line at trickery, and so he was kicked out. It took him a year of nondescript occupations to amass a little stock of mock jewelry wherewith to peddle, and Manchester he found a more profitable center than the metropolis. Peninah dead, profit and holy learning divided his thoughts, and few of his fellows achieved less of the former or more of the latter than our itinerant idealist.

Such was one of the thousands of souls swarming that afternoon in the synagogue, such one despised unit of a congregation itself accounted by the world a pitiable mass of superstitious poverty, and now tossing with emotion in the dim spaces of the sacred building.

The Oriental imagination of the hearers magnified the simple, soldierly sentences of the orator, touched them with color and haloed them with mystery, till, as the deep gasps and sobs of the audience struck back like blows on the speaker's chest, the contagion of their passion thrilled him to responsive emotion. And, seen through tears, arose for him and them a picture of Israel again enthroned in Palestine, the land flowing once more with milk and honey, rustling with corn and vines planted by their own hands, and Zion—at peace with all the world—the recognized arbitrator of the nations, making true the word of the Prophet: "For from Zion shall go forth the Law, and the word of God from Jerusalem."

To Aaron the vision came like a divine intoxication. He stamped his feet, clapped, cried, shouted. He felt tears streaming down his cheeks like the rivers that watered Paradise. What! This hope that had haunted him from boyhood, wafting from the pages of the holy books, was not, then, a shadowy splendor on the horizon's rim. It was solidity, within sight, almost within touch. He himself might hope to sit in peace under his own fig-tree, no more the butt of the street-boys. And the vague vision, though in becoming definite it had been transformed to earthliness, was none the less grand for that. He had always vaguely expected Messianic miracles, but in that magic afternoon the plain words of the soldier unsealed his eyes, and suddenly he saw clearly that, just as, in Israel, every man was his own priest, needing no mediator, so every man was his own Messiah.

And as he squeezed out of the synagogue, unconscious of the chattering, jostling crowd, he saw himself in Zion, worshiping at the Holy Temple that rose spacious and splendid as the Manchester Exchange. Yes; the Jews must return to Palestine, there must be a great voluntary stream—great, if gradual. Slowly but

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surely the Jews must win back their country; they must cease trafficking with the heathen and return to the soil, sowing and reaping, so that the feast of the ingathering might become a reality instead of a prayer-service. Then should the atonement of Israel be accomplished, and the morning stars sing together as at the first day.

As he walked home along the squalid steeps of Fernie Street and Verdon Street and gazed in at the uncurtained windows of the one-story houses, a new sense of their sordidness, as contrasted with that bright vision, was borne in upon him. Instead of large families in one ragged room, encumbered with steamy washing, he saw great farms and broad acres; and all that beauty of the face of earth, to which he had been half-blind, began to appeal to him now that it was mixed up with religion. In this wise did Aaron become a politician and a modern.

Passing through the poulterer's on his way to his room—the poulterer and he divided the house between them, renting a room each—he paused to talk with the group of women who were plucking the fowls, and told them glad tidings of great fowl-rearing farms in Palestine. He sat down on the bed, which occupied half the tiny shop, and became almost eloquent upon the great colonization movement and the "Society of Inhabitants of Zion" which had begun to ramify throughout the world.

"Yes; but if all Israel has farms, who will buy my fowls?" said the poulterer's wife.

"You will not need to sell fowls," Aaron tried to explain.

The poulterer shook his head. "The whole congregation is gone mad," he said. "For my part, I believe that when the Holy One, blessed be He, brings us back to Palestine, it will be without any trouble of our own. As it is written, I will bear thee upon eagles' wings."

Aaron disputed this notion—which he had hitherto accepted as axiomatic—with all the ardor of the convert. It was galling to find, as he discussed the thing during the next few weeks, that many even of those present at the speech read miracle into the designs of Providence and the millionaire. But Aaron was able to get together a little band of brother souls bent on emigrating together to Palestine, there to sow the seeds of the Kingdom, literally as well as metaphorically. This enthusiasm, however, did not wear well. Gradually, as the memory of the magnetic meeting faded, the pilgrim brotherhood disintegrated, till at last only its nucleus—Aaron—was left in solitary determination.

"You have only yourself," pleaded the backsliders. "We have wife and children."

"I have more than myself," retorted Aaron, bitterly. "I have faith."

And, indeed, his faith in the vision was unshakable. Every man being his own Messiah, he, at least, would not draw back from the prospective plow to which he had put his hand. He had been saving up for the great voyage, and a little surplus wherewith to support him in Palestine while looking about him. Once established in the Holy Land, how forcibly he would preach by epistle to the men of little faith! They would come out and join him. He—the despised Aaron—the least of the House of Israel—would have played a part in the restoration of his people.

"You will come back," said the poulterer, skeptically, when his fellow-tenant bade him good-by; and, parodying the sacred aspiration—

"Next year in Manchester," he cried in genial mockery. The fowl-plucking females laughed heartily, agitating the feathery fluff in the air.

"Not so," said Aaron. "I cannot come back. I have sold the good will of my round to Joseph Petowski, and have transferred to him all my customers."

Some of the recreant brotherhood, remorsefully admiring, cheered him up by appearing on the platform of the station to wish him God-speed.

"Next year in Jerusalem!" he prophesied for them, too, recouping himself for the poulterer's profane skepticism.

He went overland to Marseilles, thence by ship to Asia Minor. It was a terrible journey. Piety forbade him to eat or drink with the heathen, or from their vessels. His portmanteau held a little store of provisions and crockery, and dry bread was all he bought on the route. Fleeced and bullied by touts and cabmen, he found himself at last in the stuffy steerage of a cheap Mediterranean steamer, which pitched and rolled through a persistent spell of stormy weather. He had counted on making tea in his own cup with his

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own little kettle, but the cook would not trouble to supply him with hot water. And so for days he lay, unregarded, half-dead with seasickness and starvation, but sustained by the great vision drawing hourly nearer and nearer.

At Alexandria he was tantalized for days by the quarantine, so that he must needs fret in the musty steerage long after he had thought to tread the sacred streets of Jerusalem. But at last he found himself on board his final vessel, making straight for the Holy Land, and one magic day the pilgrim, pallid and emaciated, gazed in pious joy upon the white cliffs, the gleaming terraces, of Jaffa. But a cruel white sea still rolled and roared betwixt him and these holy shores, guarded by the rock of Andromeda and tumbling and leaping billows; and the ship lay to outside the ancient harbor, while barges, rowed standing with alternate oars by stalwart Arabs and Syrians in red fez and girdle, clamored for the passengers. Aaron, who had no landing-ticket, could not get himself convoyed under half a sovereign. As his barge pitched and tossed along, a delicious smell of orange-blossom wafted from the orange groves, and seemed to the worn pilgrim a symbol of the marriage betwixt him and Zion. The land of his fathers—there it lay at last, and in a transport of happiness the wanderer had, for the first time in his life, a sense of the restful dignity of an ancestral home. But as the barge labored without apparent progress towards the channel made by the black rocks, over which the spray flew skywards, a foreboding tortured him that some ironic destiny would drown him in sight of his goal. He prayed silently, and his prayer changed to praise as the boat bumped the landing-stage. Shouldering his portmanteau, which, despite his debilitated condition, was as light as the feathers at the poulterer's, he scrambled ecstatically on to the stone platform and started up the steep road townwards. A ragged official with gilt buttons stopped him.

"Your passport," he said in Arabic. Aaron could not understand. Somebody interpreted.

"I have no passport," he answered, with a premonitory pang.

"Where are you going?"

"To live in Palestine."

"Where do you come from?"

"England," he replied, triumphantly, feeling this was a mighty password throughout the world.

"You are not an Englishman?"

"No—o," he faltered. "I have lived in England some—many years."

"Naturalized?"

"No," said Aaron, when he understood.

"What countryman are you?"

"Russian."

"And a Jew, of course?"

"Yes."

"No Russian Jews may enter Palestine."

Aaron was hustled back into the barge, and, under the escort of a policeman, restored to the steerage.

Maturity

By George Klingle

Life's pageant sweeps so close, we feel
The music-breath, the thud of trampling heel;
The touch of lips that pass;
Of hands, alas!
We fain would longer keep;
The sweep
Of spirit struggling in unrest;
And, with immortal longing, strain against the breast
Some image of the Infinite, till it must go,
Borne onward and away. To know
Elysium's transport, and to stay
Some passing spirit-wing, which will away
While yet it seem
Life hath, at last, fulfilled its dream;
To catch a passing breath
Of some sweet rapture strong as life, as death,
Is but to see
That but a foretaste of immortality can be—
Though strong and sweet—our own
Till grown
To our maturity, and given
The touch of soul to soul in heaven.

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FRANZ SCHUBERT

Born January 31, 1797

Photographed from a valuable replica of the original. The familiar photographs of Schubert sold in the shops are much too highly idealized.

The Centenary of Franz Schubert

By Kenyon West

GOETHE once said, "It's all the same whether one is great or small: he has to pay the reckoning of humanity."

True, misfortune is the common lot. But it seems as if the great musicians, even more than the poets—and they, poor souls! have had a hard enough time of it!—have had a larger score to pay than any one else. Carlyle grumbled because the British public was so insensitive to the beauty of Burns's genius as to let him die in grief and poverty. The world is usually deaf to the message which its rarest and most precious men bring for its hearing till the struggle is over and they have gone to their rest. Then the world slowly wakes up, listens to the beautiful message, praises the exquisite work, builds monuments, writes biographies.

While Schubert lived, his work was scarcely known outside of Vienna. All the time he was giving forth with such prodigality the treasures which for so

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many years now have been a source of such universal delight and enrichment, his life was one of limitation, of poverty and disappointment, and of struggle. His natural temperament was joyous and hopeful. Though shy and reserved among his social superiors, he was, with his friends, genial and jovial, full of sparkle and vivacity. Only in his diary or letters did he occasionally express depression. The only consolation which comes to him is that grief is better for a man's soul than happiness, and that his best work, which pleases the great world most, is that which is the product of his pain.

In writing about Franz Schubert every one is tempted to lay stress upon his poverty, his few opportunities for general culture, his unpleasing personal appearance, the constant failure of his hopes in gaining public recognition of his operas and symphonies, the pathos of his never having heard rendered some of his greatest orchestral works. Few even of his songs were published during his lifetime. Goethe, whom he adored, and whose poems he took as subjects for some of the most beautiful music the world has ever heard—even Goethe ignored him. Then, just as life seemed opening out before him, his songs being sung, and winning enthusiasm and applause, and publishers flocking around him—then must come failing health, the sweet singer must falter, and the exquisite music cease at the early age of thirty-one. When we realize that had Beethoven died at thirty-one we should have had from him only one symphony, we can appreciate what Schubert crowded into those busy, fruitful years of his brief life.

Aside from the love and sympathy which made his childhood happy, there were few advantages in being the son of a simple schoolmaster who had such a large family that there was very little for any single member of it. Franz had an old piano on which to play, and he picked up some knowledge of music at school. But he was largely self-taught. He grasped the mighty principles of harmony by intuition. A famous musician said, "He has learned everything, and God has been his teacher."

All this and the possession of a beautiful voice made Franz pass a highly creditable examination, and he was admitted a student of the Imperial Stadt-Konvict—an honor, to be sure, and of great service in his musical career, but the little fellow suffered from being in terribly cold rooms, in having wretched meals and long intervals between them. There was nothing of the sentimental complainer about Franz Schubert. He never railed against fate, nor abused high Heaven for the scarcity of publishers, or because he didn't belong to the aristocracy, or because his operas were disdained and his glorious symphonies had to be locked away in dark cupboards, and only a few of his matchless songs found favor with the great exacting, capricious public. There was nothing Byronic in Schubert's nature. He was brave, self-reliant, patient, and self-contained; but once in his childhood he wrote a letter to his brother which we cannot but rejoice has been preserved. It is half-whimsical, half-pathetic, and throws light upon some of the dreariness of his school life. "I'll come at once to the point," he wrote, "and unburden my heart's secret, and not trouble you by beating about the bush. I've been thinking for a long time about my position, and found it's all very well on the whole, but in some ways it can be improved. You know by experience that one can often enjoy eating a roll or an apple or two, and all the more when he has to wait eight hours and a half for a poor supper after a still poorer dinner. This wish has haunted me so often and so perseveringly that at last, *nolens volens*, I must make a change. The few groschen my father gave me are all gone to the devil; what am I to do the rest of the time? 'They that hope in Thee shall not be ashamed' (Matt. ii., 4). So I thought. Supposing you advance me monthly a few kreutzers. You would never miss it, whilst I would shut myself up in my cell and be quite happy. As I said, I rely on the words of the Apostle Matthew, who says, 'Let him that hath two coats give one to the poor.' Meanwhile I hope you will listen to the voice which constantly appeals to you to remember your loving, trusting, hoping, poverty-stricken, and once again I repeat, poverty-stricken brother Franz."

Except for the marvelous music which from early boyhood to the last few weeks of his life Schubert constantly brought forth from the seemingly exhaustless resources of his genius, his life was unevent-

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BIRTHPLACE OF FRANZ SCHUBERT
In the Lichtenthal suburb of Vienna

ful. His activity was limited only by his supply of music-paper. Sometimes he hadn't any money to buy it, and then, when his friends hadn't any, he had to go without. Many an exquisite melody floated off into space because he could not catch it on the wing. After leaving the Stadt-Konvict he taught three years in his father's school. He must have often served his pupils with a divided mind, for during these years something distinctive and beautiful was composed almost daily. To this period belongs that masterpiece, the "Mass in G." It was as natural for Franz Schubert to create music as it is for a bird to sing. He did it with the same freshness and spontaneity, the same unconscious grace. From the one hundred and fifty songs, the masses, the operas and symphonies of this period, one work of Schubert's stands out in all its glory. One gloomy winter's day a friend found him in one of the narrow rooms of his father's house, pacing the floor in great excitement. He had been reading Goethe's "Erlking," and its weird beauty appealed to him with irresistible power. His imagination was all on fire. He was with the terrified child; he could hear the tramp of the horses' hoofs; he could hear the caressing voice of the phantom, the soothing voice of the father in answer. The whole scene of this night-ride through the lonely forest became so vivid that he seized paper and pencil, and with feverish haste the immortal poem was set to immortal music.

Albert B. Bach has but recently told for the first time the story of Schubert's taking the song to show it to his former schoolmates, how they flocked in, how he played the accompaniment for Randhartinger, how Randhartinger had to sing it over and over, and how the smiling composer was rewarded by numerous presents of music-paper on which to write more of this marvelous music which thrilled by its dramatic intensity and opened out unending vistas to the imagination. In the following year was written "The Wanderer," that song of wonderful power and pathos which is scarcely less famous than "The Erlking."

Schubert applied for different positions which would have eased his life and given him more freedom. But in spite of his unquestionable ability, others were more fortunate than he. At last he consented to teach the daughters of Count von Esterhazy. It is not known why he finally ceased to give these lessons, which were well paid. Perhaps his love for Caroline, which, on account of his humble birth and his poverty, he knew

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to be hopeless, made him restless and unhappy.

Schubert had many warm friends, with whom he spent some of his happiest hours. Without them he might often have been without shelter or food. To the famous Vogl he owed the singing of "The Erlking" which brought him a publisher and an increasing fame in Vienna. To Von Schober he owed even more than to Vogl. All his friends loved Schubert, and did much to help him in his career. I cannot help feeling that Sir George Grove has been somewhat unjust to Schubert's friends, and given a false impression of their service. Grove is somewhat inclined to insist that these friends should have done all for Schubert, and he left wholly free to produce his beautiful music. It is the old grumble of Carlyle about Burns. But Schubert's friends could not do all. Several times when his pockets were well filled he showed a thoughtless prodigality. There was also a trace of obstinacy about Schubert which made him refuse to make alterations in his work which would have brought him more success with publishers and managers. He might have refused to cater to a false public taste, and still been a little more tractable to advice. This independence, however, was in reality devotion to the commanding power of his own genius—a genius as original and individual as it was beautiful. Richard Wagner amid his discouragements said, "I write for the thousands who come after me." Schubert never said anything so self-conscious as that. In his large simplicity of soul it is not probable that he thought much of the future, or of the immortality of fame which was to be his; but he found his own path, untrod before him, and no attraction of present popularity changed his course.

Had it not been for his sojourns in Hungary with the Esterhazys, Schubert's life would have been somewhat monotonous. Then several journeys into the Tyrol with his friends were worth much to him, in giving him refreshment by communion with the beauty and quiet charm of nature, or stimulus to his imagination from a sight of nature in her grander aspects.

The character of Schubert bears investi-



FACSIMILE OF A PORTION OF THE MS. OF "THE ERLKING"

Randhartinger said the original was given to him by Schubert, and he in turn presented it to Madame Clara Schumann, who considered it one of her rarest treasures.

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gation exceedingly well. He bore his disappointments with a commendable degree of fortitude, and though in his diary he occasionally gave expression to sadness, joy and hope and freshness of zest in life came to him again by intercourse with his chosen friends, or in the delight of writing his music. Though his circumstances were so narrow, Schubert's nature was a large one, and his sense of perspective so true that he bore the good fortune of others without malice. Indeed, he seemed utterly free from those petty jealousies which belittle and disfigure the lives of so many great musicians. Glorious harmonies were all the time dwelling in Schubert's soul, and he was kept busy giving them expression. He had little thought for the smaller things. He therefore rarely showed traces of that morbid sensibility, that abnormal sensitiveness, which has been the curse in the temperament of so many men of genius. Even the music which he set to poems the most pathetic, the deepest in their soundings of grief or pain, was never morbid.

In spite of Schubert's keenness of feeling, the depth and earnestness of his character, his wide sympathies, the grasp and vigor of his imagination, and his love of truth, he showed a restricted range of spirituality. At least, if he had any decided tendency towards a deep religious experience, he did not reveal it in his diary, his letters, or in his talks with his friends. Schumann rescued a little poem which Schubert wrote in 1820. It is but a vague statement of belief, and yet by it one can see that Schubert fortunately escaped that materialism which was so common in the Germany of his time, and which was so benumbing and paralyzing. It is a poem in some respects like Tennyson's "Higher Pantheism," but how much farther Tennyson goes! What limitless reach to his spiritual vision! [1]

Schubert's greatest fault was his fondness for wine. But only occasionally did he forget his dignity, and the amount of work he did in his brief life is the most



THE TOMB OF FRANZ SCHUBERT, WÄHRING CHURCHYARD, VIENNA

The portrait bust is considered a poor, stiff representation of the composer's face. The inscription was written by Grillparzer; the translation is:

Music (Tone-art) buried here a rich treasure
But still more beautiful hopes.
FRANZ SCHUBERT LIES HERE
Born on the 31st of January, 1797.
Died on the 19th of November, 1828.
31 years old.

At Schubert's funeral the beautiful words of his friend Von Schober were sung to Schubert's own melody "Pax Vobiscum."

unanswerable argument in his favor. But Schubert had the faculty of composing in surroundings which would be thought to be a check upon freedom of expression. In a noisy beer-shop one day he picked up a volume of Shakespeare and was heard to say that a most beautiful melody had come into his head, and had he but music-paper he would write it down. A friend hastily drew some staves across the back of a bill of fare, and then and there was written "Hark, Hark, the Lark!"

The pathos of Schubert's life finds its climax in his early death. He had done

[1] It seems to me that Schubert could never have written such characteristic music as he set to Pyrker's song "Die Allmacht" without having a deep sense of the majesty and pervading influence of God.

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immortal work—work which must have soon won a wide recognition. Ten years only after his death Schumann sent the manuscript of the great "Symphony in C" to Mendelssohn, who produced it at Leipsic amid universal enthusiasm. Schubert might have shared in that triumph. He might have been witness of other victories of his glorious music, and then not been an old man by any means. It is certain that had he lived longer he would have enjoyed many substantial rewards of his unceasing effort. A larger experience of life would have given Schubert more tact, more business shrewdness; increasing fame would have made him perhaps more self-assertive. Thirty-one years of life only! Why, Schubert had not had time to win worldly success!

He did have one happiness to make up for the failure of his operas and for the lukewarm reception of some of his other works — the concert arranged by his friends at which only his own music was rendered. It was very successful, and for once Schubert's pockets were well filled. But just as life seemed opening out before him in fairer aspects his health gave way. The end was swift and sad. The second concert which had been planned took place, but Schubert was absent. All that was mortal of him was in a narrow grave in the Währing churchyard, very near Beethoven, as had been his wish. The money from the concert was used to build the monument which now graces the spot.

It would be quite impossible in this fragmentary article to even attempt to give any critical explanation of the reasons why Schubert's work takes such a high position, why he stands among the masters. The subject is too wide. Nor would summaries, definitions in the form of epigram, be of much value. Indeed, they might be misleading without reference to the history of music, to the development of the symphony, the song, etc. In Schubert's work there is not only surpassing charm, lyrical beauty, wealth of idea and of melody, great dramatic truth and range, but life, movement, freedom. There is nothing forced or artificial about it. He sings as the bird sings, from an irresistible impulse. The bird never sings because it ought, but because it must. And when it has nothing to sing it is silent. Schubert's inspiration is as natural and spontaneous. His compositions belong to every department of music: operas, masses, piano pieces, chamber music, symphonies, songs. There are, of course, degrees of beauty and differences of value in all this music, but everything possesses that peculiar Schubertian quality which is as exquisite as it is indefinable. Schubert's individuality, his unlikeness to any other musician, is one of his supreme distinctions. In the symphony Schubert is very great, and in it he showed constant growth and development. If at such an early age he was capable of producing a work of such surpassing beauty, with orchestral treatment so delicate, so imaginative, so appropriate and rich and noble, as the "Symphony in C," where would he have ended had he lived to the age of Beethoven?

It is the very wealth of his thought, the onward, compelling sweep of his inspiration, which sometimes proves an embarrassment. Like Keats in poetry, his exuberance of expression, his prodigality, his lack of conciseness and concentration, mar the effect of some of his orchestral work.

But it must be remembered that though Schubert did not pay that attention to the fine adjudgment of details which is so characteristic of Haydn and Mozart, "character and ideas," rather than form, were his deliberate concern. In this respect he marks the musical tendency of this century as compared with that of the last, and, like all great men, he is the pioneer and leader.

In one department of music Schubert showed a perfect command of form, perfect adjudgment of details, perfect unity of idea and its progressive and artistic development. As the sonnet form was good for Keats, putting a necessary restraint upon his imagination, caging within "sober limits" bursts of delight or sorrow, grandeur or charm of imagery, so was the song good for a prodigal and discursive genius like that of Schubert. The song demands precisely that compactness of thought, that unity, which is so highly impressive. Even in the different cycles of songs, like the immortal "Müllerlieder," the "Winterreise," with its sad and melancholy grandeur, which Schubert chose to set to music—a form,

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by the way, original with him—his natural tendency to expand did not find encouragement. Each song in the cycle is a perfect, exquisite gem, and yet a certain continuity of thought or of aspiration or of scene binds all together into one beautiful whole.

Schubert's mastery of form in the song shows that, had he lived longer, he would have developed an equal mastery in the symphony and the sonata; proves, indeed, the truth of what an old writer in "The Fortnightly Review" said years ago: "He had the root of the matter in him to write symphonies as complete in technical structure as those of Mozart and the fugues of Bach, and as perfect in emotional unity as those of Beethoven."

In the field of the song Schubert has no rival, not even Schumann or Franz. However artistically Schumann, Franz, Brahms, and others have developed the song, they but carried out the principles which Schubert was the first to discover and unfold.

No one can fully appreciate the value of Schubert's service without reference to the history of the song—its growth from the simplest, most primitive expression of human emotion, to the more varied work of bards and minnesingers, troubadours and minstrels, on through the strophic Volkslieder, thence by degrees to the higher art-form whose infinite capacity Schubert was the first to recognize. Before Schubert, the song, in spite of its beauty, was, with very few exceptions, limited in range; the accompaniments were for the most part of the simplest description or were not an integral part of the whole, while the general structure was lacking in dramatic fitness, in harmony with the demands of the words. Schubert appropriated that which was best in the national song, elaborated it, idealized it, made it over into a fairer, sweeter, larger form.

Entering with the strength and passion of a true poet into the meaning of the poetry he chose to set, feeling with the mood of the poet, thrilled by the same emotion, he reproduced it with vivid and striking power in his music—the vocal parts being intensified by peculiarly rich and highly developed accompaniments. We are again confronted by the difficulty of definition. But one secret of Schubert's power in the song is that he seems to have a musical expression for every kind and variety of emotion of which the human heart is capable. Beautiful melodies, frequent and unexpected modulations, even occasional discords, form his means of expression. He so entered into the spirit of the poems of Goethe and other poets that he seized at once, by divine intuition, the most characteristic and fitting music for them. With glorious freedom and insight he followed the changes in the thought or the action of the poetry. Then, too, nature's aspects and changes find glorious expression. Schubert's songs are among the finest examples of what is called descriptive music. His tone-painting, his coloring, is both wonderful and varied. There are magnificent contrasts, not only between the different songs, but often between the individual parts of the same song.

In the music to over six hundred poems it is obvious that there are degrees of power and of beauty. Schubert often chose poor poems as subjects, chiefly because they were written by his friends, and one reason why his operas did not succeed better was because of the comparatively trivial character of his words. But when a truly great poem was chosen, then Schubert's genius shone magnificently. In a ballad like "The Erlking" he rose to a grand height; but after the first enthusiasm of youth was past, the supernatural or the legendary, the romantic, that which is concerned with the remote and shadowy past rather than the experiences of the present, and which forms the subject of the ballad rather than the song, did not have the same attraction for Schubert as for Karl Loewe. Loewe, by the imaginative grasp and dramatic strength of his ballads, is the chief representative of that branch of musical art. For instance, contrast Loewe's treatment of "Edward" and "The Fisherman" with Schubert's, and see how Schubert suffers by the comparison. Schubert's genius was essentially lyrical. Humanity, with its longing, its stress of soul, its suffering, its pathetic joys, was to him the most vivid and compelling. His music is the most distinctive and beautiful which expresses this personal feeling in all its varied phases and its depth of tenderness.

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THE MISSES GLYNNE (MRS. GLADSTONE AND HER SISTER, LADY LYTTELTON)
From the Painting by Kennah at Hawarden Castle. Photographed for The Outlook by Mr. Watmough Webster, of Chester.

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The Story of Gladstone's Life[1]

By Justin McCarthy

Author of "A History of Our Own Times," "The Four Georges," etc.

CHAPTER V.—GLADSTONE IN OFFICE

THE principal events in Gladstone's first Parliamentary session were the division over the choice of a Speaker—a rare event in the House of Commons—the measure which put a limit to the system of slavery in the colonies and which provided compensation to buy out the owners of property in slaves, and the measures brought in to deal with the conditions of the Irish State Church and to repress agrarian disturbances in Ireland —Ministers having at that time no idea of any way of dealing with agrarian disturbances in Ireland other than the introduction of new coercion bills. I do not propose to go into all these subjects. The task I have set myself is to tell, in the best way I can, the story of Mr. Gladstone's life. I am not engaged at present in writing a history of the doings in Parliament or out of it during Mr. Gladstone's lifetime. I shall, therefore, give an account of public events only as they serve to illuminate the story of that one great career. It is, however, of much significance to notice that during his very first session of Parliament the House had the ominous, portentous Irish question before it again and again. "The Irish specter," as it was sometimes called, came thus across Mr. Gladstone's earliest Parliamentary path. A long time had to pass before it became clear to his mind that there must be found some other way of dealing with Irish political disaffection and Irish agrarian trouble than the simple, stolid, and useless mechanism of successive coercion measures. But Mr. Gladstone was probably making the beginning of his education in that way even in that very first Parliamentary session. The

[1] Copyright, 1897, by The Outlook Company.



THE ENTRANCE TO LINCOLN'S INN FROM LINCOLN'S INN FIELDS

Photographed for The Outlook by Mr. A. P. Monger, of London. Mr. Gladstone entered Lincoln's Inn as a student of law in 1833.

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kind of friendship he formed with O'Connell may have had, all unconsciously at the hour, something to do with the expansive nature of his feelings at a later date towards the story of Irish grievances. Gladstone's mind was eager for the truth, but from the first it required to have the grip of very certain facts in order to lead it on towards the change. Gladstone learned truths most effectively by figures in arithmetic.

Early in 1833 Mr. Gladstone took a fancy for becoming a student of law. It was then his wish to go to the bar and practice there. One can easily imagine what a success he would have made if he had only followed the bent of that inclination. One can imagine how he would have cross-examined some evasive and reluctant witness, how he would have argued a point of law with the judge, and how he would have carried the jury along with him by the force of his impassioned eloquence. He did not, however, pursue his design, and although he was a student at Lincoln's Inn for more than six years, he never took any step towards getting called to the bar, and at length requested that his name should be removed from the books of the society, on the ground that he had no longer any intention of becoming an advocate. In the meantime, of course, everything had changed with him, and he had found his real career lying straight and shining before him. His great love for arithmetic and his consummate skill with figures naturally attracted before long the attention and the admiration of Sir Robert Peel. A change took place in the government. The Whigs went out of office for the time. They were, in fact, bluntly dismissed by the King, William IV.—the last time that a sovereign of England ever made use of his supposed royal prerogative which gives a right to the peremptory dismissal of a Ministry. The Duke of Wellington was called upon to form an administration, and he insisted that he must have the co-operation of Sir Robert Peel. Sir Robert Peel was then in Rome, but he was sent for and brought back, traveling as fast as he could in those days of diligence and post-chaise. Sir Robert Peel accepted office, and made Mr. Gladstone a Junior Lord of the Treasury—a sort of position which, for all its grandiose name, has practically nothing to do with the more serious work of administration. It was, however, the first round of the ladder, and Mr. Gladstone had set his foot upon it.

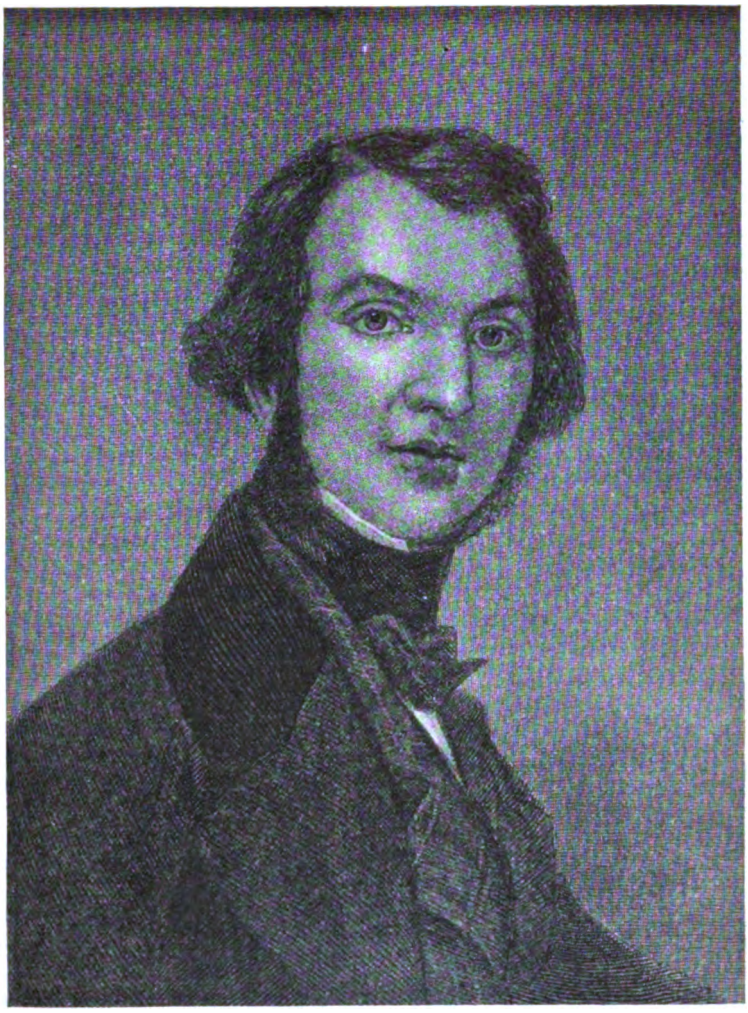


VISCOUNT MELBOURNE
Prime Minister for four months in 1834, also 1835-1841

Before long he was raised from the place of a Junior Lord of the Treasury to be the Under-Secretary for the Colonies. Mr. Disraeli has said in one of his novels that an Under-Secretary in the House of Commons, whose chief is in the House of Lords, is master of the situation. So it was with Gladstone. His official chief was the Earl of Aberdeen, who, of course, sat in the House of Lords, and thus the whole representation of the Colonial Department in the House of Commons came into the hands of the young member for Newark. He had to answer every question put to the Colonial Office. He had to make every exposition of its policy. He had to defend every one of its measures which might happen to be assailed. That time happened to be a season of some anxiety and some trouble in the Colonies, and Mr. Gladstone had many an opportunity of showing his skill, his eloquence, and his mastery of each subject.

His career as Under-Secretary for the Colonies lasted but a short time. Lord John Russell carried a resolution in the

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WILLIAM EWART GLADSTONE

1840. Thirty-one years old. From the Painting by Joseph Severn.

House of Commons in favor of an inquiry into the property and the finances of the Irish State Church—we shall hear of that State Church again and again in the course of this narrative—and Sir Robert Peel immediately resigned his office. Gladstone, of course, went with him. It is well to observe that Mr. Gladstone's occupation of office under Lord Aberdeen led to a friendship between the two which had much influence on the lives of both men. In more than one great crisis at a later day Lord Aberdeen and Mr. Gladstone worked side by side.

Mr. Gladstone then had an interval of rest from the worry and trouble of office. He spent his time pleasantly, and according to his own ideas of how a young man's life ought to be spent. He took chambers in the Albany, Piccadilly, a great resort of bachelors of good position, and there, as Mr. George Russell tells us, "he pursued the same even course of steady work, reasonable recreation, and systematic devotion which he had marked out for himself at Oxford." "He went freely into society," Mr. Russell says, "dined out constantly, and took his part in musical parties, delighting his hearers with the cultivated beauty of his tenor voice." Then Mr. Russell goes on to mention the fact that Mr. Monckton Milnes, the late Lord Houghton, a poet and a host, who in his later years was

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GEORGE THE FOURTH



WILLIAM THE FOURTH

From old Prints

well known to Americans in London, had established himself at that time in the metropolis, and used to gather around him "a society of young men who were interested in theology and politics." "He used to entertain them at parties on Sunday evenings," and "this arrangement," Monckton Milnes says, writing on March 13, 1838, "unfortunately excludes the more serious members, Acland, Gladstone, and others. I really think, when people keep Friday as a fast, they might make a feast of Sunday." Acquaintances of Lord Houghton in his later years were apt to say, half in jest and half in earnest, that there was a distinct dash of the pagan about him. However that may be, he was an admirable host; he made it his business to know everybody who was really worth knowing; he held out an encouraging hand to every young and promising author or artist, and he was probably the very last leading man in London society who kept up the old practice of inviting friends to a breakfast party. I may say that the "Acland" referred to in Lord Houghton's letter still "lives, a prosperous gentleman." He is Sir Thomas Acland, whose son, Mr. Arthur Acland, was lately Minister of Education in Mr. Gladstone's Government. Mr. Gladstone and Sir Thomas Acland continued during all their lives to be as good friends as they were in the old days of the receptions in the Albany. Mr. Russell also mentions the interesting fact that Mr. Gladstone on one occasion entertained Wordsworth at breakfast "in a charmed circle of young adorers."



QUEEN VICTORIA

As she appeared at the time of her accession.
From an old Print

Nearly sixty years after those happy leisure days in Mr. Gladstone's life, and during those other happy leisure days which came when he had spontaneously closed his political career, a memorial drinking fountain to the memory of Wordsworth was unveiled in the public park of

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Cockermouth, in Cumberland, where the poet was born. On that occasion Mr. Gladstone wrote a letter in which he said: "I rejoice in any and every manifestation of honor to Wordsworth. I visited his house when a boy, and when a young man had the honor of entertaining him more than once in the Albany. I revered his genius, and delighted in his kindness and in the grave and stately but not austere dignity of his manner. Apart from all personal impression and from all the prerogative of genius, as such, we owe him a debt of gratitude for having done so much for our literature in the capital points of purity and elevation." It will be seen from this letter that Mr. Gladstone kept up to the end his exalted views as to the purpose and province of literature. He recognized to the full the power of even misused genius, but he recognized it as one must recognize the strength and the beauty of a volcanic eruption or a destroying avalanche. His whole soul went out in admiration of the genius which is used for what he calls "the capital points of purity and elevation." Disciples of the principle which calls itself "art for art's sake" many a time disparaged Mr. Gladstone's literary and artistic criticisms on the ground that he studied the purpose rather than the form. Yet it would be impossible for any of them to make out that Mr. Gladstone's favorites in literature, in painting, in sculpture, and in architecture were not illustrations of genius in its highest form. There could have been nothing very sympathetic for Mr. Gladstone in the writings of Swift; yet I have heard him maintain more than once with earnestness and warmth that Swift was the greatest writer of English prose.

All the time, however, Mr. Gladstone was a hard worker. He busied himself constantly with that part of the duties of a private member which is least known or thought of by the public out of doors. Nothing could be a greater mistake than to suppose that the work of a member of the House of Commons is confined to the hours during which the House is sitting. The House of Commons undertakes through its committees much, and far too much, of the purely local business of every city, town, and hamlet in the United Kingdom. Local gas bills, water bills, railway bills, and all manner of miscellaneous subjects of the kind are referred to what are called the Private Bill Committees in the House of Commons. Attendance on one of those committees is compulsory when a member has been appointed to it. The committees meet at eleven o'clock, usually, and go on until four o'clock, when the business of the House itself begins. Until very recent years it was quite common for the House to sit until three or four or five in the morning, and the Private Bill Committees met at eleven o'clock all the same. A member appointed to one of those committees must be present at each of its sittings, and all the time it sits. If he failed in his attendance even for part of a day,



THE HOUSE OF COMMONS AS IT APPEARED IN THE OLD PARLIAMENT BUILDING, BURNED 1834

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the fact had to be reported to the Speaker of the House of Commons, and the poor delinquent was summoned to appear in the House and explain and apologize for his absence, or receive the rebuke of Parliament. Into this seemingly dreary drudgery Mr. Gladstone voluntarily plunged himself. The study of that part of the life of the House of Commons was interesting to him, as indeed every other study was.

In the meantime he did not neglect his books and his regular attendance at church. "Then, as now," says Mr. Russell, "his constant companions were Homer and Dante, and it is recorded that at this time he read the whole of St. Augustine in twenty-two octavo volumes." I have heard it said that Mr. Gladstone was not much attracted towards German literature, and I do not suppose he ever felt drawn towards Goethe as he did towards Homer and Lucretius and Dante. But at the same time I must say that some of the happiest quotations I ever heard Mr. Gladstone use were taken from German literature—from Goethe and from Schiller. I have heard it said, too, that, with all his passion for Greek literature, he never cared much about Aristophanes. That may be so, but I have to add that in my own hearing he once delighted and amused the House of Commons by an admirably appropriate citation from one of the comedies of Aristophanes. Quotation is becoming less and less common in Parliament of late years, and it is indeed regarded now as a somewhat pedantic performance. I have heard it said that Mr. Gladstone was the only man who could compel the House to listen to a quotation from Lucretius. Whether the House has gained or has lost by its growing impatience of even the most appropriate literary quotation I shall not venture to decide, although I may have my own opinion. The speeches in the House are not any the less long because they are no longer brightened by some words here and there taken from the wit and wisdom of the world's great classic authors.



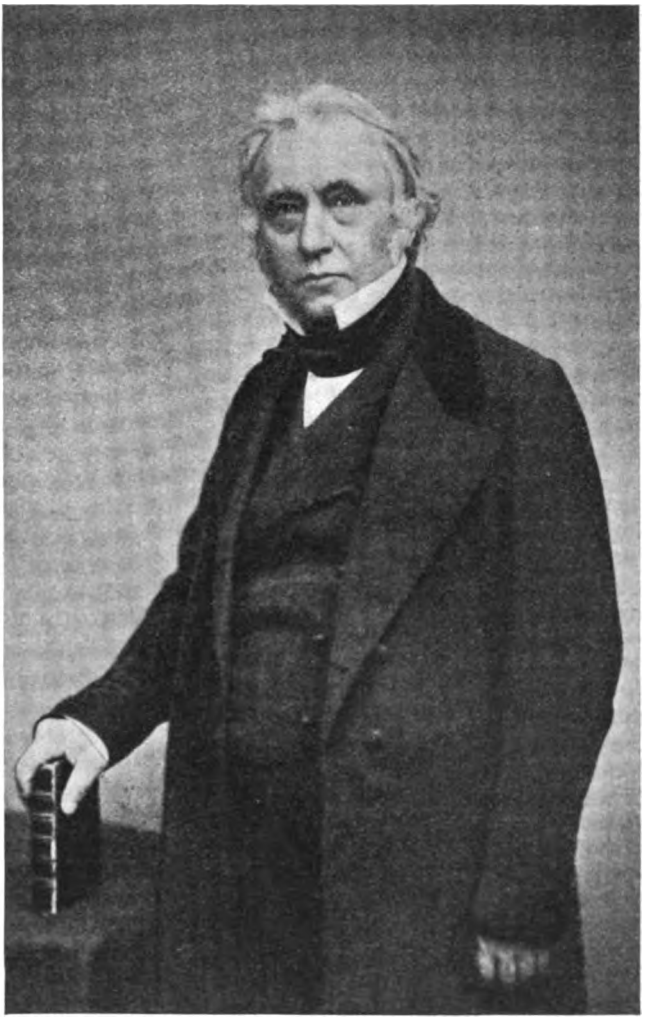
CARDINAL WISEMAN

Visited by Gladstone and his friend Manning in Rome, 1839. The Cardinal's appointment as Archbishop of Westminster caused the introduction of the Ecclesiastical Titles Bill, to which a chapter will be devoted.

But now an event occurred of much importance to England and the whole of the Empire. The old King, William IV., died, and Queen Victoria succeeded to the throne. William IV. was not in any sense a great sovereign, but on the whole he turned out better than might have been expected from the acts and the ways of his earlier career. He had been brought up as a naval officer, and a less manageable naval officer never was in the English service. He had shown himself over and over again so incapable and impatient of discipline that at last it became necessary to withdraw him from active service altogether. His manners were rough and overbearing. He sat in the House of Lords as Duke of Clarence, and he made himself highly unpopular by his opposition to the abolition of the slave trade, and, indeed, to most of the measures which were demanded by the growing enlightenment of the country. There were many scandals in his life, and no doubt worse things were said of him than he deserved. But he positively obtruded himself on the condemnation of the public, for he openly wrangled with some of his brothers in the House of Lords, and words were interchanged among the royal princes which would not be tolerated by any Speaker of the House of Commons in our time. Undoubtedly, however, when he came to

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the throne he turned out much better than his antecedents led the country to expect. He was already an old man when he succeeded his brother George IV., and he had not many years to reign. Responsibility certainly improved him, and his people became more and more reconciled to him as his life grew nearer to its close. But he never could understand the true principle of constitutional government, although he went nearer to the acceptance of it than his brother and his father had done. We have just seen how almost at the close of his life he still held to his supposed right to dismiss his Ministers at his own good pleasure. With his death the existence of personal government came to an end. Queen Victoria is really the first constitutional sovereign who ever sat upon the throne of England. Through all her long reign she has never done or tried to do any act which could possibly be called unconstitutional. She has been guided throughout by the advice of her Ministers, and she has accepted her Ministers on the recommendation of the representative House of Parliament. The difference in this respect between the reign of Queen Victoria and the reign of any of the Georges or even of William IV. is so great that one has to think the matter over in order to feel assured that within that short time we have traversed so great a distance.



THOMAS BABINGTON, LORD MACAULAY

The great essayist and historian; the most important critic of Gladstone's first book, "The State in its Relations with the Church." 1839.

The public paid a decent homage of regret over the tomb of William IV., and then before long had forgotten all about him. The accession of the young Queen had, to begin with, the great advantage that it severed the crown of Great Britain and Ireland from that of Hanover. Through the history of what is called the Hanoverian line down to the reign of Queen Victoria, the King of England had been King of Hanover as well, and the connection had been almost absolutely hateful to the people of England. The crown of Hanover descended in the male line only, and therefore the coming of a woman as sovereign of England broke off the connection. England has many times since the accession of Queen Victoria had good reason to be glad that Hanover was no longer a part of her responsibility. A new Parliament had to be convoked, according to the custom of that day, which has since been altered, with the coming of

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MRS. GLADSTONE'S GRANDMOTHER

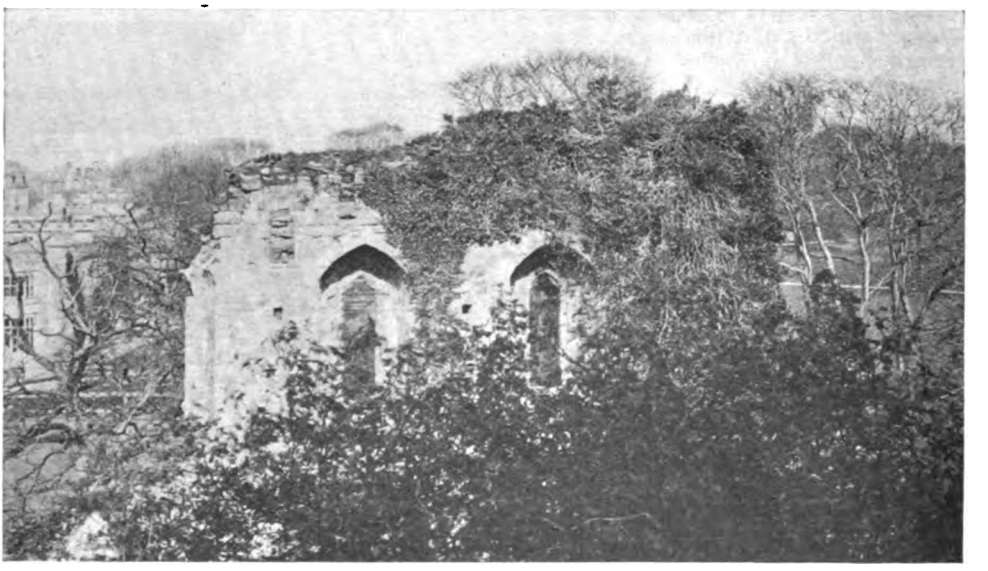
Daughter of Prime Minister Grenville. By his marriage Mr. Gladstone became allied with the house of Grenville, which, directly or in its ramifications, had already given four Prime Ministers to England.

a new sovereign. Gladstone was now distinctly recognized as a rising man. He was put up as a candidate for Manchester without his own consent. He was not elected. But he had been put up also, and with his consent, as a candidate for his former constituency, Newark, and was again returned. His friends in Parliament were in what is called the cold shade of opposition. Lord Melbourne was Prime Minister when the Queen came to the throne. But most people saw clearly enough that the Whig Ministry could not last long. Melbourne was an indolent man, not by any means wanting in intellect, and capable even of statesmanship, if he could only have summoned up faith enough to believe in anything and energy enough to act on his belief. The foremost statesman of the day was, beyond question, Sir Robert Peel, and it was not likely that such a man could long remain what Edmond About once expressively described as "an unemployed Cæsar." It was only a question of time, people said, and what people said in that instance turned out to be true.

But in the meantime Mr. Gladstone had taken to a new sort of work. He came out as an author—as the author of a book on the connection between the Church and the State.

CHAPTER VI.—GLADSTONE'S FIRST BOOK

The full title of the book was "The State in its Relations with the Church." It was the first book Mr. Gladstone ever published. It created a great sensation at the time, all the greater because Macaulay attacked it in one of his most famous essays. Except as an illustration of Mr.

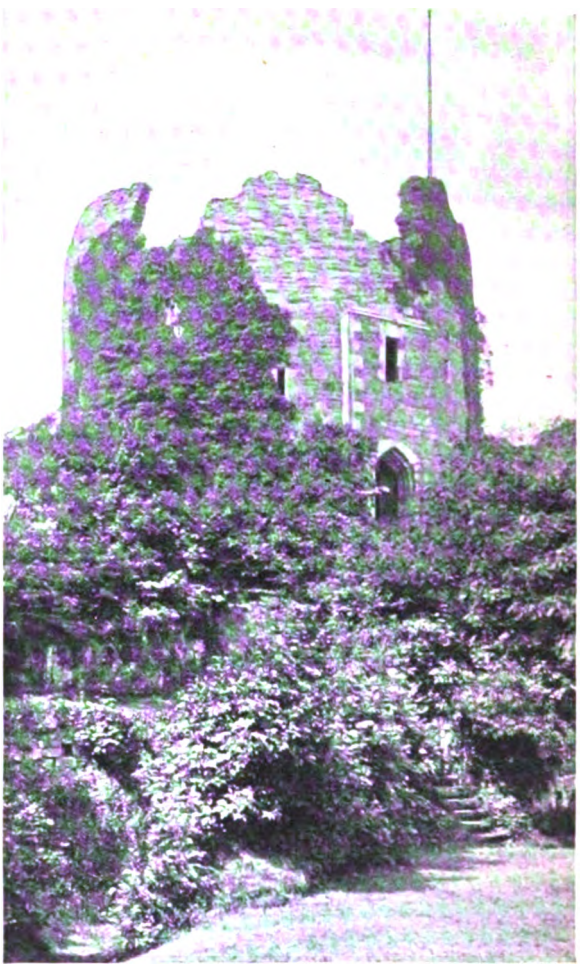


VIEW FROM THE TOP OF THE OLD HAWARDEN CASTLE, SHOWING ONE OF ITS RUINED WALLS AND PART OF THE NEW CASTLE

Photographed for The Outlook by Mr. A. P. Monger, London

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Gladstone's intellectual development and his way of thinking on religious questions, a way which has never since materially altered, the book has little interest for the world just now. It effected nothing in the progress of human thought; it neither advanced nor retarded anything; but it gives us in the clearest style an understanding of Mr. Gladstone's peculiar views. Mr. Gladstone's mind has been from first to last suffused with religious faith, and also with faith in the practical working of religion. At the time when he wrote the book the position of the English Church was strongly assailed both from the side of Roman Catholicism and from the side of rationalism. No better illustration of this double-bladed kind of assault can be found than in the history of the two Newmans. "Where is the truth?" exclaims Arthur Pendennis in Thackeray's novel, discussing some question with George Warrington. "Show it me! I see it on both sides. I see it in this man who worships by Act of Parliament and is rewarded with a silk apron and five thousand a year; in that man who, driven fatally by the remorseless logic of his creed, gives up everything, friends, fame, dearest ties, closest vanities, the respect of an army of churchmen, the recognized position of a leader, and passes over, truth-impelled, to the enemy in whose ranks he is ready to serve henceforth as a nameless private soldier; I see the truth in that man as I do in his brother whose logic drives him to quite a different conclusion, and who, after having passed a life in vain endeavors to reconcile an irreconcilable book, flings it at last down in despair, and declares with tearful eyes and hands up to heaven his revolt and recantation." At the time when "Pendennis" was written, many readers, more especially American readers, might have fancied that Thackeray was dealing with imaginary figures, types of the two different forms of revolt against the English Church. Now, of course, we all know that he was dealing with the then real and living figures of John Henry Newman and his brother Francis W. Newman. These two figures served to illustrate admirably the kind of revolt which from two different quarters set in against the State Church of England about that time. Mr. Gladstone was thoroughly loyal to the Church of England, and was a believer still in the possibility of her tak-



THE RUINS OF THE FIRST HAWARDEN CASTLE

Built in the reign of Henry III. (1216-1272). In 1264 a memorable meeting took place within its walls between Simon de Montfort, Earl of Leicester, and Llewelyn, Prince of North Wales. In 1723 the Glynne family removed to Hawarden from Bicester. Sir Stephen Richard Glynne, the Lord of the Manor, married in 1806 the Hon. Mary Neville, daughter of Lord Braybrooke. Of their children, Mrs. Gladstone alone survives, and is the owner of Hawarden. From a photograph taken for The Outlook by Mr. A. P. Monger, London.

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ing a governing part in English human affairs. Perhaps it is not too much to say for him that, according to his nature and temperament, he would have preferred any Church to no Church at all, any religious sway to a sway without religion. His book, therefore, was a bold effort to prove that every State must have a conscience, and with the conscience must profess a State religion. He contended that the Church of England was still in a condition to expound the religion of the State and to make itself the guiding power of the nation.

Macaulay, in his exuberant rhetorical and yet practical sort of way, made mincemeat of the whole theory. He took the view of the political essayist and of the House of Commons. He patronized Mr. Gladstone's general ideas. He complimented the young man on his rising abilities, spoke hopefully of his career, and paid him some compliments on his style. But, all the same, he proclaimed the practical politician's view of the whole theory, and he defied any one to explain how the State was to undertake to have a conscience, a conscience of a purely transcendental kind, wholly apart from the changing condition of things and the new arrangements demanded by new difficulties. Time has in its rough and ready way settled the whole controversy long since. Few men in any civilized country are now of opinion that the State can endow itself with a conscience which decides in advance how it is to act at any wholly unexpected crisis. Still, there are not many of us who have not a certain sentimental affection for the exalted theory which Mr. Gladstone formed in those early days concerning the duties and capacities of a State.

Of course the whole principle of the theory consisted in the idea of a paternal government. Macaulay detested a paternal government, and was never tired of saying harsh and contemptuous things about it. It is really the old, immemorial controversy between those who believe that knowledge comes by intuition and those who believe that knowledge comes by experience. Mr. Gladstone insisted that the Church Establishment must be maintained in England "because the government stands with us in a paternal relation to the people, and is bound in all things to consider, not merely their existing tastes, but the capabilities and ways of their improvement; because it has both an intrinsic competency and external means to amend and assist their choice; because to be in accordance with God's mind and will it must have a religion, and because to be in accordance with its conscience that religion must be the truth



SIR STEPHEN RICHARD GLYNNE



LADY GLYNNE

Mrs. Gladstone's Father and Mother
From the Paintings hanging in the Dining-room at Hawarden Castle

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THE MISSES GLYNNE

(MRS. GLADSTONE AND HER SISTER, LADY LYTTELTON)

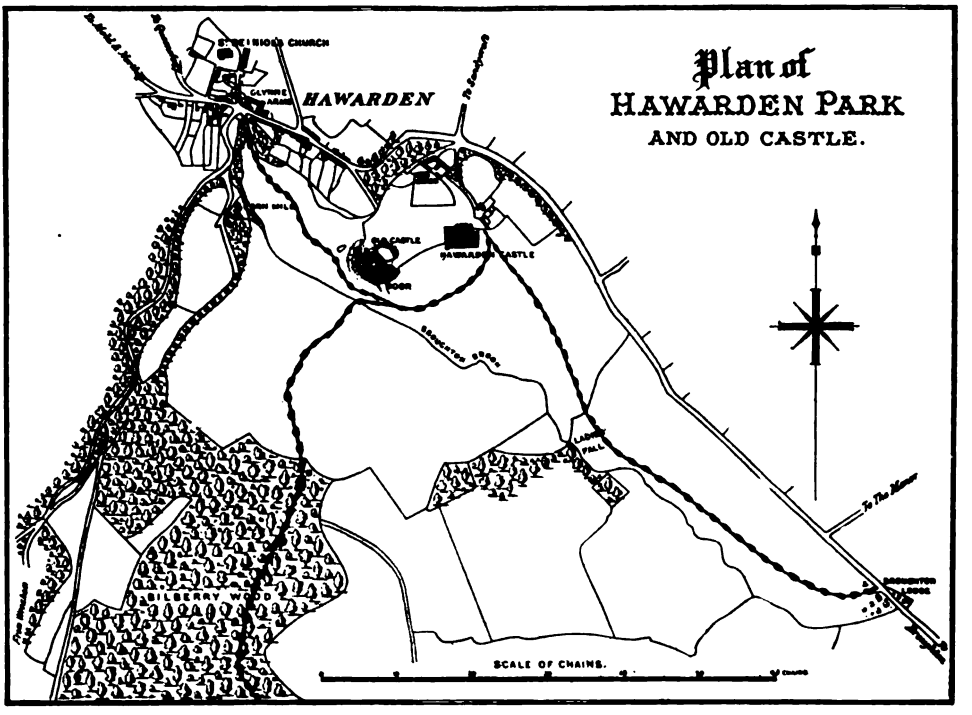
About 1833. From the picture by George Richmond, A.R.A., at Hawarden Castle. Photographed for The Outlook by Mr. Watmough Webster, of Chester.

as held by it under the most solemn and accumulated responsibilities; because this is the only sanctifying and preserving principle of society, as well as to the individual that particular benefit without which all others are worse than valueless; we must disregard the din of political contention and the pressure of worldly and momentary motives, and, in behalf of our regard to man as well as of our allegiance to God, maintain among ourselves, where happily it still exists, the union between the Church and the State." Mr. Gladstone pushed his opinions at that time so far that he was not even intimidated by the difficulties which surrounded the existence of a Protestant State Church in Ireland. But he is perfectly candid in his admission of all the difficulties, and I cannot forbear from quoting a passage which showed how the mind of the dreamer was never allowed wholly to confuse the mind of the practical statesman. "The Protestant Legislature of the British Empire," says Mr. Gladstone, "maintains in the possession of the Church property of Ireland the ministers of a creed professed, according to the Parliamentary enumeration of 1835, by one-ninth of its population, regarded with partial favor by scarcely another ninth, and disowned by the remaining seven. And not only does this anomaly meet us full in view, but we have also to

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consider and digest the fact that the maintenance of this Church for near three centuries in Ireland has been contemporaneous with a system of partial and abusive government, varying in degree of culpability, but rarely, until of later years, when we have been forced to look at the subject and to feel it, to be exempted in common fairness from the reproach of gross inattention (to say the very least) to the interests of a noble but neglected people. But, however formidable at first sight these admissions, which I have no desire to narrow or to qualify, may appear, they in no way shake the foregoing arguments. They do not change the nature of truth, and her capability and destiny to benefit mankind. They do not relieve government of its responsibility, if they show that that responsibility was once unfelt and unsatisfied. They place the legislature of this country in the condition, as it were, of one called to do penance for past offenses; but duty remains unaltered and imperative, and abates nothing of her demand on our services. It is undoubtedly competent, in a constitutional view, to the government of this country to continue the present disposition of Church property in Ireland. It appears not too much to assume that our Imperial legislature has been qualified to take, and has taken in point of fact, a sounder view of religious truth than the majority of the people of Ireland in their destitute and uninstructed state. We believe accordingly that that which we place before them is, whether they know it or not, calculated to be beneficial to them, and that if they know it not now they will know it when it is presented to them fairly. Shall we then purchase their applause at the expense of their substantial, nay, their spiritual interests?"

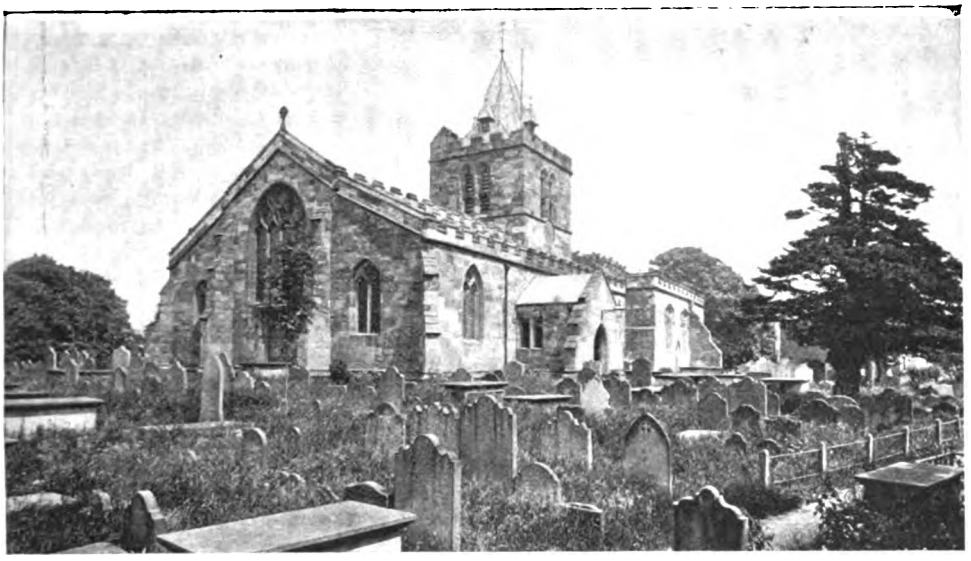
There is something positively touching in the ingenuousness, the sincere simplicity, of this way of putting the question. The State knows better than the people what the people ought to believe in religious matters, and therefore the State is warranted in spending the money of the people in teaching the people what the State thinks they ought to believe. The State in a constitutional country means the sovereign, the administration, and, above all, the majority for the time



PLAN OF HAWARDEN

Showing the village, castles, and park. The dotted line indicates the driveways open to the public from noon until sunset. The estate is just across the English border in Flintshire, North Wales. Chester lies six miles to the east from Hawarden.

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HAWARDEN CHURCH

Supposed to have been built about 1275. The patron saint is S. Deiniol, founder of the monastery at Bangor, and (about 550) the first Bishop of that See. The list of Rectors goes back to 1180. The present Rector is the Rev. Stephen Gladstone, a son of William Ewart Gladstone. The latter has often read the lessons at the Sunday and week-day services. The church overlooks the estuary of the Dee.

in the Representative Assembly. Now, in the case of the British Empire the sovereign at the time about which we are writing, or, at all events, just before it, was William the Fourth. The Prime Minister might have been the Duke of Wellington, let us say, or Lord Melbourne. The majority of the House of Commons were elected to support one political party or the other. This, then, was the State which, according to Mr. Gladstone's ideas at that time, was qualified to teach the people what they ought to believe in matters of religion. It seems now only necessary to set forth the theory in order to dispose of it. But the interest of the theory is to us in the fact that it was then maintained, sincerely and eloquently maintained, by Mr. Gladstone.

I have said that Mr. Gladstone's way of thinking on religious questions has never altered materially since the publication of the book on the State in its relations with the Church. I do not know that this statement of mine needs any explanation, but perhaps I had better say that, according to my thinking, Mr. Gladstone has never modified the conviction which told him that religion in some form must be the one solid basis of every State. We all know how Mr. Gladstone afterwards came to modify his views as regards the State Church in Ireland. When we come to deal with that subject, it will be easy to vindicate Mr. Gladstone's general consistency. In the meantime it will be enough to say that Mr. Gladstone condemned the Irish State Church, not because it was carrying out his views of its purpose and its duty, but because it had utterly failed to fulfill the only purpose which could possibly warrant its existence as a Church establishment sustained by the money of the State. No one supposes that Mr. Gladstone would at any time have desired to set up a State Church in Bengal because he considered that the English State was more likely to know all about the truths of religion than the natives of that Indian province.

Another passage from Mr. Gladstone's book concerning the Irish Church may also be quoted. "It does indeed," Mr. Gladstone goes on to affirm, "so happen that there are also powerful motives on the other side concurring with that which has here been represented as paramount. In the first instance, we are not called upon to establish a creed, but only to maintain an existing legal settlement where our constitutional right is undoubted. In the second, political consideration tends strongly to recommend that maintenance. A common form of faith binds the Irish

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Protestants to ourselves, while they, on the other hand, are fast linked to Ireland, and thus they supply the most natural bond of connection between the countries. But if England, by overthrowing their Church, should weaken their moral position, they would be no longer able, perhaps no longer willing, to counteract the desires of the majority tending under the direction of their leaders (however, by a wise policy, revocable from that fatal course) to what is termed national independence. Pride and fear on the one hand are therefore bearing up against more immediate apprehension and difficulty on the other. And with some men these may be the fundamental considerations, but it may be doubted whether such men will not flinch in some stage of the contest should its aspect at any moment become unfavorable."

Exactly. There is just where, to use a colloquial phrase, the trouble comes in. The lofty head of speculation, to quote some famous words, has to bow to groveling experience. Statesmen of the wisest class will not, as a rule, batter their heads against stone walls. If a subject people will not stand the imposition of a State Church which does not belong to their faith or their traditions or their history, it soon comes to be a question whether the doctrine is to be thorough, whether it is to be enforced at all risks, or whether it is to be quietly modified. All experience tells us that, sooner or later, the doctrine has to be modified or that civil war and separation must result. Macaulay once again showed himself the practical statesman, the thorough man of the world, when he laid down the law that the essence of politics is compromise. Mr. Gladstone was still too young in feeling, and still too completely overborne by that religious enthusiasm which has always been an exalted part of his nature, to accept the idea of compromise where what he believed great and fundamental truths were concerned. Gradually he came to recognize the fact that a statesman must work with his materials, to perceive the truth of that profound saying of Burke's which is apt to be misunderstood at a first reading, and has only to be read again and again in order to impress its thorough wisdom on the mind, that the human system which is founded on the heroic virtues is doomed to failure and even to corruption. No race of men can always or long be in the mood of heroic virtue, and human systems that are to last must admit some compromise with man's weaknesses and occasional wrongheadedness and passion, and also with men's diversity of faith where religious questions are concerned. All the same, Mr. Gladstone's exalted views in his book on the relations of the Church with the State seem to me to shine out with a peculiar attractiveness at a time and among a set of men with whom there was so little profundity, or even seriousness, as regards religious questions. Of course I do not agree with his views—I suppose nobody now accepts them. To a man like Lord Melbourne or a man like Lord Palmerston they would, no doubt, have appeared exquisitely ridiculous. But it counts to me a good deal in their favor that they could not possibly have appealed to the feelings of men like Lord Melbourne and Lord Palmerston. Even Sir Robert Peel, a man who had an earnestness of character and a strength of belief far beyond anything possessed by Melbourne or Palmerston, is said, on good authority, to have expressed his wonder that a man like Gladstone, with such a career before him, should have taken the trouble to write books. This, however, came of a general objection to a rising statesman throwing away his energy on the writing of books, and not from any philosophical or theological objection to the opinions of Mr. Gladstone.

The book and its whole history are interesting if only as an illustration of Mr. Gladstone's insatiable ardor for intellectual work of various kinds. He was always looking out for new and different fields of labor. Goethe was not content to be a poet and a novelist, but he must also be a naturalist and a pioneer of the theory of evolution. Gladstone was not content with being an orator and a statesman, he must also be a theologian, a reverent critic of Homer and Dante, and a translator of Horace.

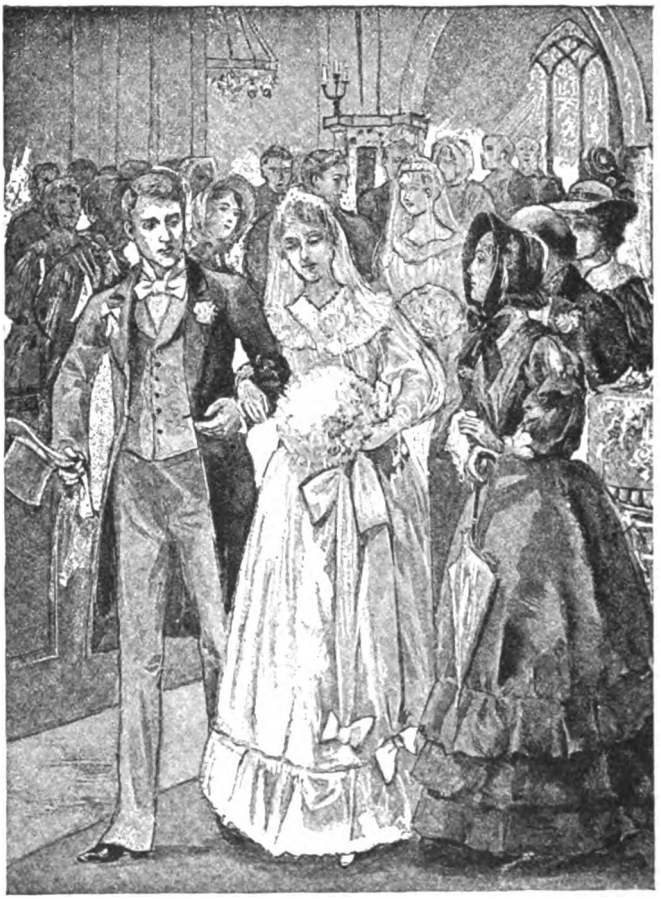
CHAPTER VII.—GLADSTONE'S MARRIAGE

In 1839 an event occurred of far greater and more abiding personal interest to Mr. Gladstone than the success or failure of any literary work could possibly have been.

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Gladstone was then, as he has always been since, a hard and constant reader. He had at this time seriously injured his sight by persisting in studying too much by candle-light.

His physicians recommended him a complete rest somewhere in the south of Europe, and he decided upon spending the winter in Rome. In Rome he came into companionship with his old friend Henry Edward Manning, afterwards Cardinal Archbishop of Westminster, and in Manning's company he visited Monsignor Wiseman, afterwards Cardinal Wiseman, whose appointment to the Archbishopric of Westminster caused such a commotion in England. Among the visitors in Rome that winter were Lady Glynne, widow of Sir Stephen Richard Glynne, of Hawarden Castle, Flintshire, Wales, and Lady Glynne's daughters. Mr. Gladstone had already some knowledge of these ladies, for he had known Lady Glynne's eldest son at Oxford, and had visited him at Hawarden a few years before the winter in Rome. The result of the visit to Rome was that Gladstone became attached to and engaged to Lady Glynne's elder daughter, Miss Catherine Glynne. On the 25th of July, 1839, he was married at Hawarden to Miss Glynne, and at the same time and place the younger daughter, Miss Mary Glynne, was married to George William, the fourth Lord Lyttelton. Miss Catherine Glynne, now Mrs. Gladstone, was sister of Sir Stephen Glynne, and in the event of Sir Stephen's death without offspring the Hawarden Castle and its property were to pass to her on behalf of her issue. Sir Stephen Glynne was the last baronet of his name, and on his death, much later on, Hawarden passed into the hands of Mr. and Mrs. Gladstone. Much of Gladstone's later life is associated in public memory with Hawarden Castle. We think of him, of course, first of all, in the House of Commons; then, perhaps, in the official residence, Downing Street, London, or Carlton House Terrace; and more lately in Hawarden Castle.



GLADSTONE'S MARRIAGE

Marriage of Miss Catherine Glynne to Mr. William Ewart Gladstone and of Miss Mary Glynne to George William, fourth Lord Lyttelton. Hawarden Church, July 25, 1839. From an old print.

Without in the least degree invading the sacred domain of a great man's private life, it may be said that no marriage could possibly have been more happy than that of Mr. and Mrs. Gladstone. The pair were young together, became mature together, and grew old together. I do not merely mean to say that they passed their lives in the same dwelling, but what I do mean to say is that they were always thor-

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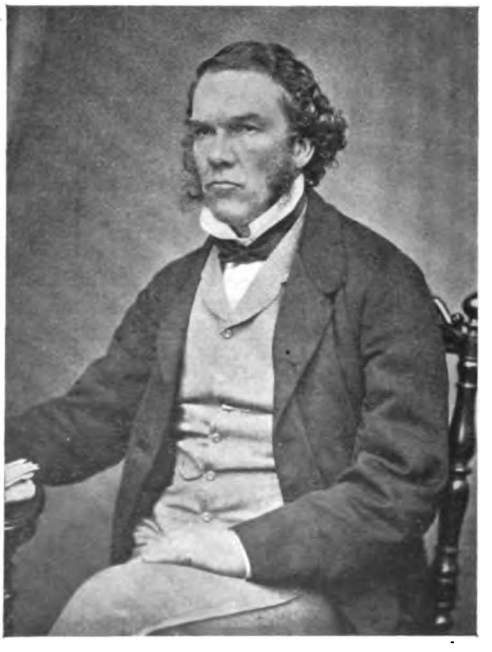
oughly together in purpose and in spirit, in heart and in soul. There never could have been a wife more absolutely devoted to her husband and to his cause than Mrs. Gladstone. There was something unspeakably touching, even to mere and casual observers like myself, in the tender care which she always lavished upon him, a care which advancing years seemed rather to increase than to diminish. One was reminded sometimes of the saying of Burke, that he never had an outside trouble in his life which did not vanish at the sight of his wife when he crossed the threshold of his home. Gladstone had several children. Two of his sons were at one time members of the House of Commons. William Henry, the eldest son, has long since passed out of life. Herbert Gladstone is, I hope and fully believe, destined to carry on the renown of the name. A young man, whatever his ability, is naturally overshadowed by the fame of such a father as William Ewart Gladstone. Herbert Gladstone has kept as far as he could in the background, but he has undoubted capacity, a cool judgment, a clear head, and a ready power in debate, while he has a voice that for penetrating capacity and melodious tone brings back sometimes a delightful recollection of his father.

Mr. Gladstone himself made quite lately a touching allusion to his connection with Hawarden Castle. It came about in this way. In March, 1896, he was present at the opening of a new line of railway between Liverpool and North Wales, the first sod of which he had cut in the October of 1893. In the course of a short speech which he delivered he recalled the memories of his boyhood in Liverpool, and spoke of his more recent connection with North Wales. "I remember," he said, "when as a little boy I used to stroll upon the sands of the Mersey, now occupied for the most part by Liverpool docks. I remember how we used to look across the Mersey upon the Hundred of Wirral, and upon the Welsh hills beyond, just as an Englishman standing upon the cliffs of Dover now looks across into France. In point of fact, that is a feeble illustration, because France is now far more familiar to an Englishman standing on the cliffs of Dover than either Cheshire or North Wales was to the inhabitant of Lancashire at the period of which I speak. That has



SIR THOMAS ACLAND

Gladstone's friend at Christchurch, Oxford, and through life.



LORD LYTTELTON

Gladstone's friend and brother-in-law.

From Portraits dating 1850-1860.

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HAWARDEN PARK. THE UPPER ROAD

all been changed by a long, a hard, and a manful struggle, and a hard, stand-up fight between the great companies on the one side and the promoters of this, to all appearance, comparatively limited enterprise on the other. The good sense and the right and the true interests of the people have been with you. You have struggled and you have won. I rejoice in it. You were good enough to connect my name and the name of my wife with this enterprise, but we have no other merit than that of simply having borne such testimony as we could to the true and the right. It is quite true that this enterprise has for me a particular interest. In Liverpool, which may be considered one of its termini, I first drew the breath of life and saw the light of heaven. With Hawarden, if it please God, my last acquaintance with the light and with the air is likely to be connected. These two places are of great interest to me. I take them now simply as symbols of the connection which it was desirable to establish."

In 1841 the Liberal administration was getting into trouble. The revenue was falling and the budget showed a very serious deficit, something like two millions sterling. Sir Robert Peel, with his usual astuteness, saw that the time had come for turning the Liberals out of office. Lord John Russell, as representing the Government in the House of Commons, brought forward various proposals for an alteration in the adjustment of taxes so as to restore the equilibrium of finance. Sir Robert Peel opposed these measures successfully, and at last brought forward a direct motion declaring want of confidence in the Government, and rested this declaration on the whole financial policy of the Liberals. The vote was carried by a majority, but only a majority of one. The one was enough. Nothing was left to the Government but to dissolve Parliament and to appeal to the country at a general election. The result of the election was disastrous to the Liberals. The Tories came back with a large majority. According to the custom of those days, the Liberals still retained office after the declaration of the

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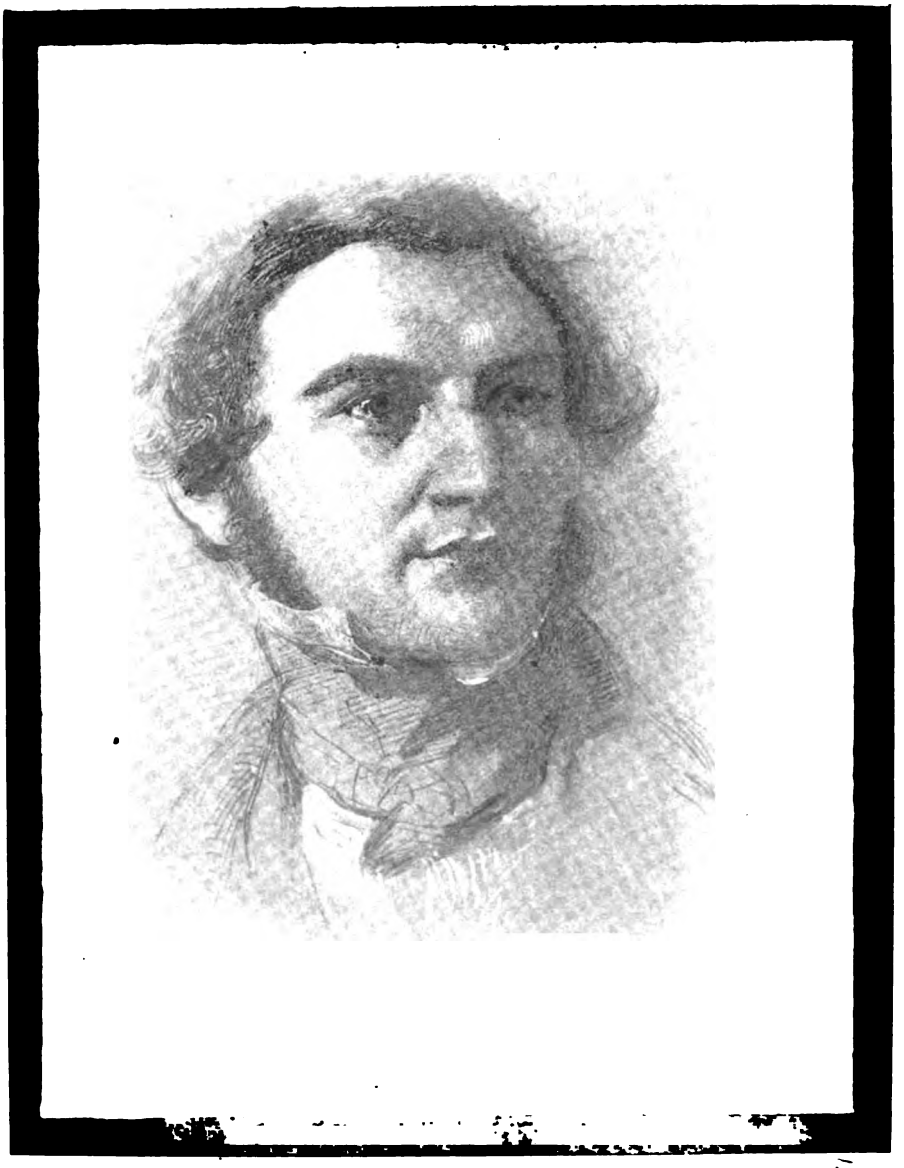
BARON BUNSEN
The German statesman, author, and friend of Gladstone.

polls, and presented themselves to the House of Commons as an administration. The usage then and until much later was that a Government, although outvoted and defeated at a general election, should retain office until formally expelled by a vote of the House of Commons. The formal expulsion soon came. The debate on the Address, prolonged over three nights and finishing at three o'clock on the morning of the 28th of August, 1841, left the Liberal Government in a minority of 91. Sir Robert Peel was immediately sent for by the Queen, and undertook to form a Ministry. Mr. Gladstone had been once more returned for Newark, and was, of course, invited by Sir Robert Peel to join the new administration.

It has often been stated, I do not know with what truth, that Mr. Gladstone was very anxious to become Chief Secretary to the Lord Lieutenant of Ireland—in other and less technical terms, Irish Secretary. Many great English statesmen, Sir Robert Peel himself among the rest, began their public career, or at least the more responsible part of it, in the office of Irish Secretary. Sir Robert Peel, however, appears to have thoroughly understood that the first tendency of Gladstone's genius was towards finance. He, therefore, appointed him Vice-President of the Board of Trade and Master of the Mint.

Mr. George Russell cites an interesting description given by the late Baron Bunsen of a dinner about this time, at which Mr. Gladstone was present, on the occasion of the then King of Prussia's birthday. "Never," says Baron Bunsen, "was heard a more exquisite speech; it flowed like a gentle and translucent stream. . . . We drove back to town in the clearest starlight, Gladstone continuing with unabated animation to pour forth his harmonious thoughts in melodious tones." At that time Mr. Gladstone was greatly interested in the scheme for the setting up of an Anglican Bishopric at Jerusalem. Baron Bunsen was one of the most remarkable men of his time. Of poor parentage and obscure birth, he made himself famous as a linguist and a scientific scholar. The "Edinburgh Review" said of him that he "was endowed by nature with the warmest and broadest sympathies. His knowledge was vast and varied. To no field of intellectual research was he a stranger." He was for some twenty years Secretary to the Prussian Embassy at Rome, and at the time when we met him in the company of Mr. Gladstone he had just been appointed Prussian Ambassador to England. He had a great love of ecclesiastical as well as of classical history, and between him and Mr. Gladstone there would, of course, have been a natural sympathy. "He acquired," says the "Edinburgh Review," "a position and an influence in English society which had never before been possessed by a German diplomatist." There is something charming in these few lines of description of that return to London "in the clearest starlight with Mr. Gladstone pouring forth his harmonious thoughts in melodious tones." His new office was exactly the position for which Mr. Gladstone was suited. There was a revised tariff in 1842 which abolished or else greatly lessened duties in the case of twelve hundred articles liable to be taxed. Mr. Gladstone took the leading part in the preparation of this new tariff, and, of course, not only in its preparation but in its exposition and its defense. Then perhaps for the first time he displayed his extraordinary powers as a financier and as a Parliamentary debater. He had to go through every minutest detail of his scheme in the House of Commons. He had to answer every objection, to clear up every misunderstanding, to reply again and again on the same question until he had fully impressed his meaning on the intelligence of the House of Commons. He showed the most minute acquaintance with every part of the country's commerce. He proved himself practically acquainted with even the smallest details of its commercial business, and the whole House at once recognized in him a master of financial statesmanship. All contemporary writers unite in bearing testimony to the extraordinary impression he produced on the House of Commons. For it has

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WILLIAM EWART GLADSTONE

1841. Thirty-two years old. From a chalk drawing by George Richmond, A.R.A. Photographed by Messrs. Fradelle & Young, London.

to be observed that a man might have had all the commercial knowledge, and all the mastery of facts, and all the skill of argument, and yet not have been a fascinating Parliamentary orator. But this was what Mr. Gladstone then and forever after proved himself to be. Tariffs and taxation and commercial comparisons are generally considered somewhat dry and tiresome subjects. Even those who want to know all about them will listen sometimes to their careful exposition only because they want to get the knowledge and have to listen while it is being expounded. But Mr. Gladstone could make the dry bones of finance to live. He could brighten the dullest financial subject with what might almost be called the musical touch of genius. That was the quality which he then for the first time

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displayed in full to the House of Commons. In this way he was like Peel. People, indeed, then began to speak of him as a "pony Peel." In after years the public began to recognize that the pupil had surpassed the master. From the time of the debates on the revised tariff it was quite evident that Gladstone was the great coming financial minister. It was evident, too, that he was the great coming Parliamentary orator. His admission to the Cabinet was only a question of opportunity. All the time, however, he still kept up his studies in ecclesiastical history, his readings in the great classic poets, and his interest in all questions that concerned education and social improvement. From some of his letters written at the very time when he was thus impressing the House of Commons as the rising financial statesman of England one might almost be led to believe that he was thinking nothing about finance, that tariffs and duties were matters of no concern to him, and that he was wholly absorbed in patristic literature or in the mediæval schools of philosophy or in the art of the Renaissance or in the marvels of the ancient and modern potteries. Nothing that was interesting came amiss to him. He was as fond of receiving as of giving out information. He delighted in meeting any stranger who could give him some new idea or some new suggestion. Life must have been radiantly happy for him at that time, when, with all the world to interest him, he must have had the consciousness that with him a great political career was just about to begin. We shall see before long how ready he was, on a point of conscience, to risk the chances of that career.

In 1843 Mr. Gladstone obtained for the first time a place in the Cabinet. His reputation had been growing so steadily that every one took it for granted that his elevation to Cabinet rank was only a question of opportunity, and that the first time the vacancy occurred the position would be offered to him. So, indeed, the event proved. Lord Ripon resigned his place as President of the Board of Trade, and became President of the Board of Control—a Board established by Pitt to control the affairs of India—and Mr. Gladstone succeeded him in the Board of Trade, and became a member of the Cabinet. His course now seemed to be clearly marked out. He had attained the position which every one had long believed him destined to occupy, and there was nothing for him but to go on rising and rising step by step. He had never pushed himself, he had never spoken in the House when there was not a genuine occasion for him to speak. He had kept himself in the background, so far as it was possible for a man of such gifts to be kept in the background; his success had not been a sudden blaze, but rather a steady growth of light. Now, however, that he seemed to have found his place, he was suddenly compelled to abandon it. No outer force of compulsion was applied to him, but the working of his own conscience dictated and enforced the step he was to take. In the earlier days of the session of 1845 Sir Robert Peel proposed to advance a certain way towards the propitiation of Irish public opinion. Sir Robert Peel had had this course strongly pressed upon him for some time by the Irish National Representatives and by the Roman Catholic priesthood of Ireland. He resolved, therefore, to establish certain non-sectarian colleges in Ireland, and also to increase the grant to the College of Maynooth, a college intended for the exclusive education of Roman Catholics and especially for the education of Roman Catholic priests. The College had had a small grant for a considerable time, which was given chiefly with the hope of encouraging Irish students for the Catholic priesthood to remain at home and get their teaching there instead of seeking it, as so many of them had had to seek it, in France and Italy and Spain. Mr. Gladstone was no enemy to the Maynooth grant, or even to its increase, as he afterwards proved. But he thought that the proposals of the Government put him into a position of much conscientious difficulty. Was he to pledge himself to support the measure which he had not yet fully considered, or was he simply to retain his place in the Cabinet, as so many another man would have done, and let the Prime Minister have his way, or was he to retire from the Government altogether? Now, there is a strong objection felt in England to any member of a Government who suddenly retires from it because of what the ruder public opinion regards as over-con-

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scientious scruples. A man who takes such a course is very apt to find himself left in almost complete isolation. "You can't count on him," practical statesmen say. "You don't know at what critical moment he may find that his conscience is troubling him, and that he is bound to abandon his post and go apart into a corner and think the whole thing over in the depths of his moral consciousness." To be considered eccentric or quixotic is almost fatal to a rising administrator in the House of Commons, where the principle of what is called common sense is encouraged in a domination which highly wrought temperaments and intellects sometimes find it impossible to endure. Many of Mr. Gladstone's closest friends strongly urged him to conquer his scruples and to remain in the Cabinet. One of those who gave him this advice was Archdeacon Manning, who had not then passed over to the Roman Catholic Church. Archdeacon Manning pointed out to him that his influence in the Cabinet would be of immense service to the Church of England, and that his withdrawal from office could not fail to do damage to its interests. The same sort of advice was given to him by other friends, each from his own different point of view. "If you leave the Government just now," said one, "on this particular question, you are committed to oppose them on this particular question when it comes to be discussed as a Government measure; and there you are—your time and your gifts as a financial administrator all thrown away on a mere matter of religious agitation." "Think," said others again, "how much we all expected of you in the way of genuine social and educational reform, and now, because of some curious scruple, you are going to kick over the traces and get out of the administration altogether."

Gladstone, however, remained quite firm. The opinions that other men regarded as mere fastidious scruples were sacred principles to him. He remained fixed in his intention, and he explained his feelings very fully and candidly. He intended, he said, to resign his place in the administration—his first place in the Cabinet—but he firmly declared that his resignation of office was not necessarily to be followed by an opposition to the scheme of the Government of which he was no longer to be a member. "My whole purpose was," he explained in a letter, "to place myself in a position in which I should be free to consider my course without being liable to any just suspicion on the ground of personal interest. It is not profane if I now say, 'With a great price obtained I this freedom.' The political association in which I stood was to me, at the time, the alpha and omega of public life. The Government of Sir Robert Peel was believed to be of immovable strength. My place, as President of the Board of Trade, was at the very kernel of its most interesting operations, for it was in progress from year to year, with continually waxing courage, towards the emancipation of industry, and therein towards the accomplishment of another great and blessed work of public justice. Giving up what I highly prized, . . . I felt myself open to the charge of being opinionated and wanting in deference to really great authorities, and I could not but know that I should inevitably be regarded as fastidious and fanciful, fitter for a dreamer, or possibly a schoolman, than for the active purposes of public life



MRS. GLADSTONE
From an ivory miniature painted about the time of her marriage. Photographed for The Outlook by Mr. Watmough Webster, of Chester.

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in a busy and a moving age." These words reveal the whole nature of the man.

Mr. Gladstone then resigned his position as a Cabinet member of his great friend's administration. But although he resigned his place, he nevertheless supported the increased grant to the College of Maynooth by voice and vote. Had he been a man of less original power and genius, such a course of action might have rendered him hopeless for his whole life as a leading member of any possible administration. Being a statesman of supreme genius and command, he had, of course, to be put later on into a position befitting his political and financial capacity. But what I especially wish to direct attention to is the fact that Gladstone was not at that time by any means regarded as a statesman of such supreme political and financial genius. He was accepted as a very rising man, who was almost sure to become before long a Chancellor of the Exchequer. But he was not regarded as what Lord Palmerston once called "the inevitable man;" and there was no reason why, if he had made a political mistake and shown an over-fastidious mind, he should not have passed, as others had done, out of the running for high administrative office. Men had not then in England imported from the political life of the United States the epithet "a crank." But the reality of the description was quite understood. They had in Parliament then, as we have now, many cranks, and to be a crank is to be a failure. It might have been thought at that time, which had not the experience of our time, that William Ewart Gladstone was going to turn out a mere crank, when for his scruples about the Maynooth grant he resigned his place in the Cabinet and in the administration of Sir Robert Peel.

I am very anxious to direct the especial attention of my readers to this, as it now seems, quite unimportant episode in the career of Mr. Gladstone. It is necessary to begin at the beginning, and this is the beginning of one chapter of illustration of Mr. Gladstone's character as a statesman. If we do not understand him by this revelation of his nature and his temperament, we shall never understand him at all. The whole question then at issue has been long since settled, and is all but forgotten. As I have said, Mr. Gladstone actually supported the Government in the measure brought in to increase the grant to the College of Maynooth. He spoke at some length in support of the increased grant. Then why did he resign his seat in the Cabinet because a measure was to be introduced which on its introduction he cordially supported? Here we get at a study of the character of the man. He had not made up his mind as to the purpose of the bill when it was submitted to the Cabinet. He could not pledge himself to support it and to speak for it. He thought it quite likely that it would commend itself to his maturer judgment—and, at all events, he told all his friends that he had not the least idea of pledging himself to vote against it—but he could not just then see his way, and he preferred not to take any responsibility for the measure, of which up to the time of its expected introduction he had not been able to make up his mind altogether to approve.

Just think what an absurdity this must have seemed to the hack ministerialist of the time! Fancy what the Tapers and Tadpoles, the Wishies and Washies of Mr. Disraeli's novels, would have thought of it! Only fancy—this young fellow, Gladstone, who has just got into the Cabinet, already feeling scruples of conscience about obeying the dictation of his chief, and actually giving up his place in the Government just because his own absurd conscience doesn't quite see its way in that particular direction! Well, at all events, there is one comfort—we have heard the last of this young Gladstone! Nobody will ever offer him a seat in a Cabinet again! Sensible men can't do with fellows of that kind. He seemed a coming man—and now he's gone!

[To be continued in the Magazine Number for March]

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Edward Eggleston: An Interview



DR. EGGLESTON'S BOOK-PLATE

The publication of the first volume of Dr. Edward Eggleston's "History of Life in the United States" is in many respects so important and interesting an event in recent literary history that the editors of The Outlook have felt prompted to ask Dr. Eggleston to tell the readers of The Outlook, in a very informal way, something about himself and the growth of this historical project and the methods of the historical writer and student. Dr. Eggleston kindly consented to an interview with one of the staff of The Outlook, the report of which will be read, we are confident, with more interest because it is so informal and familiar in style. Dr. Eggleston said:

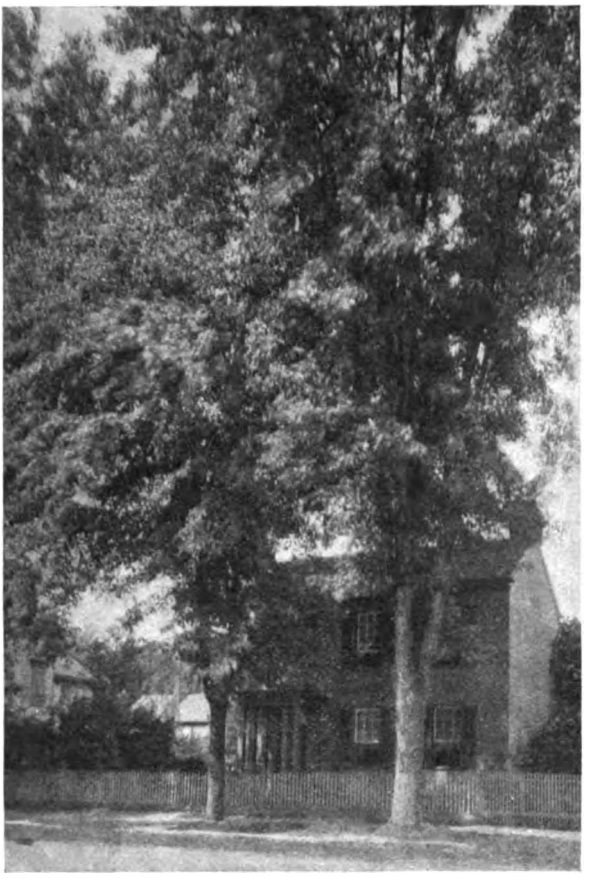
Joshua's Rock is near my place on Lake George—we called our post-office this to perpetuate a historic name. It is on Dunham's Bay. The "Rock" got its name from a noted old trapper about whom there were a great many legends. Before we built there it was used as a picnic ground. When we went there in 1881, the region had been unoccupied for many years. In building my library chimney I put in bricks from an old house that had stood there—small, flat bricks of ancient make. In digging the cellar for the library we found rude stone implements, and with them fragments of human bones.

I succeeded Justin McCarthy on the



DR. EGGLESTON AT WORK IN HIS LIBRARY

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DR. EGGLESTON'S BIRTHPLACE, VEVAY, INDIANA

"Independent." When I came on the "Independent" from the West, Mr. McCarthy was literary editor, and my only acquaintance with him was at the time of his surrender of his desk to me. Dr. Ward was office editor when I was superintending editor. He had been religious editor and I literary editor, and when Theodore Tilton and Oliver Johnson left the paper, we took the two chief places. I had been here only seven months from the West, and this promotion was rather sudden.

The last time I visited Minnesota I did not know anybody but a few old friends. I was a fifty-sixer. I went to Minnesota at eighteen years of age to die of consumption. The steamboat captain entreated me before I got off to get on the first steamboat and go back. "There is no hope for you, young man; you might just as well go back." "No, I shall die if I go back, and if I stay here I cannot do any more than die, and I do not intend to die if I can help it." It took us ten days to go from St. Louis to St. Paul on the steamer "Ben Bolt."

At least 10,000 people went to Minnesota that year, I suppose. There were no railroads. Traveling was by boat or wagon. I went home in the fall of '56 entirely recovered, but broke down again the next year, and went back and stayed until '66. This experience is an advantage now in writing history. I have known colonial life, having been among people thrown together suddenly from different regions, people of different manners and dialect. I can imagine in the colonies the same collision and the same contact with Indian life. I was once telling Parkman of these things and of my life in Virginia. He said, "You are the only man in America that can write a history of life in the United States; you are the only man who has seen so many forms of our life." This was very nice for him to say to a beginner in history. On the frontier you have to live with all kinds of men.

The trouble with some historians is that they seem to want to take a composite view that represents the average opinion of the scholarly public in their time, instead of their own convictions. A composite view is always undefined and hazy. The literary man who writes history, from mere force of his training, sees the facts through the medium of his own thought, experience, and temperament.

Bonner said to me once about the "Ledger"—Bonner had not a bit of literature in him, but he always kept the "Ledger" free from moral offenses—"The way I do that thing is this: When I was a boy I used to go to a Scotch prayer-meeting in Pennsylvania, and I remember one very good little old woman in a brown silk hood, who always sat in one

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place—she was my ideal of goodness. I always ask myself whether what I put in would offend that little old woman in the brown silk hood."

You know Macaulay was very much abused for saying that he would not be content if his history was less interesting than a novel.

Mrs. Eggleston's idea of my works is that they have all been of the same general plan; they have all been studies of life. In the preface to the "Hoosier Schoolmaster," Library Edition—no, it was in something I wrote for the "Forum" —I said if my books were brought to me from another person, I should say that what distinguished them specially was that these characters were all treated in their relation to social conditions—something of which I was quite unconscious at the time; they were forerunners of my historic studies, a result perhaps of my early life, which was diversified. In my early life I rapidly changed from one social environment to another. For instance, I lived in town and in the country, and on account of ill health was sent to the backwoods of Indiana, and in the back country I saw many survivals. The cooking was done by large fireplaces with great andirons. The dye-kettle stood on the hearth. Spinning, dyeing, and weaving were all done in the house. Then I went to Virginia and was domesticated — a boy transplanted from a new free State to an old slave State. There the country life and prejudices of English squires were preserved. The planters would not have embarked in trade for anything. In the mind of a boy with any observation at all these changes must have produced many comparisons. I had to learn even a new set of table manners on going to Virginia. Then, within twelve months, I was on the Minnesota frontier, driving oxen and carrying chain in a surveying party. That preparation, quite as much as any natural bent, gave me the tendency to write a history of life.

I am asked how I came to write this history. The external facts (which are all I care to give—the intimate relation to a man's life he does not care to give) were that in 1879, when I was broken in health and starting for Europe —broken up in plans of life—I was talking to Roswell Smith in Scribner's store, and Mr. Smith, with his usual generosity, which I do not mind telling about, told me that his purse was at my disposal—an offer of which I did not need to take advantage. I told him of my unwillingness to continue writing novels —that I did not want to make a profession of it. Roswell Smith said, "Why do you not connect your name with a great historical work?" At the moment it did not make much impression on me, but in a



DR. EGGLESTON'S LIBRARY

Joshua's Rock, Lake George. The Library is a detached building, connected with Dr. Eggleston's house by a portico. The porch of the dwelling appears on the right.

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long voyage to Europe, in which sleep was impossible—a winter voyage and stormy—this suggestion recurred to me, and when I got to England—and to France a few days later—the purpose became fixed. I was not interested in politics or wars, but felt that I should like to write a history of life in the United States, finding suggestions in the modern school of French historians. Our history has latitude and not longitude, and it is impossible to bring it into oneness if it is treated after the manner, say, in which Green writes English history. In January, 1880, while still too ill even to write my own letters, I began to wander up and down the quays and buy books.

Yes, Thierry's work, which I was introduced to by an article of John Stuart Mill's on the new school of French historians of that time, was written more than half a century ago. That article of Mill's cites Thierry and Michelet and some others. It led me to read the "Tiers État," which I found a very interesting study; and still more interesting, I think, is the introduction which fills three-fourths of the first volume of his "Récits des Merovingiens." In that introduction he analyzes the prejudices in the French nation which modified the writing of history. It was not until near the close of the last century, I think, that the French even came to admit that the Franks were Germans.

I met the group you speak of, Creighton, Church, Robertson Smith, Acton, Garnett, and others, at Mr. Bryce's one evening when they were planning the "English Historical Review," and I was asked to give views as to its relations to the American public. Dr. Creighton, now Bishop of London, turned on me in his peremptory way and asked me what circulation the Review would have in America. I said, perhaps 250 copies. I could not say more, but no one present could receive so low an estimate. Dr. Creighton came to this country afterwards, and I asked a friend of his how many subscribers he had in America. He said eighty.

Dean Church was there—one of the most interesting, modest men I have ever met. Only in answer to questions could he be brought to say anything—he was one of those lovely reticent men, who, one feels, have all the feminine qualities. A small man whom I knew only as Smith was the dominant spirit of the occasion. I said, after a while, There cannot be two such Smiths in the United Kingdom. The alertness of his mind was amazing; he could answer every question that arose; cost of page, so much; cost of composition, so much; profit or loss calculated swiftly. At last I said, That must be Robertson Smith; there cannot be two such men. I asked my host as I went out, "Is that Robertson Smith?" and found my conjecture correct.

Dr. Garnett was there, with whom I became very well acquainted. For many long weeks Garnett never failed to come to my desk in the Museum and ask me if I had everything I wanted.

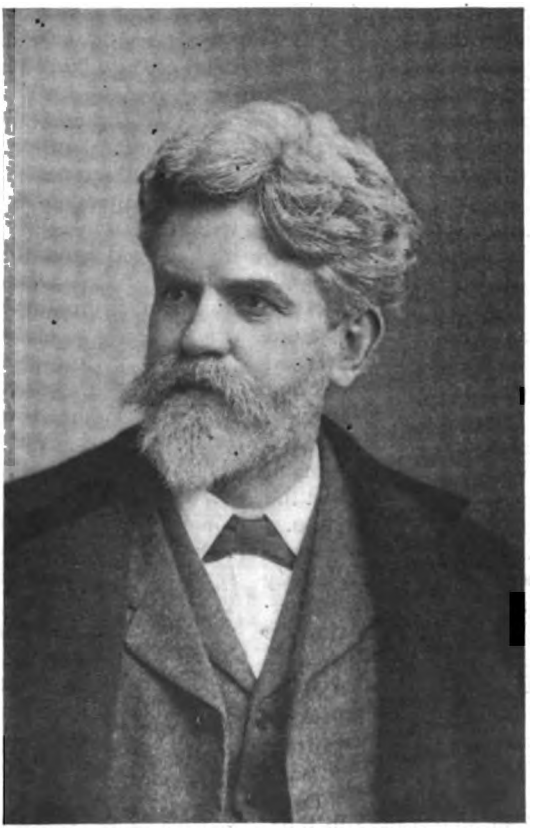
The service in the National Library in Paris is somewhat perfunctory, but there were endless little attentions at the British Museum which were very pleasant. I ordered twice from a series of volumes of broadsides. Somebody in authority observed this, and a message was sent to me: "You have twice ordered from this collection of broadsides. Would you not like to go in and see the whole eighteen volumes?" A boy conducted me into one of the abysses of the library. I was two hours going over the eighteen volumes, and found much that I wanted which I never could have found by ordering from chance references.

Carlyle quarreled with the Museum, and would not work there. The superintendent of the reading-room told me that Carlyle came in and said, "I want a room to work in." There was no room to be had. He protested: "Do you think I am going to sit down here among all these dirty people?" The "dirty people" included many of the most eminent scholars in Europe; of course there are always a certain number of cranks also. I have seen 800 readers there—there are 800 seats, according to my estimate, and they were all filled. The Museum people say that in consequence of Carlyle's neglect of their stores, it will not do to trust his "French Revolution." "But did he not use the French National Library?" I asked. "Yes, but we have in the British Museum twelve times as many rare

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pamphlets on the French Revolution as they have in Paris." They have undoubtedly in the British Museum the best collection on American history ever made, though there are some deficiencies. It is a wonderful library.

I work harder in the summer, at Lake George, than I do in the winter. My library there has been accumulated for this work, and it serves my purpose better than any one public library. I get all Bangs's auction catalogues, and there is not a week that I have not bids lying on Bangs's table. I bid by mail, and I not only get my books much cheaper than if I looked them up on counters, but I find books I should not otherwise hear of. Two great libraries of rare books have been sold this year, the Sewall and the William R. Williams libraries. Dr. Williams had many books of interest on the Anabaptists and the Mennonites. I shall have to treat, when I come to Pennsylvania, the curious history of these strange sects. Dr. Williams had many Dutch books.



EDWARD EGGLESTON
From the latest Photograph

How many languages? I do not know. If I should say that I know seven or eight languages, I should be guilty of a common exaggeration. I have to use seven languages in my present work, but with some of them I use dictionaries. I read French, Italian, Spanish, and usually Latin, without a dictionary. The Teutonic languages are less easy to me than the Latin ones. Dutch I have taken up in the last year or two.

I have a Latin document called the Constitutions of the New England Churches. There are things in it that the greatest expert in mediæval Latin I could find said no man living could read with certainty. This throws light on the education of that age, and shows that one may easily make too much of a graduation from Cambridge in England at that period. There were Cambridge men who could write this bad Latin, though Latin and Greek were the principal studies in the universities; they spoke Latin, or were supposed to. This is the sort of Latin that some of them spoke and wrote; others were good Latinists. There was among the Irish scholars of the period a conversational Latin with the English idiom, and they jabbered Latin in an English order.

In looking up some medical point the other day, I got Harvey's lectures—the man who made our blood circulate — and they were in Latin, or rather in what we call "macaroni." He says in brief notes, "*Vigilis; mane*," and then breaks into English—"Lord, how you look as gamesters!" In Harvard they complained of the boldness of students in breaking the laws of the college by speaking English.

Lord Acton has one advantage for his great project of preparing, with the assistance of the best writers, a comprehensive history of the world from where Gibbon

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leaves off to 1900—he has money. He is a Roman Catholic. And he is really a catholic man. The expression which I heard used of him in England is a very pretty one; they say "he belongs to one of our old Roman families."

I suppose Acton's will be like Winsor's invaluable co-operative histories, which are very diversified, and which have every quality from indifferent to very good work.

There is really no other way of writing vividly and familiarly except by saturating one's self. The years of submersion in which I have not read anything modern have been most valuable. I rarely read anything of a later date than the seventeenth century now. I have not read a work of fiction entirely through in ten years. I read Milton on a rainy day—something to nourish myself on. I could hardly go on if I did not read "L'Allegro" and "Il Penseroso" and "Lycidas" "to help waste a sullen day," sometimes. I did not read "Trilby," and I did not read "Robert Elsmere," except just to sketch them enough to know what they were about. The impression I have of fiction of the present time possibly comes of my being a little out of date. It seems to be in the state that poetry was in a while ago, a state in which there is more will than spontaneity. I have the feeling that Mr. Hardy and Mr. Meredith are trying to do something unusual. Of their great ability I have no doubt. When I look into some modern novels, I say, "Here is a man who says, 'Go to, I will do something original.'" It reminds me of Coppée's saying, "Whom shall I imitate to be original?"

Which reminds me that a man in Gardiner, Maine, has written lately some delightfully original little bits of poetry and printed them in a little blue pamphlet with this sentence from Coppée for a motto. He calls it "The Torrent and the Night Before." His name is Edwin Arlington Robinson. I never heard of him till he sent me his booklet. They send me books of poetry until I cannot get around for them, but he has sent me a book that I cannot help reading.

To write history with the vividness of personal experience it is necessary to transform fact by imagination. A man has to take the alphabet learned in his experience and spell out another experience.

What made my work so long was that after I got started I found, to my disappointment, that the secondary writer was not to be trusted. As Thierry says of French history, sentiment had so warped historic investigation in this country that I was bound to go back from printed to manuscript sources; I had either to write falsehood, or at least to write insecurely or else to go back to original sources.

I have turned into my sixtieth year. I am fifty-nine, and am in the position that Agassiz described. When I was editing the "Independent," I tried to get him to write me an article. I said that I knew he had said he could not afford to make money. "It is a fact, Mr. Eggleston," he burst out in his impulsive way, "I really *cannot* afford to make money."

I did three months' work at the outset of my researches that I had to throw away. I had tried in vain to arrange my notes in a book. I put them under headings, but it would not go. I heard some one say that Motley had said that Prescott had rendered him an invaluable service by teaching him to make his notes. I went to work to think up a way to make notes. I went into a stationery store one day, and happened to see a "scratch-book," as it is called, punched across the top of each leaf. Wherever I am, in a library, I make my notes on every subject in succession, and the classifying afterwards is mechanical. I put a clue-word at the bottom of each page and tear out any that I need, or all of them.

I have not had time to read Mr. Roosevelt's "Winning of the West," except fragments of it here and there. It interests me very much both in subject and treatment. He consulted me about authorities when he was beginning his book. I had at one time set my heart on writing that story myself, but who can tell whether I shall ever reach the period? My maternal grandfather was one of the pioneers who crossed the Alleghanies with

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my great-grandfather in 1781. My grandfather built the first block-house on the Indiana side of the Ohio River. My father came West as a young lawyer when he left college in Virginia. On my mother's side my ancestors were leading pioneers in Kentucky and Indiana. The pastor of the famous traveling church, about which a book has been written, was a brother of my great-grandfather. Of course that old life interested me very much. I told Mr. Roosevelt all I could about authorities, and sent him some references.

He has a very good title. I thought I had a good one in mind—"The Crossing of the Alleghanies." But Roosevelt is more military than I am. He always goes hunting for big game. His friends say that he would succeed better in administration if he were less free in speech. But what a fine talker he is! Best of all when his splendid moral wrath is roused till he thumps the table!

Paul Ford clears Washington of more scandals than he puts on him.

He clears him of being a Pecksniff, and makes him rather a manly fellow of his period. As to the drinking habits of the time, Washington said to a French traveler: "We are a changed people. The Virginia planter no longer locks the door on his guests and says, 'You shall not go out until you are all under the table'—which was as much as to say, I won't let you go out until you cannot go out."

You have read that little book called "The Journal of a Young Lady of Virginia." She writes something like this: "We have had our bed moved into sister's room, because we expect the gentlemen to come home drunk. I must stop writing, for the gentlemen are coming, both tipsy;" and the next morning, "We must put off our journey, for brother is entirely used up by the frolic," not considering it a disgrace, but a matter of course. A man has a right to be judged by the standards of his period. But one cannot judge an age by its own standards. One can judge an age only by modern standards, otherwise it is no judgment at all.

I have not been able to keep in mind that you were going to print this talk, or there would have been less spontaneity and more discretion in it. But let it go—a man's indiscretions are his own.

Detroit: A Municipal Study

By the Hon. Hazen S. Pingree
Governor of Michigan

THE city of Detroit is pre-eminently a city of home-owners. We have as many home-owners in Detroit as they have in Boston or New York. We have no big tenement-house system. Our foreign population is, in the main, English-speaking. We have, indeed, a good many Poles who cannot speak English well; but their children are going to school, and the parents are learning fast. The anti-monopoly measures of my administration have been supported by all classes, except what are called the best citizens. The small property-owners have supported them as zealously as the wage-earners. A great many among what are called the better classes have voted for me, but they are generally careful not to let it be known. If we had to depend upon these classes for reforms, they could never be brought about.

The conflict between the city and the street-car companies began during the great street-car strike we had here several years ago. We had at that time poor service from the street-car companies, and they were working their men from ten to fourteen hours a day. When the strike came, the officers of the company demanded that I should call out the militia. I refused to do this, and requested them to settle the dispute by arbitration. Some of them called me an Anarchist for taking this position, but public sympathy was strongly on my side, and they finally decided to accept my proposition. It then took only a day and a half to settle the whole dispute, and since then nearly everything has been settled by arbitration. In my opinion, no company ought to get a franchise unless it stipulates its readiness to submit to arbitration its dis-

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THE CITY HALL, DETROIT

putes with its men. Both men and companies owe it to the public to keep the peace.

The public feeling against the company which this strike brought to a head made it possible to keep up a fight for a better street-car service. At first most of the aldermen seemed to be bound hand and foot to the street-car companies; but half of them are elected every year, and we tried to select men who would stand by the people, and got them, if possible, to pledge themselves. When once pledged, it was pretty hard for them to go back on their word, but of course some had their price. Not until the second year was the Board of Aldermen really out of the grip of the street-car company. All this time we were fighting the company in the courts in regard to its franchise. It was a long, bitter fight, the case being taken from court to court, and finally costing the city from $50,000 to $60,000. While this struggle was going on, with decisions sometimes in our favor and sometimes in theirs, they were trying to get a new franchise, but I kept vetoing their measures, and it was pretty hard to pass anything over my veto. I used to stir up the public by sending out notices, and the people would pack the Council chamber and fairly terrify the Aldermen who wished to go back on their campaign promises. We even told them that we had plenty of rope there and would hang them. The newspapers, with the exception of one German paper, the "Abend-Post," were on the side of the street-car companies. When they published anything from me, they had it put in such a light that it had an entirely different meaning. Once, when I issued a call for a mass-meeting to protest against a bill introduced in the Legislature to take away my appointive power, they refused to print the call, even when I offered to pay them for it. When the papers refused to publish my notices, I used to have bulletin-boards fastened with chains to four or five of the pillars about the City Hall. In this way I got a hearing.

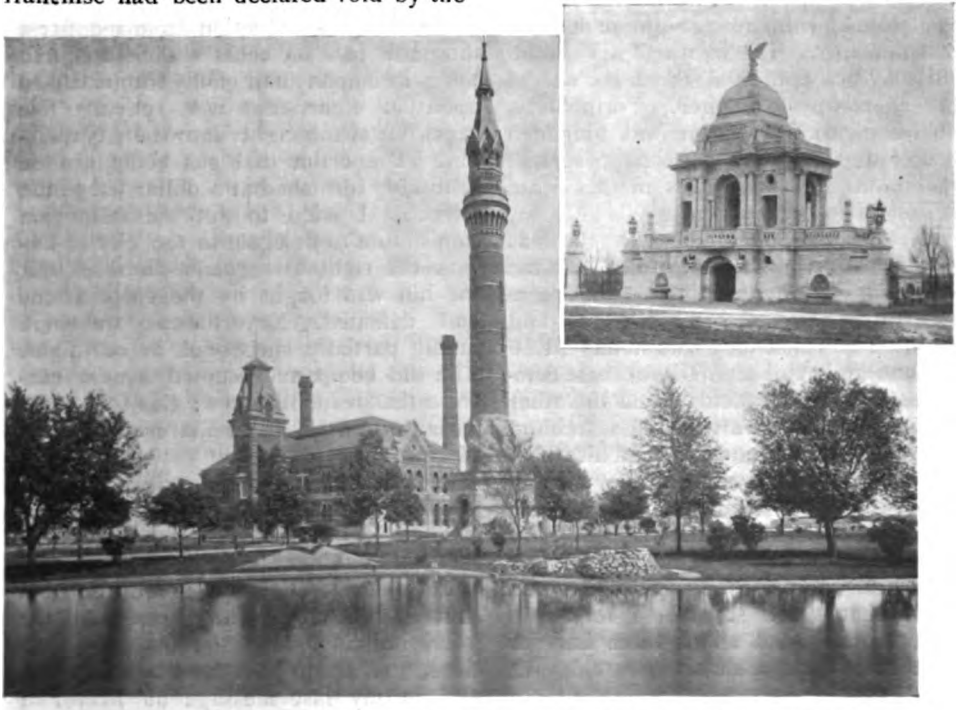
The fight in the courts was almost as difficult to carry forward. When I got a resolution passed in the Council giving me the power to retain two lawyers outside of those already paid by the city, I picked out one prominent Democrat and one prominent Republican. These men accepted the case, but the first thing I knew the company began to bring pressure to bear upon them. The prominent Democrat, who has held a Cabinet position, took a smooth way to get out of the fight. He said that he was in National politics, and that this local struggle complicated his position. The prominent Republican did not drop out so quickly, but I found we were having a hard time to get the matter before the court. Finally I insisted that he must bring it to a head. A few mornings later I was surprised to have him come in to see me and state that he had been retained by the company and could no longer serve as our attorney. He said that he was poor and that they had offered him such an amount that he could not afford to let it go by. Of course I gave this to the papers, and you can imagine the feeling it stirred up.

Then I started around to look for other attorneys, and found that every able lawyer in town had been retained except Professor Kent, who was not a jury lawyer but a good counsel. I retained him, and also a strong lawyer from up the State.

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We carried the case through the lower court, and it went then from court to court until it came to the Supreme Court. Then in some way they managed to transfer it to the Federal courts. It was to have been tried before a judge who owed his appointment to the largest stockholder in the street-car company. I took the position that that judge had no right to try that case. I used some pretty strong language, and think they would have had me arrested if I had not been right. As a result of these protests, the case was transferred to a Circuit Court in Ohio and tried before Judge Taft. He decided in our favor. Then it was appealed to the Court of Appeals in Tennessee before Judge Jackson. Our lawyers went down there, and the next day telegraphed back that the Judge had his mind made up to decide against us, but he held the matter for six months before rendering his opinion. About ten days before the decision came we learned that a New York firm had bought out the street-railway company. When the decision was handed down, it was in their favor. What reason the New York capitalists had for thinking the stock of a company whose franchise had been declared void by the Circuit Court was a safe investment will possibly never be publicly known.

On the filing of the opinion of the Court of Appeals the new owners began to make overtures for peace on the basis of a thirty-year franchise and five-cent fares, but in the meantime another factor had entered into the problem. On the 20th of November, 1894, Messrs. Pack & Everett, of Cleveland, made application to the Common Council for a franchise to operate street cars on streets not, as a rule, used by the old company, and agreed to equip their system with modern appliances and sell eight tickets for a quarter, to be good from quarter before six in the morning until eight o'clock at night. When the ordinance granting this franchise was pending before the Council, the new managers of the old company exhibited the same short-sightedness as had their predecessors. They not only refused to reduce fares themselves—publicly admitting that to do so would have a bad effect upon their street-car properties in other cities—but violently opposed the granting of a franchise to the Pack-Everett syndicate. Their obstructive policy, however, went for naught, and the ordinance was



THE DETROIT WATERWORKS, SHOWING ALSO THE HURLBURT MEMORIAL GATE

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adopted. The old company then announced its intention to contest in the courts the right of the new company to operate the lines, and applied for an injunction in that behalf. In this fight before the courts, however, the old company failed, and the citizens of Detroit have now access to a street-car system extending to nearly all parts of the city, with the fare during working hours practically three cents, and with universal transfers. During the last campaign there was, indeed, a practical consolidation of the new company with the old, but the combination is bound to operate the franchise of the new company upon the terms laid down in the charter. Mr. Everett, of the new company, was opposed to entering the combination. He told me when his company started that they would be satisfied if they made money in a year and a half, and afterwards admitted that they had made money almost from the start. His company at one time proposed to the Council to operate all the street-railway lines in the city at the rate of two and one-half cents per passenger, and pay the interest upon the purchase price of the street-car tracks if these tracks were condemned by the authority of the legislature and the purchase price decided by arbitrators. The fight has not ended, and may not end until the franchise of the old company expires. Fortunately, the Michigan Legislature was long ago wise enough to provide against perpetual franchises. All franchises in this State are for thirty years.

The story of our fight with the gas companies is a much shorter one. At the beginning of my administration there were three companies making gas, and the price at which they sold it was $1.50 per thousand cubic feet. Two of these companies had valid franchises, but the other company, we found after long searching, had been running under a franchise that had expired twenty years before. When we began to investigate it, they had just sold out to C. P. Huntington, of New York. We went back in the city records and found where the city's attorneys had at different times started to look into their franchise, but all of them had for some reason dropped the search. We looked everything over, and finally set a dozen men at work going through two or three carloads of old newspapers stored up in the garret. Finally a paper containing the record of this franchise was found, and it was demonstrated that the franchise had expired about twenty years before. Of course I brought this out in the papers. They had just issued $7,500,000 worth of stock, and all of it was selling at about eighty cents. It afterwards fell to fifteen cents. The company offered me $75,000 for a franchise, to be dated back two years, but I refused to give it. When Huntington found out that they had sold him something they did not own, he refused to pay, and they brought suit.

At the beginning of this contest the gas company took the position that dollar gas might be supplied in a city the size of Boston, but that in a small city like Detroit, where a smaller plant was used, and where the houses were so scattered that far longer mains had to be constructed to reach the same number of consumers, dollar gas was a visionary idea. I sent my stenographer down to Cleveland, and he brought back the official record of Cleveland's contest with the gas companies. In Ohio the City Councils have the right to regulate the price of gas, and the Cleveland Council had ordered a reduction from a dollar a thousand to sixty cents a thousand, and the gas company had gladly compromised upon an eighty-cent rate—paying five cents out of the eighty into the city treasury. The claim that gas could not be profitably furnished at a dollar fell to the ground. I tried to get the Michigan Legislature to delegate to the city of Detroit the right to regulate the rates, but the bill was fought by the corporations and defeated. Nevertheless, we were finally partially successful in our fight. The old company accepted a new franchise that reads like this: Gas for illuminating purposes, $1; when used for fuel, 80 cents.

In dealing with the electric light matter, Detroit has recently adopted the plan of municipal ownership and operation of the plant. Under this plan the cost of lighting the streets has been reduced from $11.15 to $7.20 per arc lamp. All the public buildings, school-houses, police stations, etc., are to be lighted by this plant, and in my last message as Mayor I urged upon the City Council that in the

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near future they should take another step forward and furnish electric lighting in the stores and homes of private citizens. If this were done, it would take electric lighting out of the luxuries of life, to be used only by the wealthy, and place it within the reach of the humblest citizens.

The water-works of Detroit have been owned by the city since 1852. No one dreams of such a thing as a return to private ownership. During my administration I have urged the adoption of the policy of furnishing free water and having the cost of the water-works, like the cost of the streets and the parks, paid for by general taxation instead of by the taxation of the homes and factories using the water. I urged this policy partly as a matter of justice to the different classes of property-owners. I called attention to the fact that there were in the city limits thousands of acres of unimproved real estate held for speculation, the value of which was being constantly enhanced by the water-rates levied upon the industrial classes. In Baltimore, in Philadelphia, in Milwaukee, and in St. Paul the owners of such land are assessed for the laying of water-pipes in front of their property, just as they are assessed for improving the streets. It is simple justice that this rule should be followed, because these water facilities enhance the value of the property in the same way that good streets do. I also urged this plan as a matter of economy. At the present time the Water Board spends $150,000 annually, or one-quarter of all its expenditures, upon the salaries of officers in the collection, meter, and other departments, which could be dispensed with if water were paid for out of the general tax levy. A tax of sixty-four cents on a thousand dollars, or only a little over three dollars a year on a home assessed at $5,000, would pay all the necessary expenses of running the water-works and create a sinking-fund for the gradual redemption of outstanding bonds. Such a change seems to me to be in the line of progress as well as economy. The principle of charging more for water sufficient to wash a person all over than for the amount required to wash one's face tends to ungodliness, if cleanliness is next to godliness. I believe that Detroit would be a better city if free water were supplied in all the homes. If it is right for the city, for the sake of a better civilization, to furnish free schools, free libraries, free parks, it is right for the city to furnish free water for the promotion of cleanliness, comfort, and self-respect in the homes of its citizens.

In the management of municipal business for such departments as water and gas, I believe in, and have urged upon the City Council, a strict compliance with Civil Service Reform principles. In city affairs, as in the service of a railroad or express company, men should be employed on their merits without regard to political affiliations, and they should not be discharged without cause. Only in this way will our educated young men enter city employ. The adoption of a system that will induce the best of our young men to take a deep interest in the higher and truer politics will greatly forward good government. It will also enable the city to undertake more public work. The time is coming when municipal monopolies will be owned by the people. Detroit during my administration voted by a majority of four to one in favor of public ownership of street-car tracks. If the tracks were owned by the public, it would be easy to get the ser-



MAYOR PINGREE'S RESIDENCE

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vice performed at competitive and reasonable prices. We must not, however, wait for public ownership before putting an end to the extortion now practiced by private monopolies. We must, under the present system, compel the corporations exercising public franchises to furnish their services at the reasonable rates contemplated in their charters. This can be done wherever the city government is intent upon accomplishing it, and the city government will be intent upon accomplishing it whenever the citizens wake up to the extent of the extortions now practiced upon them.

The General Federation of Women's Clubs

By Ellen M. Henrotin

THE Editors of The Outlook requested that this article on the General Federation of Women's Clubs be written from a personal point of view. I mention this request to account for the use of the personal pronoun, as it in a measure contradicts what is my firm belief, that the individual is but the channel for the expression of ideas.



ELLEN M. HENROTIN

As Vice-President of the Women's Branch of the Congress Auxiliary of the Columbian Exposition, I became acquainted with all forms of organizations, both among men and women. Quite two years were spent by the committees having in charge the various congresses in preparing the programmes and securing writers. The Chairmen of these committees naturally appealed to existing organizations and societies for assistance, and in most cases such an appeal brought a request to participate in the Congress or to take entire charge of the meetings under the auspices of the Auxiliary; thus the Congress of Representative Women, the first in order, issued invitations to all the organizations of women in Europe and in America to send delegates and reports. One hundred and twenty-six organized bodies of women responded; among these, fifty-six from the United States, thirty from England, nine from Germany, seven from France, etc.

The Moral and Social Reform Congress was participated in by the associations of charities, correction, and philanthropy and the societies for prison reform; the foreign delegates reported on similar associations in Europe. The educational congresses were held under the direction of the National Educational Association, and in the Parliament of Religions all denominations represented the work of organization among men and women under the auspices of the churches.

I was thus favored with a unique experience in observing the workings of organized effort. The Chairmen of these Congresses of the Women's Branch were, with one or two exceptions, members of women's clubs. The Chicago Woman's Club contributed thirty-eight Chairmen out of the forty-five; the preliminary training which fitted these wo-

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men for public work and gave them the executive ability which enabled them to successfully organize and conduct large public meetings, they received, in most cases, from their membership in a woman's club. I was myself surprised to find that, though having held only one office in an association, my education as a member of several women's clubs enabled me to direct organization, not in one specialty, but in all. The benefit of the education which membership in a club confers may be summed up in a short sentence; it teaches the voluntary subordination of the individual for the good of the many, and thus the impersonal point of view is acquired, which enables any one to hold him or herself simply as the medium through which great thoughts and noble aims are put into the activities of the world. This symmetrical development of the club woman convinced me that it was a great educational force, and one admirably adapted to meet the requirements of the nineteenth century. When, therefore, in 1894 I was offered the presidency of the General Federation of Women's Clubs, I felt honored, as there is no organization destined to accomplish a greater work than the Federation.

In May, 1889, Sorosis of New York invited the clubs to meet and form an organization to be known as the General Federation of Women's Clubs. This organization was completed, and Mrs. Charlotte Emerson Brown, the President of the East Orange Woman's Club, was elected President. If ever the right woman was in the right place, it was in this case. Mrs. Brown was earnest, impartial, impersonal, and conciliatory. She was a liberal conservative, and was withal a dignified, handsome, and gracious woman, admirably calculated to win and retain the allegiance of an association formed of literary and conservative women. Mrs. Brown served the Federation for two terms; by the constitution she was not eligible to re-election, and therefore retired. During the four years of her presidency the Federation from fifty-one charter clubs had grown to a membership of three hundred and fifty-four, and four State Federations of women's clubs had been formed auxiliary to the general—namely, Maine, Massachusetts, Iowa, and the Social Science Federation of Kansas. Mrs. Brown died quite suddenly in February of 1894.

During the first two years of the General Federation the influence of the literary club had been paramount; in fact, the constitution thus defines the requirements of clubs entitled to membership: "Constitutions of clubs applying for membership should show that no political or sectarian test is required; and that, while the distinctly humanitarian movements may be recognized, their chief purpose is not philanthropic or technical, but social, literary, artistic, or scientific."

By 1892, however, many department clubs had joined the General Federation, and a new influence was introduced into the club movement. The department club from henceforth was the favorite form of organization. The study of education and of civics became prominent, and the participation of women in the Columbian Exposition on the National, State, and Local Boards drew the clubs into action, and all over the country Columbian Clubs for study were formed to prepare the members to intelligently enjoy the glories of the White City and to organize local exhibits.

From that time the members of the Women's Club began to use the power of the clubs to promote a wider social life and culture, and an ethical insight to aid the march of progress. Department clubs rapidly multiplied; civic leagues, town and village improvement associations, and kindred societies were formed, which exerted an influence over the community life around them. The clubs recently organized have departed from the tradition of the literary club in the matter of a large membership; some of the department clubs number many hundreds. The purely literary club was unable to assimilate such large numbers, and wisely elected in most cases to limit the membership. Since the Biennial of 1894 many of the literary clubs, members of the General Federation, have added a department on education.

When elected President in 1894, I found a large organization composed of intelligent and forcible women, eager to extend the club movement and influence

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social life, using the word social in its large sense.

It was impossible for the General Federation to formulate a system of study or of practical work which would meet the demands of all the clubs, for the club is, first, to educate the individual members, and is also, of necessity, local in character, and reflects the period of individual development of its members.

The clubs of each State greatly resemble each other, and, the State being a political division thoroughly understood, it became natural and wise to form the clubs into State Federations, auxiliary to the General. Maine, Iowa, Massachusetts, and Kansas had already federated, and the reports of the benefits derived and the feasibility of adopting this division encouraged the movement. It was one of which my judgment approved, and which experience has justified. The Columbian Exposition also demonstrated that the people of each State develop a State character, and, except in rare instances, are nearly on the same level of intellectual culture. Thus the clubs in Maine, Iowa, and Massachusetts experience no difficulty in affiliating in State federations and adopting a plan of work in which all the clubs can co-operate.

The Chairmen of State Correspondence, the officers who represent the General Federation in each State, were, in almost every instance, heartily in favor of organizing State Federations.

At the Biennial of 1896, held in Louisville, the Corresponding Secretary, Mrs. Philip N. Moore, recorded a membership of 495 individual clubs and 20 State Federations. The States having federated since 1894 auxiliary to the General were New Hampshire, Rhode Island, New York, New Jersey, Ohio, Illinois, Michigan, Minnesota, Colorado, Utah, Kentucky, Tennessee, Missouri, Pennsylvania, Nebraska, and the District of Columbia. The State Federations have a membership of about 800 clubs. Since May last the States have federated: Washington, Wisconsin, and Georgia. To quote further from the report of the Corresponding Secretary: "Of the 495 individual clubs in the General Federation 50 are pursuing purely literary subjects. In the department clubs 371 have a department of literature, which includes art, science, and philosophy; 232 have a department of education, including practical work in kindergartens and public schools; 174 have a department of philanthropy, which implies sociology as applied to philanthropy, theoretical and practical; 165 are pursuing household economics; 163 have social economics as applied to the history and practical application of municipal and legislative work, with village improvement associations, etc. Many clubs have built and own their own club-houses, and many clubs report the formation of stock companies to build club-houses."

The State Federations report a rapid growth in membership, and much enthusiasm. The Maine Federation in January of 1894 numbered 37 clubs. In May, 1896, the membership had increased to 74. Mrs. Henry F. Dowst, the President, writes: "The standing Educational Committee of the State has done valiant work in interesting club women to inform themselves as to the conditions and needs of the public schools and to institute ways and means to meet these needs and conditions. The prominent educators and thoughtful laymen in the State are looking to the women's clubs for assistance and support in their efforts to improve the State system of education."

I have quoted Mrs. Dowst, as the Presidents of the State Federations of Illinois, New York, Iowa, and Colorado report their States also as keenly alive to the question of State education. The President of the New Hampshire Federation, Mrs. Streeter, writes: "The main duty of the New Hampshire Federation lies along philanthropic lines, and the work ready to its hand is to aid the new State Board of Charities, appointed through the influence of prominent club women in the care of the dependent children of the State, removed from the almshouses by the same act of the Legislature which provided for the State Board, and to educate public opinion in the matter of the scientific administration of public charities."

Mrs. Susan R. Ashley, President of the Colorado Federation of Women's Clubs, writes: "The intelligent interest of club women concerning legislation has made itself so evident, and the force of club organization is so clearly recognized, that proposed reforms in matters of

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charities, sanitary regulations, changes of school curricula, the regulation of the liquor traffic, and most semi-political and social questions, are referred to them for consideration and discussion, with a view of creating an intelligent public sentiment that will favorably affect legislation in their behalf."

The President of the District of Columbia Federation, Mrs. Mary Lockwood, writes that—"Through the influence of the Federation, a bill changing the entire status of married women in the District passed both the Senate and the House. This bill gives to women virtually the same property rights as married men enjoy, and also provides that father and mother should jointly be the guardians of their children, and conferring on the mother the same right of guardianship as is enjoyed by the father."

Miss Margaret J. Evans, President of the Minnesota State Federation, reports that—"The State work embraces, first, fostering town and country clubs in order to provide women from the country with rest rooms when in town, to give the stimulus of social intercourse and a monthly literary programme; second, fostering public and private libraries; and, third, city and village improvement associations. Parks and streets have been made orderly and beautiful in several towns in Minnesota, the children in the schools have been interested and instructed by placards to lend their help, country school boards and teachers have been entreated to make country districts attractive, and much use made of the public press in educating public sentiment." The Presidents of the State Federations are unanimous in bearing witness to the social benefit derived from the annual meetings of the Federation.

Mrs. Campbell, Acting President of the Pennsylvania State Federation, says: "We are not federated clubs or societies, but federated women; and we welcome all, no matter in what direction their interest is engaged, so that it tends to the common good, and thus we keep in touch with all great movements." I have quoted from the Presidents of the State Federations, as in a "multitude of counselors is wisdom."

Thus the individual is educated in the club, the club co-operates with the State Federation, and the individual clubs and State Federations bring to the General Federation the force of their united experience and effort.

But little interest had been manifested in the General Federation, outside of its members, until the rapid growth of the organization attracted attention to what is now one of the great social forces of the country. The reason for this lack of interest can easily be explained, for the Federation conducted no propaganda, the usual issuing of circulars and appealing for funds have not been necessary, and thus the attention of the public has not been aroused.

The character of the women composing the club membership largely accounts for the silent force which the association asserts, and the fact that it made no claim on the attention of outsiders until its deeds justified its claims; the women composing the club membership are usually intelligent, courageous, and thoughtful, and therefore forceful. Notoriety has no charm for them, for to secure that commodity one must work in season and out of season for self. Most of the clubs discourage the report of club work in the public press; thus the woman who seeks notoriety has small chance of attaining it as a club member.

Were organization the only aim of the Federation, it would already have attained a brilliant success; but organization is only the means to an end, and the Federation must stand before the bar of the world's judgment for what it contributes to the world's welfare. Above all, what is to be the future outcome of this movement?

As I stated above, my experience convinced me that an organization was needed, founded on the new forces so lately awakened in woman to raise the average life, and that it must be an organization without a past. I was impressed by the fact that so much effort is required to support special causes, which tend almost invariably toward a sort of institutionalism, supporting salaried officers, large offices, and publishing organs; thus tremendous exertion must be made to sustain the cause before the work for which the cause was inaugurated can even be commenced; all causes and all institutions are suffering from this tendency.

The General Federation was free from

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this incubus; it had no salaried officers, no abiding-place; it does not desire to, nor is it advisable that it should, accumulate property; the dues of the club members are all small, the largest annual due of any club not exceeding fifteen dollars, while the average due is about three dollars. The club movement was not pledged to leadership—a great and saving principle in all true development, rotation in office being a cardinal principle of club government, the same principle being applied to the States and General Federation. One of the State chairmen pithily expresses the sentiment of the members: "We want leaders, but we do not want leadership." The Federation is thus a true democracy, educating not one, but hundreds of leaders, who contribute their enthusiasm and ethical force to the club.

As the Federation is pledged to no special cause, it is free to serve all, and is thus enabled to retain the attitude of intellectual and spiritual hospitality which is essential to the learner and the doer if good results are to be obtained. It is all-embracing and all-comprehensive; it touches life at all points. It does not take the individual out of the home life. It encourages and enriches woman's work for home; it leaves the worker in her natural and right environment.

All club work is founded on the principle of reciprocity, and therefore no arbitrary or aggressive, or even prohibitory, measures can be introduced into the movement. The Federation embodies this principle in its motto: "Unity in Diversity."

As I said above, in the club movement is found the power to raise the standard of life and thought among the average, to even up and render more harmonious the apparent difference of economic and social life. A large city department club or civic league is a thoroughgoing democracy; it is the clubable woman, regardless of her social environment, who is the born leader, and who sooner or later comes to the front. It broadens the social affiliation of both city and country women; in many cases it opens up a new social life to women whose opportunities, means, or tastes have closed for them the doors of "society," so called; and a broad and fine social life is the end and aim of all education—the crown of civilization. The Federation gives to woman an organization through which she can express her aspiration and enforce her dictates, for the dictator of social life she must be; and more and more this power will be put into use through the State Federations.

At the recent Biennial in Louisville the moral and spiritual atmosphere of the meeting was instantly felt; the courtesy which prevailed, the wise passiveness of the audience to learn, the expression of quick sympathy with all elevated sentiments, the willingness of every one to go with the "rule and authority of life," all combined to emphasize the feasibility of realizing in the Federation a republic of ethics. Woman's participation in the material and social life of the world is every day increasing, and it is her privilege, through her motherhood, to be the foundation on which must rest the spiritual life of the nation; to fit herself for her divine mission she must thoroughly understand life, and be able to read into the future the lesson of the past. The work in association teaches her this lesson. She there learns the voluntary subordination for the good of the many, which reacts on the individual, enriching life and strengthening every faculty and every perception. It is given to woman in this age to keep alive man's belief in the unseen, but never more keenly felt, powers which make for righteousness.

This is my ambition for the General Federation—an association which shall be woman's protest against materialism, which shall fit her by wide knowledge to comprehend true progress, which shall educate her to be both home mother and city mother, which shall transmute into action the conceptions of spiritual activity which stir the human soul divine. Mrs. Frances A. Goodale, Chairman of New York State, in her report at the Biennial in Louisville, says:

"I dreamed in a dream that I saw a city invincible to the attacks of the whole rest of the earth. I dreamed that this was the new City of Friends."

I believe that the spirit in which the clubs of the United States are meeting and working is one that will transmute this dream of the poet into the philadelphia of women.

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Homes in City and Country

By E. R. L. Gould

President of the City and Suburban Homes Company

MR. Richard Watson Gilder, who, as Chairman of the Tenement House Commission of 1894, has won lasting public esteem, remarked in a recent speech that the day upon which a million of dollars had been subscribed for investment in improved housing was a red-letter day in the history of New York. Mr. Gilder's direct statement had reference to the closing of the City and Suburban Homes Company's subscription books, while his forecast related to the new impulse which present and future operations of this Company will give to the serious, steady, and continuous amelioration of local living conditions.

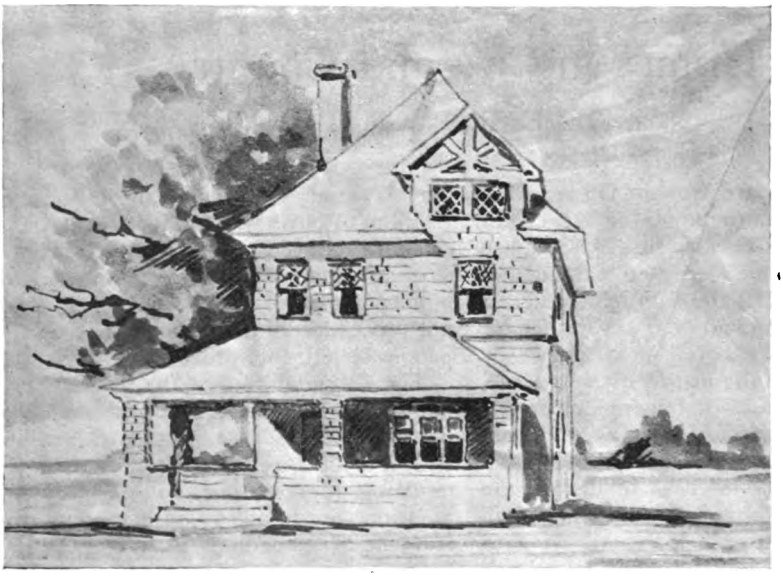
The housing question is the most fundamental of all the social problems. Cardinal Manning was right in saying, "Domestic life creates a nation." But the contrary proposition is equally true. Lack of domestic life unmakes a nation. Urban congestion must be watched. Much that is often considered mysterious in relation to poverty, vice, immorality, and crime, if reduced to final analysis, bears a close relation to living conditions. Economic, social, or moral betterment cannot proceed very far if the homes of the people be left unimproved.

The City and Suburban Homes Company was organized to deal with the housing problem on scientific methods, but with practical results. Its origin is interesting, representing as it does a combination of impulses rather than the outcome of a single event. The Greater New York for many years has numbered among its honored citizens a few men who have been making experiments, either individually or in association, in order to demonstrate the practicability of improved housing. Among the best known of these are the Messrs. Bayard and Fulton Cutting in New York, and Mr. Alfred T. White in Brooklyn, besides many well-



A SUBURBAN HOME

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A RURAL HOME

known people who have been shareholders in the Improved Dwellings Association and the Tenement Dwellings Company.

The Tenement-House Commission of 1894, known popularly as the Gilder Commission, probed so deeply that the needs of New York's wage-earning population were brought home to local public notice more clearly and more thoroughly than ever before. Possibly, also, the almost simultaneous appearance of the writer's report to the Federal Government on the results of improved housing in Europe and America gave a broad horizon of enlightenment and encouragement.

Late last winter the Association for Improving the Condition of the Poor, inspired doubtless by suggestions from some of the veterans in tenement reform, undertook to organize a conference for the purpose of awakening public interest in what is unquestionably New York's gravest social need. The outcome of the Conference was the constitution of the Improved Housing Council, which brought into affiliation men and women of varied callings and social gradations for a common end. Members of labor organizations as well as millionaires were represented in this sporadic committee. The Improved Housing Council was meant to be what the French call a Société d'Encouragement—the philanthropic promoter, so to speak, of an agency to be organized for practical work.

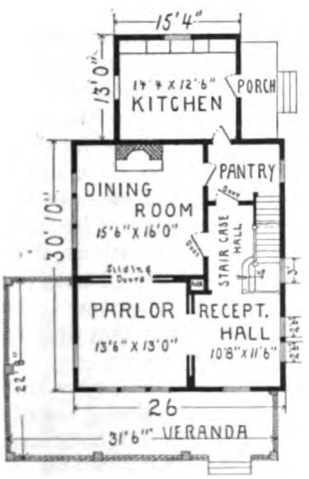
So much for history. The point to be remembered is that this great movement is not the outcome of a single impulse generated by an individual or an organization, but is the happy concentration and culmination of thoughts and efforts from a variety of sources. It is this fact which gives it its broad civic character.

Let us pass on to an outline of organization and forecast of results. The broad underlying principle at the base of the City and Suburban Homes Company is a recognition that the housing problem can be solved only through economic methods. Philanthropy is powerless to do much, because the field is altogether too vast. But there is a middle ground between pure philanthropy and pure economics. We may call it *investment philanthropy*, that is, a philanthropy made mellifluous by co-ordination with a five per cent. dividend. The City and Suburban Homes Company stands for investment philanthropy. The idea of charity, in the common acceptation of the term, has never entered into the calculation of its officers or directors. On the other hand, getting the largest possible economic outcome has been equally ignored. Realizing that in the future an investment having New York improved real estate as security is likely to command notice, perhaps excite cupidity, dividends are limited to five per cent. cumulative, in order to remove motives for speculation or avarice. Ordinary rents will unquestionably yield more, but whatever surplus accumulates will be invested for the extension of operations. The understanding, then, which the company has with the public and with its

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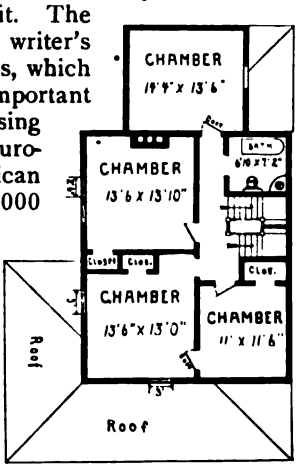
own stockholders is that participation in economic profits is limited to a fair commercial rate.

The second distinguishing characteristic is popularity, using the word popular in its generic signification. It desires to place within the reach of those who prefer, other things being equal, to invest their means for useful ends—and who, after all, may not be included in this class?—a perfectly secure investment. The directors believe that the savings of the masses may well be utilized for their direct benefit. Accordingly, shares are fixed at the low denomination of $10 each in order to attract people of modest or limited means. With practically the same security and with the possibility of realizing from 1½ to 2 per cent. higher rate than in savings-banks, why should not thrifty people become shareholders in this company? The small investor is not welcomed in Wall Street. He cannot place his ten, twenty-five, or fifty dollars to advantage, the denomination of safe securities being generally beyond his little hoard. The City and Suburban Homes Company hopes by establishing such a clientage to be able continually to extend its work just so far and so long as it can find remunerative investment. An institution organized on a popular basis, welcoming the small shareholder, expanding the knowledge of its activities, and arousing interest in its work, cannot fail to favorably affect public opinion while rendering economic service to thrifty wage-earners and others of small means. No feature of the recent public subscription to the first issue of one million dollars of the capital stock of the company was so satisfactory as the patronage of workingmen and workingwomen investors.



GROUND FLOOR PLAN
"A Rural Home"

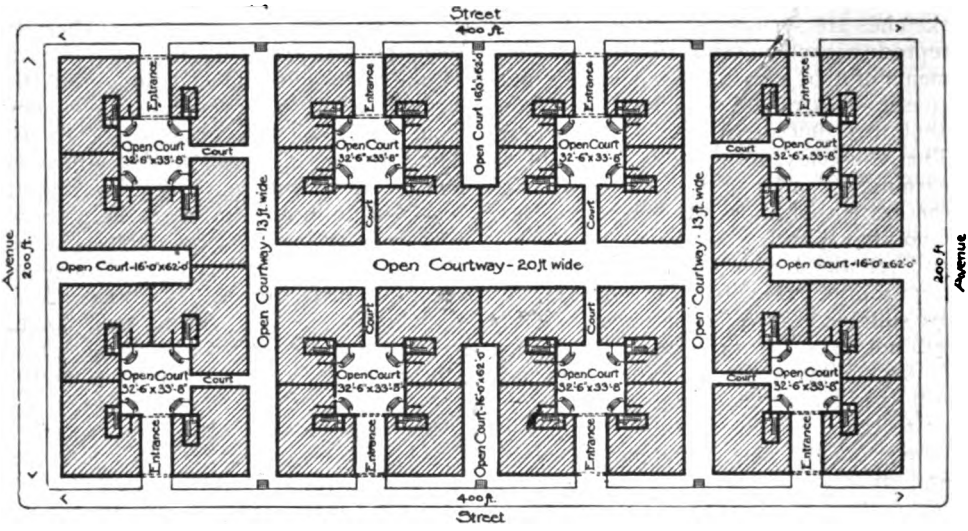
Model housing is in no sense a financial experiment. Its history of more than thirty-five years in Great Britain and of twenty years in America proves incontestably that commercial returns are just ascerta in as ethical profit. The result of the writer's official inquiries, which covered all important model housing agencies in European and American cities of 100,000 inhabitants and upwards, shows that 88 per cent. of those with avowedly commercial or semi-philanthropic aims paid normal or more than normal commercial dividends; 6 per cent. yielded savings-bank interest, and only 6 per cent. failed to do so well. But some one may say, "This is all very well. These companies have not had to contend with the high-priced land on Manhattan Island." The objection does not hold. Model tenements in London have recently been built on land which cost $5.65 per square foot, or, making a comparison which can be more readily understood, $14,000 per plot of 25x100 feet, the ordinary-sized New York city lot. They pay 6¼ per cent. net interest. It is true that building cost is somewhat smaller in London than in New York, but this advantage is more than offset by the cheaper rents and lower wages prevailing in the English metropolis. New York affords a still perfectly safe field for as remunerative effort as abroad.



SECOND FLOOR PLAN
"A Rural Home"

The third basic principle of the City and Suburban Homes Company is the intelligent differentiation of its effort to meet the needs of specific classes of wage-earners. Before commencing to deal practically with the housing problem, it is necessary to separate the great mass designated as wage-earners into specific

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CITY BLOCK PLAN—GROUND FLOOR

categories. There are as great differences in this mass as there are gradations in what we sometimes call the middle class.

Artisans, or, as we prefer to call them, skilled mechanics and clerks with moderate earnings, should be encouraged to undertake suburban proprietorship. The suburban home question in New York seems to be in just about the same position as the tenement problem was twenty years ago. Even with the present relatively inadequate facilities for rapid transit, there is a wide field for suburban effort. The City and Suburban Homes Company, as the name indicates, intends to give about equal attention to operations within the city and in the suburbs. It will not interfere with the work of Building and Loan Associations, because, in the first place, it will largely confine its efforts to persons of more moderate incomes than those who usually patronize such agencies, and, secondly, because it will not loan upon property situated in different localities, but will build up suburban estates on its own ground, selling the property on the installment plan. In other words, it will afford the convenience of installment payments which is so important a consideration in Building and Loan Associations, but its development of special tracts will offer in addition a reasonable guarantee for stability of values when purchasers have paid for their property.

The Company will not speculate. It has already nearly 400 applicants on its waiting list. It will select locations which are approved by the majority of its clients. Roughly speaking, the applicants may be divided into two categories—those who are willing to go to Long Island, and the remainder, who desire a location north of the Harlem River, but within the limits of Greater New York. Both localities must be fairly convenient to some line of rapid transit, on which the expense of a round trip to the city will not be large. The approval of specific localities shifts the responsibility from the Company to patrons, who, as their preferences are consulted, naturally consider that they are co-operators rather than clients.

The Company will purchase sites sufficient y large to answer existing needs, taking an option upon a contiguous area large enough to meet the probable requirements of two or three years ahead. When land is purchased and subdivided, an account will be opened on the Company's books with each separate lot, charging it with its proper quota of cost of general improvements, interest from the date of purchase until the land is built upon, and taxes. Increments of value will therefore inure to purchasers. Each suburban colony will undoubtedly be restricted against the sale of liquor, and every effort will be made to protect it from other nuisances.

The Company keeps on file a variety of plans of detached and semi-detached houses (of which the accompanying

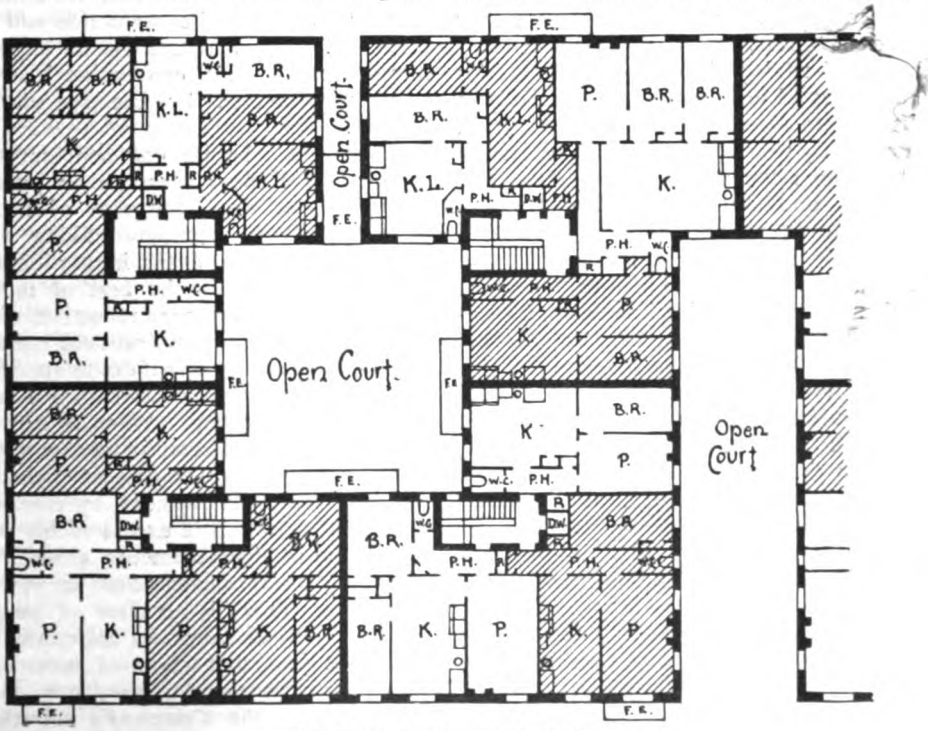
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sketches are symbolical, rather than exact reproductions), suitable for the requirements of that class of wage-earning purchasers who, roughly speaking, earn from $800 to $1,000 or perhaps $1,200 a year. The Company observes a limit as to earnings in order to utilize its money for the benefit of those who are in a less favorable position to help themselves, and yet who are ambitious enough to desire proprietorship of homes. The houses are suitable to such people's needs. They will not be so luxurious as to tempt men to expenditures they cannot afford, nor will they be so plain and small as to be uninviting. Solidity of construction, combined with the best architectural effects and most convenient domestic arrangements that can be offered for a given price, are the desiderata.

When twenty-five or fifty applicants have made their choice of plans, the Company proceeds to build. Important economies are effected by building in bulk. In fact, the Company offers the advantage of selling land and buildings at wholesale prices.

The Company will probably also build a few houses in each subdivision for persons in receipt of larger incomes than its regular clients, but such parties will need to pay cash upon the completion of the structure. They can obtain the money from Building and Loan Associations. The Company does not care to utilize its own funds for such purposes, desiring, as has already been shown, to help those who are not in a very favorable position to help themselves. The advantage of erecting such houses is mutual. The purchasers benefit in getting their homes at a wholesale price, while the other clients of the Company benefit from the enhanced value of their own property due to the contiguity of better-class houses.

As soon as homes are ready for occupancy, wage-earners ordering them will pay down ten per cent. of the entire purchase price in cash, contracting to pay the balance in monthly installments during a period of ten, fifteen, or twenty years. In cases where the workingman is of first-class character and well recommended, he may be allowed to begin his occupancy by substituting for the ten per cent. cash payment a bond from responsible parties covering this amount. He will be considered a tenant only until his



CITY BLOCK PLAN—UPPER FLOOR

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monthly installments have aggregated ten per cent. of the purchase price, when he may be given a contract and recognized henceforth, not as a tenant, but as a purchaser.

An important feature of the suburban home operations will be the adoption of life insurance. Clients on assuming contracts will have their lives insured in a reputable life insurance concern chosen by the Company. Policies will be assigned to the Company, so that in case of the death of the purchaser during the period of paying for his home, the Company deduct whatever is owing and turn over the balance to the heirs. The value of this provision is inestimable, especially as a protection to the family which often finds itself unable to continue paying for a home after the death of its head. Incidentally, a guarantee is furnished the Company that it will lose nothing by the death of purchasers during the period of repayment.

The installment payments include quota on account of principal, interest on deferred payments at the rate of 6 per cent., and life insurance premium. All together do not amount to more, indeed, rather would it be truer to say that they amount to less, than the current monthly rentals for fairly similar accommodations in congested tenement regions. To be a little more specific, let us suppose that a man thirty years of age desires, under the foregoing system, to acquire a home for himself and family, the value of which (house and land together) is $2,000. If he pay down 10 per cent. in cash and take fifteen years in which to repay the balance and insure his life under the reducing renewable term plan, his total monthly installment would amount to about $16.60. If he take twenty years to repay, his total monthly installment would amount to about $14.50. At the end of these periods the purchaser would have his home, but no insurance, as he would have paid simply for protection, the amount of the policy diminishing with the amount of indebtedness until both reach the vanishing point. Should he desire to pay out a life insurance policy of, say, $1,200 in addition to his home, his outlay during a twenty-year period would be about $15.65 per month.

A young man of thirty years of age might go on paying the rent of a five or six room apartment, with bath, amounting to $20 or $25 per month, and at the end of twenty years would have nothing but a package of receipts. In the case before us, paying fully 25 per cent. less per month, the Company can provide him with a little home of his own containing a larger amount of room-space, and give him at the end a paid-up life insurance policy for $1,200.

These facts will undoubtedly commend themselves to sober-minded, intelligent workingmen who are in the habit of consulting their own best interests.

The Company distributes 5 per cent. to its shareholders, retaining 1 per cent. as a surplus. Repairs and taxes are at the expense of the purchaser. The only profit charged by the Company is a trifling sum to each individual, which goes towards the office expenses of this department. Otherwise, the purchaser benefits exclusively by the economies effected through the Company purchasing land and erecting buildings at wholesale rates. Besides this advantage, each individual taste can be suited, and clients can get exactly what they want and are able to pay for. Solidity of construction will be a feature. These houses will be a great improvement on the conventional structures now erected by the speculative builder.

There need be no comment on the great value of popular suburban proprietorship from the standpoint of social stability. Every man undertaking it is distinctly helped to a far higher degree than he could be in the best of model tenements. He becomes reflective, careful, wedded to order and rational conservatism, and turning a deaf ear to specious isms. Suburban proprietorship is a field well worth cultivating. When it can be realized with fair economic returns to the investor, as is so in the present instance, and for a monthly payment by the purchaser little if at all in excess of his current rental in city tenements, a work of splendid social beneficence is put in operation. There is no class of people more anxious to bring up their families well than just that class of men who would welcome the opportunity to take advantage of the Company's suburban work. It is strange that this subject has

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not made an earlier appeal to thoughtful New Yorkers. Great attention is paid to it in a number of English cities, and a Belgian law, combining life insurance in the acquisition of suburban homes, which was inaugurated in 1889, is already achieving remarkable results. At the end of 1895, the fourth year the Act had been in practical operation, 3,719 persons had taken advantage of its provisions.

It is scarcely necessary to enter at equal length upon a description of the proposed operations of the Company within the city. Improved tenements, or, as the Company prefers to call them, city homes, will be built in well-selected locations, and on most approved plans. The location for the first operation fronts on Sixty-eighth and Sixty-ninth Streets, between Tenth and Eleventh Avenues. It is admirably suited in every way for the purpose, as The Outlook has so well pointed out in its issue of December 12 last. The proper method of procedure in social reform is to begin near the top; there is then left room for a forward movement in the ranks below. While there would be some advantages in building in the most crowded districts on the East Side, the present artificially high-priced land in many of those blocks would make it difficult, probably impossible, to realize a five per cent. return. The reformation of the most congested regions will probably be gradual. The relatively high rents, when considered as interest on capitalization, seem to afford an excuse for high prices of sale. The buildings would be valueless for anything like model tenement purposes, yet they must be paid for. But two considerations afford ground for hope: In the first place, the march of business will ultimately clear out a great many of the worst rookeries; secondly, a more stringent enforcement of health laws (no reflection on the present excellent régime is intended), and the demolition of insanitary front and rear tenements, will get rid of the worst places. Probably, also, occasional opportunities may be found for remunerative investment.

This Company, in discarding previous types of tenement buildings and calling for new plans, has rendered especial service. As soon as the knowledge that cheaper cost of construction, more rentable room-space, thorough ventilation of apartments, splendid lighting facilities, family privacy, isolated sanitary arrangements, and superior domestic conveniences, can be secured by the adoption of scientific planning, and this knowledge is broadly disseminated, the double-decker will meet its doom. In organizing a competition and choosing architectural schemes which unquestionably provide these advantages, the Company has rendered conspicuous service to all owners of tenement property who contemplate building on their own account. The objections to old-style tenements—that is, their contracted quarters, lack of light and air and family privacy, and their common sanitary arrangements—have been surmounted by the utilization of one hundred square feet as a unit instead of the ordinary city lot. Probably most of the advantages could be attained on two city lots, so that the realization of these benefits ought to be possible to small as well as large owners of city real estate.

An explanation of the architectural plans shown in the accompanying illustration is not necessary. The eye readily discerns their intrinsic merits. Care will be taken to so arrange elevations that institutional appearance will be avoided. Baths, laundries, and steam drying-rooms are essential features of the plans.

It has been intimated that, if rooms could be set aside, an outside organization will rent them for the purpose of establishing a kindergarten, attendance not being confined to the children in the city homes, but made equally possible for others in the neighborhood.

The maxim of the Company in dealing with its tenants will be to make them just as comfortable as is possible, consistent with a proper commercial return upon the investment. Rules and restrictions of every kind will be reduced to a minimum, and the tenant made to feel that, on the whole, he gets a far better home, for the same rent payment, in the Company's houses than he can at present find anywhere around. As it is not practicable to sell apartments, the Company will seek copartnership with its tenants by encouraging them to become shareholders. Solid reciprocal advantages may thus accrue.

The fourth characteristic of the City and Suburban Homes Company is its

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comprehensive outlook. It has been planned with the idea of permanency, and of carrying on just as widespread operations as can be undertaken remuneratively. When the present issue of capital stock has been expended, authority will be asked for a new issue, and so on until many millions have found investment in this way. It is hoped that, after a year or two of successful experience, no special effort will need to be made to secure subscription to its shares, but that, as in London to-day, its securities will be in ready and constant demand. There seems no apparent obstacle to the realization of this prospect.

The first of the city homes will be constructed upon land exchanged, after appraisement, for shares of the Company's stock, and the buildings built, not counting the resources received from mortgage, with money subscribed by a clear-headed, noble-minded, warm-hearted woman, Mrs. Alfred Corning Clark. Her appreciation of investment philanthropy is of the greatest service at this time. It ought to stimulate other possessors of ample fortunes to friendly emulation. No argument is needed to show how investor, company, and wage-earner alike profit by continuous duplication of Mrs. Clark's splendid example.

Ephe

By Richard Malcolm Johnston

EPHE. Except by his mother, and then only when in angry or monitory mood, he was never called otherwise. "Ephom! You Ephom!" He always knew by the cry that something was to be paid; yet he was used to it, and, after an installment was entered, went along much as before. He and his sister Jane, two years older, were children of Susan, a free black woman, whose husband, Ephraim, a slave of Mr. Colin Duncan, had deceased. This gentleman's mansion, a plain two-story, was situate on the hither limit of his plantation, half a mile from the village. The family occupied a small house in one of his fields, where, with a bit of ground and outside employment, they got sufficient living. The woman, honest, industrious, when made a widow obtained Mr. Duncan's consent to become guardian of her family. Such arrangement was usual with persons of her class, in conformity with provision of the General Assembly of the State. Generally they were regarded with kindness, often extending to compassion. A Fourth Estate, as it were, among slaves and two classes of whites, few in numbers, like their kinsmen in bondage simple, affectionate, recognizing their station to be the very lowest, they deported themselves humbly, and were seldom charged with crimes or even pettiest misdemeanors. If it had not been forbidden by the law, many would have chosen to be sold into slavery. A few whites, having their like in every community, dissatisfied with their own conditions, which they had not energy and forethought to improve, addicted to general complainings, made these pointed against free negroes. Even an occasional petty slave-owner, become so by purchase, not by inheritance, joined to greater or less degree, arguing that their presence was a menace to subordination. But sentiment among most persons was in favor of allowing all reasonable privileges in their rather helpless isolation.

In some fashion, not of the best, yet not bad, Ephe grew from infancy to eighteen. Large, of great strength and activity, more industrious and contented when hired, and, indeed, lacking in judgment at work when not under supervision, his time for a year past had been spent mainly with jobs, as hoeing in gardens, chopping wood, and the like, for such as chose to employ him. One day he said to his mother:

"Mammy, I wish I was a shore 'nough nigger."

"Well, ain' you a nigger?"

"Yes'm, but not in dat sense."

"What sense you talkin' 'bout, Ephom?"

"In de sense I want to b'long to Mis Duncan, and him gim me to Marse Johnny to be his nigger for good."

"What make you say dat now?"

"Because dis ebenin', when Mis Felts

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was payin' me for cuttin' wood, dat Mis Brockett was in de sto', en he cussed me, en he said he wished to Gawd ev'ry free nigger was hung er driv out de lan'. En he look like he were gwine to light on me wid his stick, hadn't been Marse Johnny was passin' by from school, en he tole me to go 'long home, and he tole Mis Brockett he oughtn't 'buse me when I done nothin' 't all to him."

The mother said no more, for she knew that it was not an unreasonable wish. Indeed, towards that class, feeling, even among slaves, besides distinct superiority, in some cases was of contempt for imagined aspirations beyond all hope to compass.

The man Brockett, huge, dark, rugged, had been discharged as overseer by Duncan because of extreme rigor in the discipline of his negroes. His resentment extended to Ephe, who, out of pure fear, had declined to work on his farm near by. David Felts, the other, was a merchant, who, coming there a year or so back, bought a store and rented a dwelling-house. The low prices set on his goods at cash sales, compared with credit practiced in the two other stores, drew customers, and soon he was doing what seemed a good trade. Reticent except in matters of pure business or specially existing interest, yet he was affable, thankful for patronage however small, and acted as if he sincerely wished to be regarded as a person who had come there to impart as well as receive benefits. From certain remarks he was believed to have come from a town somewhere on the eastern shore of Maryland. His son Joseph, about sixteen, much like him, assisted at the counter, and slept in the back room. The old merchants, although intimating sometimes that Mr. Felts must purchase at lower prices than they could get, seemed as sympathetic as the rest when, one cold, rainy night, the store, with all its contents, except Joseph, was burned to the ground.

I could not well make clear the excitement in that simple community, where house-burnings were almost—incendiarisms absolutely—none. It was just before dawn; by sunrise everybody, including many from the country, were at the scene. Felts, looking like an extremely poor man, expressed himself, specially to Duncan, thankful for sympathy, and avowed his conviction that it must have happened by pure accident. Joseph, who had escaped by a miracle as it were, roused by the smoke and heat, having just time to seize his clothes and break through a window into the street, where he dressed himself, was too sorely shaken to talk much. He could say, however, that Ephe Duncan was at the store the previous night, and, being considerably in liquor, he had let him remain until it was thought safe to send him away; but that he had not the slightest suspicion of his firing the house. Brockett, happy with excitement, proposed a close search of the premises. In time he picked up near the gate-opening outside a much-soiled woolen purse, in which, besides a few small coins, were a five-dollar note and a crumpled paper signed by his guardian, authorizing Ephraim Duncan to contract and receive pay for his work. Joseph, although startled and pained by the discovery, was obliged to admit that he was pretty sure that that note was in the cash-box the evening previous. When this news reached Duncan, who had returned home, he sent a messenger for Ephe and another to the county seat for John Frierson, Esq., his legal adviser.

Eager were the exclamations of the finder.

"But, Mr. Brockett, and you other gentlemen," pleaded Felts, "this is a life-and-death matter, a thing I've no idea that poor negro knew, even if he'd been sober, and somehow I can't believe he set fire to the house. I beg you gentlemen to—to—"

"*Mister* Felts," Brockett broke in, "this dev'lish business is got to be put whar it belong, for the safetity of other people well as you. I'm a-goin' for that villion, and if I ain't mistakened, there's men here as will go 'long with me."

With a half-dozen others he set out. Informed by Susan that Ephe had gone to Duncan's, they proceeded thither.

Colin Duncan, of medium height, slender, rather pale, held in much respect by his equals, was not loved by Brockett's set, to whom, though never asserting, he was suspected of feeling strongly the sense of superiority. At the call of the men, coming upon his piazza, and hearing their business, he said:

"Have you any warrant, gentlemen?"

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"No need of any warrant in such a case, Mr. Duncan," said Brockett.

"Oh, yes, there is, gentlemen. All of you, perhaps, excepting Mr. Brockett, know that I don't say that the boy you seek is on my premises; but if he were, I should hardly feel that, in a case as serious as this, I would do right in surrendering him except upon process of law.'

His mildness and apparent hesitation emboldened Brockett further.

"Come now, Mr. Duncan, you can't fool us. We know he's here, and we're jes' simple got to have him. Everybody knows how you respect free niggers above white folks that's got none of no sort, as I've heerd you say with my own years that you wished the whole of 'em was sot free, and you can't deny it honest."

"Gentlemen," Duncan said, smiling, as he looked towards Brockett, "that man *has* heard me say that I believed it would be well, at least for the white race, if the slaves were all liberated. Base as it was, especially on such an occasion, to report only a portion of my words, I care not for it. He is welcome to whatever he can get out of the malignity that he's been indulging against me since I discharged him from my service. For what he says of my trying to fool, as he terms it, I say that this negro is now in my dining-room by the side of my wife, where, until he is demanded by lawful authority, his safety I feel to be as sacred and binding upon me as if he were my own son. I will not deliver him to that man yonder to abuse and outrage before he can be brought to judicial trial, and if he attempts to enter upon my premises to rescue, I'll shoot him as I would a marauding beast."

Then he drew forth a horseman's pistol.

The men, after brief communings, went away, followed by Brockett, muttering dire threats.

Early next morning Duncan, with Frierson, who had come the night before, set out for Felts's house.

"Don't you say a word, Mr. Duncan," said the latter while on the way. "Let me do all the talking on our side. I think I understand the case now. At all events, I will before I leave this small but respectable old burg."

Felts was much surprised, even exhibiting some embarrassment. When the guests were seated, entering the adjoining room, he had a brief conversation with his wife, who presently went out through a back door. On his return Frierson said:

"We'd like to see your son also, Mr. Felts."

"He's not at home just now, sir; I sent him away upon some business, and he won't be back until three or four days."

"Oh! you sent him away?"

Smiling, as if he had made a point sooner than expected, he fixed upon him a look which, from an astute, experienced lawyer, few besides the innocent can confront. Feeling his way, he noted the almost imperceptible blenching, and said, coldly:

"Perhaps it is as well. I only wished to put to him a question or two, Mr. Felts,' and his eyes pierced through and through.

"Mr. Felts, this negro did not fire your house. If *you* do not know that, your son does."

"I know nothing about it, Mr. Frierson," he answered, with some pleading in his tone, "except what my son said. *He* didn't accuse Ephe, although it did look suspicious. I do hope on my soul the poor negro isn't guilty. Mr. Brockett and the other gentlemen will tell you that I said the same thing to them. I made up my mind to not even prosecute for the money, as I got that back."

"That seems forbearing and kind, sir, but it is not quite satisfactory. The boy did not even steal your money. For his security, it must be made convincingly apparent that he is innocent of any sort of participation in this affair. If it be not, I will myself notify the Solicitor-General to present it before the next Grand Jury. Whatever else comes of that, one thing may be counted certain: a deal of money will be spent before it is ended. Mr. Felts"—he suddenly broke into loud, commanding interrogation—"what value would you have set upon this property, and at what sum was it insured? However, however," as if regretting his words, "I will withdraw those questions—at least for the present—as I have no right in this private manner to inquire into the details of your business."

Rising, he said to his client:

"Mr. Duncan, I think we may as well

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retire. I don't see what more can be done until the young man returns. We are sorry to have had to trouble you in your own house, Mr. Felts, but you know we must defend this poor creature as well as we can. I am glad to see how frankly you give him the benefit of your doubts. Perhaps it may be as well not to report what transpired in this interview. I bid you good-morning."

Before Felts could utter the guarded words revolving in his mind they were gone.

"You do beat all creation, Frierson," said Duncan.

"Ah, my friend, at such a time a man must strike first, and at any point he sees or guesses to be weak; I knew that was somewhere when he said his cub was away, and I struck the harder because without intelligent aim. Noting how it hurt, I felt secure, but it was best to press no further. That Joe fired the house, with or without his father's knowledge, for the insurance money, and, to delude their company, pointed suspicion to the negro. Dishonest as they be, they are not bad enough to wish him to hang for it. Partly to prevent that and partly to avoid close questioning, Felts sent him away. He will return or not according to what seems more advisable. He will, and so must we, keep back what was said on this point. Ephe is all right. Thankful for his escape, we can afford to let the rest settle as they can their own affairs."

Ephe's statement was that, after finishing a job of wood-chopping, he had been called into the store by young Felts and given two drinks of whisky. He recalled the fact that the boy playfully took from his pocket his purse, and after some time, as Ephe thought, replaced it. He could not tell the hour, but it was late when he left for home, which he easily reached, and entered without disturbing his mother and sister. The former said that, rising earlier than usual, she discovered the blaze at its first appearance in the village, when, going into Ephe's chamber, she found him in a deep sleep. Duncan reported her words, adding that, in his opinion, she was as truthful a person as any of his other acquaintances. People commended the merchant's promptness to express credit of the report, and say that the burning most probably resulted from Joseph's carelessness about the fire on the hearth when going to bed. As for the money, he might have been mistaken in his supposed identification. At all events, its quick loss showed that, at the time of taking it, he was in such condition as to be hardly responsible for the theft. In about a week Joseph returned, when his meek and humble deportment, and keeping as much as possible out of the stern presence of his father, looked well, very well indeed. It became understood that as soon as affairs could be settled the family would move away. When it was known that the property was in part insured, a thing that never had been done there before, everybody was thankful that not more harm was done. Even Brockett, disappointed and reluctant, at length gave it up.

"I did think," he said, doggedly, "we had a dead holt on one o' the cussed things that'll now git cusseder than ever, with rich men to hire lawyers and back 'em. It's jes' the luck o' poor white folks. I believe yit his mammy lied about it. They'll all do it."

Ephe's family had been so frightened that, yielding to his entreaties, he was allowed to make his home with the Duncans. His affection for the family, particularly John, a lad of fourteen, grew to be as devoted as that of a dog for its owner, and somewhat like it. He loved best of all to follow in John's company and do his bidding. Not long after, when the two were in a buggy drawn by a mettlesome colt that they were breaking, just as they turned from the highway into the lane leading to the mansion, John, rather against the other's remonstrance, took the reins. Recognizing change in the grip, the colt suddenly set out at full speed.

"Gimme back dem strings, Marse Johnny," said Ephe; but before he could resume, the bit, under the boy's frantic jerking, was broken.

"My Gawd!" cried the negro. Rising, he leaped forward, alighting on the colt's neck. Reaching down, he inserted his thumb into its mouth, and grasped its jaw. The desperate, resistless wrench careened rider and horse, and they were prostrated on the ground, the former under-

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neath, yet keeping his hold. John quickly loosed and let go the maddened beast.

"Is you hurted, Marse Johnny? You ain' hurted, is you?" feebly asked Ephe.

"No, no; but Ephe, dear Ephe, you must be, very badly."

"T'ank Gawd! T'anky de good Lord!"

"Tell me, Ephe, how are you hurt? Can you get up? My God! what must I do?"

"Neber mind 'bout me, my Marster; I git up d'rectly. I ain' hurted so mighty bad. Jes sorter stunt in—in my br—my bres'."

The boy, raising his head, rested it upon his knee. He coughed, and blood oozed from his mouth. While the flow was being stanched he looked up with humblest, blissfulest thankfulness. In another moment upon his face was beauty such as Death sometimes paints withal the plainest among his victims.

Some Literary Worthies

II.—Theocritus

By Hamilton W. Mabie

So little is known about the personal history of Theocritus that, at first thought, there seems to be some incongruity in classing him among literary Worthies; for a true Worthy is possessed not only of a distinctive literary quality, but also of that kind of individuality which invests not only the work but the man with charm or interest. No one would think of putting Francis Bacon with the Worthies; but no one would think of omitting Richard Burton from the list. Macaulay might dominate the talk at Holland House, but Charles Lamb's stutter puts him to lasting silence in that council of the Worthies in which one would rather sit than in the stately parliament made up of those whose names are written in the peerage of the highest genius.

The reader of to-day cannot pluck the sleeve of Theocritus as he can that of Lamb, but he has, nevertheless, the opportunity of knowing him quite as thoroughly, if not quite as intimately; for the true biography of every man of letters is written by his own hand, in his own work. It is the quality and charm of the Idyls, the wit and insight of the Epigrams, which reveal Theocritus to us, and make us confident that he was not only a man of genius, but that, stretched beneath one of those infrequent pines which stand along the Sicilian shore, we should have found in his talk the flavor of an original and engaging character.

Like Lucian, the Sicilian poet has a modern note. His pictures are studies of old figures, occupations, and faiths, but they do not seem remote and strange, like the descriptions of Hesiod or the hymns of Pindar. On the contrary, they bring with them the fragrance of uncut fields, the bloom of vernal verdure, the soft azure of a sea as blue as the sky which bends over it. They have a freshness which makes us think of Chaucer, an out-of-door directness and vigor which remind us of Burns, an idyllic beauty which recalls Tennyson, as Mr. Stedman has suggested in one of his most delightful essays.

In Æschylus Nature is personified in figures which sweep through the mountain defile before Prometheus, and make us aware of the depth and splendor of the Greek imagination at the point where it parts company with the vague conceptions of the Oriental imagination; in Aristophanes there are lyric revelations of the perpetual ebb and flow, the changeful, elusive, baffling play of the life of the physical world, which for mystery and splendor are unsurpassed in literature; but we are not quite at home with either poet. When we open the pages of Theocritus, however, we are ready to stretch ourselves under the trees, or stir the fire on the hearth; for here is a treatment of Nature which is familiar and dear to us; which makes us at home with the book, and puts us on easy terms with its writer. For Theocritus was not concerned, like Æschylus, with great formative ideas; nor was he intoxicated, like Aristophanes, with the splendor of things and the contradictions which seem to issue out of the very heart of them; he loved Nature for

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her health, her charm, her fellowship; he loved the occupations which establish personal relations between Nature and men; and he loved the men and women who watched the herds, and drove the plow, and scattered the seed, and spread their nets along the rocky shores.

The implements and methods of these occupations change from age to age, but the closeness of contact with Nature, the familiarity, the homeliness, the hardness, and the beauty remain unchanged; hence the modernness of Theocritus. We come close to Lucian because he has the free, unawed, slightly skeptical curiosity, the gifts of wit and satire, and the lightness and flexibility of style which we associate with so many modern writers of a certain type; we are instantly on easy terms with Theocritus because he feels about Nature very much as we feel about her, and he has that kind of beauty of expression which, like good manners, always sets us at ease by its own apparent freedom from every sort of effort. Let him who thinks this charming effect was p.oduced without work try to produce it on his own account! By the time he was writing the Idyls Theocritus was probably well past his apprenticeship; but these finished lines, so strong, simple, and beautiful, hint at the education which sets such perfection forever beyond the reach of the dilettante and the amateur.

If Theocritus had been a man of defective vigor of imagination or will, he would not have left these imperishable memorials of the old pastoral life of Sicily; he would have been, like his contemporaries, an imitator and an artificer; a man of academic correctness, not a poet of immortal freshness. Like Gray, he was born in an unlucky time for a man whose gifts of nature and of expression were distinctive and individual. Like Gray, he was in a scholastic atmosphere, charged with the critical spirit. He belonged to an age which was in a high degree not only critical but artificial. But there was a certain toughness in the fiber of Theocritus, a certain affinity with primitive and even coarse ways and speech, which saved him from the vices of the courtier and the pedant, and which gave his verse a vigor, vitality, and health not to be found among the poets of his time.

The beauty of his Idyls is not like that of the great mass of pastoral verse, cold, formal, and conventional; it is the beauty which resides in hardy, simple, natural things. It is not always free from coarseness; the smell of the stable is sometimes in it; but at a time when the air was heavy with languorous perfumes any odor that reminded men of Nature was welcome. Born at Syracuse probably about the year 250 B.C., Theocritus belongs to one of those periods of intellectual diffusion and assimilation which foster scholarship, but are likely to stifle artistic ability of the creative sort unless its fiber has toughness and its temper resistance.

In shattering the temple in which Greek genius had enshrined itself at Athens. Philip liberated a spirit which diffused itself through the civilized world. In ceasing to be a political or racial entity, Greece had become a kind of universal intelligence in which open-minded men of all races shared, and which, by furnishing a solvent for all faiths, had become the central force in the culture of the world. Alexander made a new capital for the new empire which he had conquered, and in that great city on the Nile a race of able rulers of Greek blood had developed a cosmopolitan center of intellectual activity and influence. In the time of Ptolemy Philadelphus nearly a million people were living together under conditions which were essentially new; there was a Jewish quarter, a Greek quarter, and an Egyptian quarter; there were men of Greece, Italy, Sicily, and Asia in the army; there were merchants from the farthest East and the remotest West, and from the countries between these outermost limits of civilization. For the first time men of all races and creeds were living together in great multitudes and in fairly amicable relations. And there were not only tin from the mines of Cornwall, wool from the flocks on the shores of the Black Sea, porcelain from China, and silks from India in the bazaars of the city; there was also every kind of knowledge in her famous schools. The Museum, with its troops of scholars, the long-lamented Library—the earliest of the great collections of books—brought together a multitude of eager students from which emerged, one by one, trained scholars who gave themselves up to the critical study of texts, to the making of

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standard editions of the writers who had already become classical, to the writing of commentaries.

The city was, in a word, a center of intense intellectual activity; but the conditions, both general and local, made that activity critical rather than creative. Literature ceased to be at once the highest and most intimate expression of civic and race life, and became, instead, the recreation of the cultivated and the rich, and the occupation of a professional class. A literary class made its appearance for the first time. This class was fed by men from many countries, who became urbane, polished, elegant, ingenious, and scholarly, but whose work was, for the most part, an echo of the greatness that was past. They were studious, artificial, academic; but the breath of life was not in them.

To this great new cosmopolitan city, and to the splendid court of the second of the Ptolemies, came Theocritus, the last of the great line which began with Homer, and the only clear, penetrating, original voice in that place of confusing echoes. He was a real man of Letters among a multitude of copyists, annotators, and commentators. His stay seems to have been brief, and his attempts to play the courtier, if the two Idyls which are panegyrics of the two princes whose favor he courted afford any means of judging, were half-hearted. At the Syracusan Court of Hiero he found less intelligence and greater indifference to the things for which he cared. Sooner or later he returned to the hillsides and fields where his true life was. And so he fades out of sight, leaving behind him some thirty short poems in the idyllic form, and a number of epigrams and epitaphs.

Whether the word Idyl is derived from a Greek word meaning little picture is a matter of curiosity, but not of importance. The Idyls, from Theocritus to Tennyson, are little pictures; small canvases, painted with some breadth of treatment, but always in a quiet temper, with great simplicity, or with a beauty which is never obtrusive, however pervasive. "Usage," says Mr. Moulton, "seems to indicate that idyl poetry treats, not war, nor heroic actions, nor even love as an enthralling passion, but the domestic details of shepherd life, love as a social incident, popular superstitions such as witchcraft." The treatment is sometimes almost epical in its breadth and dignity, as in Tennyson's handling of the Arthurian legends; but the action is, so to speak, hushed, and an air of repose hangs over even tragic incidents.

In the hands of Theocritus, the first and still the greatest of the Idylists, the Idyl presents a series of pictures of rural life, with bits of exquisite description of Nature, and clear, keen studies of character and manners. The background of the Sicilian landscape is constantly suggested with the most delicate art, until there rise in the imagination, not a piece of stage scenery, as in so many pastorals, but the movement, the vitality, and the fresh and fragrant loveliness of Nature. There stand the solitary pines, the whisper of whose needles breathes so often through the Idyls—the pines, dark and mysterious; the olive, clear of outline and bright in the sunshine; fig-trees, with their purple fruit; apricots in snowy bloom; patches of ilex, arbutus, and rosemary; mulberries and myrtle; and through and beyond are stretches of blue sky and the sea dreaming in a soft mist of the days when the gods were abroad. And out of this landscape comes a stir of sweet sounds —the faint bleating of flocks, the murmur of bees, the passion-note of the nightingale, the shrill whir of the cicada, the ripple of hidden streams, the whisper of remote woods.

We are in the home of rustic legends and myths; Pan and satyrs and fauns lurk in dark places or peep through the deep foliage; here Narcissus may have watched his image in the quiet pool, or Echo called in vain as he passed through the shadowy woods. It is but a step from these figures of a rich imagination to Daphnis, Amaryllis, Corydon, and Hylas. And these are not lay figures; they are flesh and blood; they have speech, which is sometimes too frank for modern ears; habits which are often coarse, manners which are rude, occupations which are menial; but they breathe, sing, move in an enchanted atmosphere. The Idyls are not all rural; sometimes the epic manner is used, as in the hymn to the Dioscuri and in the two poems on Heracles. But the inspiration of Theocritus flows neither from mythology nor from civic life, but from the life he knew at first

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hand. Here he is at home, and his touch is strong, clear, and masterful. His knowledge of Nature is intimate, exact, and profound, and his feeling for it is as deep as that of Burns. Of the dialogue between the two fishermen in the twenty-first Idyl Mr. Lang writes: "There is nothing in Wordsworth more real, more full of the incommunicable sense of nature, rounding and softening the toilsome days of the aged and the poor. It is as true to nature as the statue of the naked fisherman in the Vatican. One cannot read these verses but the vision returns to one, of sandhills by the sea, of a low cabin roofed with grass, where fishing-rods of reed are leaning against the door, while the Mediterranean floats up her waves that fill the waste with sound."

In such a poet there must have been not only the vision which discerns beauty shining on the labor of the homely herdsman and the rude fisherman, but the heart that warms to its kind, and feels, below all poetic insight and beyond all poetic expression, the community of toil and suffering. And such a man, though dimly discerned in the mist of a distant past, finds his place not only among the poets whom men remember, but among the Worthies whom they love.

An Idyl from the hand of a workman so deeply and genuinely artistic in feeling and in execution suffers from any division of its parts; but there are two passages so characteristic that one ventures to take them from their context. The seventh Idyl, "Harvest Home," closes with this charming description:

I ceased. He, smiling sweetly as before,
Gave me the staff, "the Muses' parting gift,"
And leftward sloped tow'rd Pyxa. We, the while,
Bent us to Phrasydeme's, Eucritus and I,
And baby-faced Amyntas; there we lay
Half-buried in a couch of fragrant reed
And fresh-cut vine-leaves, who so glad as we?
A wealth of elm and poplar shook o'erhead;
Hard by, a sacred spring flowed gurgling on
From the Nymphs' grot, and in the somber boughs
The sweet cicada chirped laboriously.
Hid in the thick thorn-bushes far away
The treefrog's note was heard; the crested lark
Sang with the goldfinch; turtles made their moan,
And o'er the fountain hung the gilded bee.
All of rich summer smacked, of autumn all:
Pears at our feet, and apples at our side
Rolled in luxuriance; branches on the ground
Sprawled, overweighed with damsons; while we brushed
From the cask's head the crust of four long years.
Say, ye who dwell upon Parnassian peaks,
Nymphs of Castalia, did old Chiron e'er
Set before Heracles a cup so brave
In Pholus' cavern—did as nectarous draughts
Cause that Anapian shepherd, in whose hand
Rocks were as pebbles, Polypheme the strong,
Featly to foot it o'er the cottage lawns:—
As, ladies, ye bid flow that day for us
All by Demeter's shrine at harvest-home?
Beside whose cornstacks may I oft again
Plant my broad fan: while she stands by and smiles,
Poppies and cornsheaves on each laden arm.

In the tenth Idyl, a dialogue between two workmen, Milo sings this song:

O rich in fruit and cornblade: be this field
Tilled well, Demeter, and fair fruitage yield!

Bind the sheaves, reapers: lest one, passing, say—
"A fig for these, they're never worth the pay."

Let the mown swathes look northward, ye who mow,
Or westward—for the ears grow fattest so.

Avoid a noontide nap, ye threshing men:
The chaff flies thickest from the corn-ears then.

Wake when the lark wakes; when he slumbers, close
Your work, ye reapers: and at noontide doze.

Boys, the frogs' life for me! They need not him
Who fills the flagon, for in drink they swim.

Better boil herbs, thou toiler after gain,
Than, splitting cummin, split thy hand in twain.

The Flying Year

As a dream when night is done,
As a shadow flees the sun,
As a ship whose white sails skim
Over the horizon dim,
As a life complete of days
Vanisheth from mortal ways,
As a hope that pales to fear—
Is the dying of the year.

—*Christian Burke.*

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Books and Authors

The Beginners of a Nation [1]

Dr. Eggleston's long study of our early colonial history has now borne fruit in the first volume of a projected "History of Life in the United States." His purpose is best stated in his own words:

"I have sought," he says in his preface, "to trace from their source the various and often complex movements that resulted in the early English settlements in America, and in the evolution of a great nation with English speech and traditions. It has been my aim to make these pages reflect the character of the age in which the English colonies were begun, and the traits of the colonists, and to bring into relief the social, political, intellectual, and religious forces that promoted emigration. This does not pretend to be the usual account of all the events attending early colonization; it is rather a history in which the succession of cause and effect is the main topic—a history of the dynamics of colony-planting in the first half of the seventeenth century."

It will be seen that this history is in some sense the development of a new field, or that at least it attempts to do definitely and comprehensively that which is done only incidentally in other histories. It is an effort to put behind the phenomena of early colonial life on this continent the impulses, convictions, forces, traditions, and social impulses which gave those phenomena form, order, and significance. It is at all points a first-hand study of such historical material as exists in this country and abroad. Dr. Eggleston has been pre-eminently successful in vitalizing the movements with which he deals. His work is as far as possible removed from the dry-as-dust type of history-writing. It may be open to criticism as conveying too definitely the feeling of its writer. So far as quality, interest, vivacity, and style are concerned, this volume belongs to literature as well as to historical writing, and those who believe that scholarship is never evidenced by bad style, and that ability to write good English does not disqualify a man from stating his facts honestly, will rejoice in this new evidence that while American historical writers are not discarding the thoroughness which American historical students began to learn in Germany years ago, they are discarding the slovenliness and obscurity of the old-time German style.

This history registers that change of attitude which deals with early events on this continent not so much from the colonial point of view as from the point of view of the civilization from which the original colonizers and settlers came. The settlement of America is of importance, not only as opening up a new continent, but as the working out of political, intellectual, and religious forces in the Old World; and our history cannot be understood unless its historical background is distinctly brought into view. For the same reason the struggle for liberty in the colonies cannot be understood unless it is told as part of the movement for popular government in which the whole English-speaking race was involved. The explanation of the Virginia Colony and the Massachusetts Colony is to be found not on American but on English soil; and there Dr. Eggleston has searched for it with patience, intelligence, and enthusiasm, and there he has found it not only for himself but for his readers. If his point of view is not entirely novel, he has, more clearly than any other historian, traced the streams of activity in this country back to their Old World sources. The forces, social, religious, and political, which effected the colonization of this continent also gave character to its early communities and to their later political life, and this fact, once clearly perceived, breaks up the isolation of American history and makes that history in the deepest sense a new chapter in the history of civilization.

In this initial volume Dr. Eggleston deals at length with the settlements and early history of Virginia, Maryland, and Massachusetts, with a concluding chapter on New England Dispersements, which resulted in the settlement of Providence, Hartford, and New Haven. There is no worship of ancestors in Dr. Eggleston's composition, and he deals with the American forbears with an exceedingly frank hand. The character of the great majority of the settlers at Jamestown is brought out with unflinching frankness, and the whole story of mismanagement, misery, and general ineffectiveness which invests the settlement on the James River with a tragic interest is told at length. The policy out of which all these miseries grew is stated with clearness, and the different administrators are characterized with frankness. Of Sir Thomas Dale, about whom centers a good deal of historical discussion, Dr. Eggleston says that he was "utterly pitiless in the cruelty of his discipline, and unjust in his detention of the old planters."

But while about one hundred pages of the volume are devoted to the Virginia Colony, two hundred and fifty are given to the New England colonies. So far as our knowledge goes, no more interesting study of the rise of Puritanism in England, and of its influence and activity on this continent, has ever been written. It is doubtful if anywhere else the story has been told so fully, with such background of knowledge, in so moderate a compass. An entire chapter is devoted to the evolution of Puritanism in England, and an extremely interesting chapter it is. It is by no means as sympathetic as many other accounts have been, but in certain respects it is more intelligent and illuminating. Nobody can

[1] *The Beginners of a Nation*. By Edward Eggleston. D. Appleton & Co., New York. $1.50.

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read it without getting a clearer view of the significance of Puritanism in English political and religious life. The story of the Puritan migrations has never been told with keener characterization and with sharper disclosure of habit, opinion, sentiment, and conviction. The Puritans have been treated with so much reverence that Dr. Eggleston's handling of their motives and influence will seem almost irreverent; but it is not the irreverence of one who is indifferent to their convictions; it is rather that of the historical student who is concerned chiefly to get at the facts. It must be said, however, that there appears in Dr. Eggleston's narrative a touch now and then of personal distaste for the Puritan character, and his interpretation of that character would doubtless have won its way more quickly in the minds of a good many readers if it had been freer from sarcasm. Those who dissent from Dr. Eggleston will dissent from the shading of his picture, not from its fidelity. They will feel that the narrowness, bigotry, and unloveliness of the Puritan have been thrown into relief a little more boldly than they ought. If the moral and political significance of the Puritan movement and influence does not shine quite as gloriously in the pages of this history as in some other works, its extent and importance are not in the least minimized, and what we want is the truth, whatever changes of opinion the truth effects.

It is too soon to pass final judgment on this important work. That cannot be done until the other volumes have been issued. It must suffice to give this general account of it, and to commend its vivacious and delightful style; for Dr. Eggleston has the command of a clear, clean, epigrammatic speech which is always entertaining and sometimes brilliant. Such history-writing as this makes easy reading, and easy reading is of no small importance in a work of history.

Some Recent Fiction

Miss Jewett's "Land of the Pointed Firs" (Houghton, Mifflin & Co., Boston) is one of those delicately conceived and carefully executed studies of life along the Maine coast which have established her literary reputation on so firm a foundation. This latest novel does not vary greatly in material or method from the earlier stories, but it shows the same freshness of feeling, the same delicacy of observation, and the same refinement of style. Miss Jewett's work is so admirable that it effaces all trace of effort, and most of her readers are probably unaware of the thorough training in the art of writing which lies back of everything which she does. The long line of stories which bear her name have a tonic quality for young writers in their simplicity, their sanity, and their admirable workmanship; and that Miss Jewett, after writing so many stories, still writes with the freshness and charm with which she set out, is the best possible evidence of the soundness of her methods and aims. She is a novelist of gifts as genuine as those which Miss Austen possessed, and not wholly unlike them.

One turns at once into another field when he takes up Mr. Joel Chandler Harris's "Sister Jane; Her Friends and Acquaintances" (same publishers). For the New England background we find the background of the Georgia rural village: for the thrift, the small economies, the sharp individuality of New England, we find the geniality, the sociability, and the indifference to small affairs of the Southern type. But we find also as definite outlines of character and as marked personal qualities as in the New England community. Mr. Harris attempted a difficult thing in this story; his hero is kept in the background, and is all but overshadowed by the more strenuous and assertive characters about him, but his quality is more and more impressed upon us, and we end by liking him. The story shows some lack of constructive strength, but it is full of keen observation, of nice touches, and of humor. It gives us the life of a Southern village with great clearness.

A striking contrast to these quiet studies of American rural life is found in the great historical novel *Quo Vadis*. Rome in the time of Nero is a subject at once to inspire and appall an ordinary novelist. The Polish master of fiction, Henryk Sienkiewicz, is not an ordinary writer, hardly to be judged by ordinary rules. His trilogy of Polish historical novels fairly throb with vitality, with originality, with a kind of almost Homeric energy, while his "Without Dogma," with its psychological fineness, proves his wonderful versatility. "Quo Vadis" presents, in a series of brilliant and rapidly moving pictures, the decay of the old Roman civilization (splendid still with all its degradation), and the birth of the Christian Rome. An author who dares to make use of Nero, St. Peter, and St. Paul as, one may say, minor characters; who succeeds in throwing the intense passion of a love-story into the foreground without diminishing the interest in the wild sweep of political, religious, and social forces that make the period perhaps the most terrible in human history; who throws out on his great canvas with equal distinctness the figures of emperor and slave, of pure Christian maiden and smiling Epicurean Roman, of apostle and paid torturer; who can depict with equal fervor and imaginative sincerity the shamelessness and magnificence of Nero's feast, and the faithful gathering of humble Christians in the dark outskirts of Rome listening with ecstasy to Peter's words—such a man is rightly to be excused for certain excesses of realism which to a writer of less genius would be fatal. The character of Petronius alone is a work of the highest art. In power and effectiveness this book is without a rival in recent fiction. (Little, Brown & Co., Boston.)

We have already spoken briefly of Mr. Marion

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Crawford's new Italian story *Taquisara*. It does not rank with the "Saracinesca" series, nor with "A Roman Singer," but it contains some carefully worked out character-analysis, some interesting glimpses of Roman society, and an exciting and almost melodramatic plot. Oddly enough, here, as in "Casa Braccio," Mr. Crawford seems deliberately to have condensed all the really vital part of his plot into the first half of the book, to have hurried through this with fierce conciseness, and then to have rambled leisurely through the second half in developing one or two characters. Thus these two books seem almost to stand for a new type of novel, one in which the plot is administered at one dose, while the analysis is reserved for a second. But, criticise as we will, Mr. Crawford is always the born story-teller, is always at his ease, and rarely loses his reader's sympathy. (The Macmillan Company, New York.)

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending January 22. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mrs. Ella Higginson's short stories in the volume called *The Flower that Grew in the Sand* are good despite their dialect rather than because of it. A little mechanical work would turn them into excellent New England tales of the Miss Wilkins type. Mrs. Higginson in the best of these stories takes the most direct route to the reader's heart—she knows how to get at the pathos of common, every-day life. Her stories are wonderfully compact, and each has a strong single situation. We regard her as one of the best of American short-story writers. The pictures in this book would much better have been left out. (F. C. Warne & Co., New York.)

On the Red Staircase, by M. Imlay Taylor, is a historical novel of Russia in the stormy and blood-stained days just after the death of the Czar Alexis, father of the boy who was to become Peter the Great. The picture of the political struggle then begun is striking and interesting; the story of personal adventure interwoven is well sustained. (A. C. McClurg & Co., Chicago.)

Wives in Exile (Lamson, Wolffe & Co., Boston), a "comedy in romance," by William Sharp, tells how two wives whose husbands had left them (supposably on a business trip, but really on one of pleasure) successfully carried out the novel plan of cruising on a yacht managed entirely by women. The recital of the vicissitudes of their voyage and the pursuit and capture by the repentant and frightened husbands makes an amusing tale.

ECONOMICS

The History of Economics, by Henry Dunning Macleod, is an ambitious work, if the word ambitious can be applied to the work of a man who believes that he has already attained the highest position among economists. Mr. Macleod is not one of those who think that political economy cannot become an exact science because it deals with questions too vitally affecting vested interests and human interests to permit disinterested and dispassionate discussion. In his opinion, all that is needed to give economics "the same rank as mechanics as an exact science" is a thorough discussion and settlement of "the meaning of words" employed in its discussion. The present volume is intended to supply the one thing needful. In the main it is an economic dictionary, defining from the author's standpoint such terms as banking, capital, credit, currency, etc. To the five hundred pages devoted to definitions there is prefixed an essay of less than two hundred on the history of economics. The work of every economic thinker is considered from the author's point of view—his sense of perspective being illustrated by the fact that he devotes seven pages to Ricardo and fifteen to himself. He speaks of one event in his own life as "the origin of the modern science of economics." The great idea for which he stands is the theory, developed in his previous volumes, that through credit wealth is developed out of nothing. He goes much further than the greenbackers, who declare that through credit a costless medium of exchange can be substituted for a costly one. In his view credit is wealth, and wealth is created and annihilated as credit is increased and diminished.

RELIGIOUS AND THEOLOGICAL

For Christ's Crown (Wilbur B. Ketcham, New York) is a volume of sermons by Dr. David James Burrell, of the Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City. Dr. Burrell's theological point of view is that of the old school, but his object appears to be practical rather than theological; it aims to affect character and life rather than either to frame or defend a system of philosophy. Dr. Burrell has proved himself a successful preacher in a difficult position in New York, and this volume will be of interest because it indicates essential elements in successful preaching. He who reads the book must, however, discriminate with care between the elements which have promoted and those which have possibly prevented, or at least not aided in, the preacher's success.——Quite different are the sermons in *The Heritage of the Spirit*, by the Bishop of Peterborough. (E. P. Dutton & Co., New York.) The dress in which the preacher has clothed his ideas is better, as is the dress in which the publisher has clothed them. But, like so many sermons by clergymen of the Church of England, they seem to us rather essays than sermons; useful, even helpful essays, but with the note "Thou art the man" almost wholly lacking.

HISTORY AND BIOGRAPHY

The second volume of Professor Sloane's *Life of Napoleon*, published by The Century Company,

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New York, brings this work down to the war with Prussia in 1806. Its illustrations are, in an artistic point of view, fully equal to those of the first volume, and historically more valuable.

The latest, shortest, and in some respects the best of the lives of Napoleon is a little book just issued by Messrs. Ginn & Co., and edited by Professor Alcée Fortier, of Tulane University. His *Napoléon* contains extracts arranged in chronological order from the "Mémorial de Sainte Hélène," and from such Napoleonphiles as Thiers, Victor Hugo, and Victor Duruy, also from such Napoleonphobes as Edgar Quinet, Chateaubriand, Madame de Rémusat, and Henri Martin. These extracts the editor has linked together by his own narration. The notes are not many in number, but are of such value that in themselves they furnish an exc llent estimate of Napoleonic history. Altogether the little book is one of extraordinary worth.——The third edition of the Hon. Lionel A. Tollemache's *Benjamin Jowett* (Edward Arnold, New York) we reserve for longer notice.

POETRY

An Opal, by Ednah Proctor Clarke (Lamson, Wolffe & Co., Boston), is a book of poetry in which lightness of touch is distinctly emphasized. The volume is full of fresh fancies, and there seems everywhere the whir of the humming-bird which the author describes. Such poems as "Where the Bee Sucks" are indeed worth reading.——*A Christmas Masque of Saint Rock*, by M. E. M. Davis (A. C. McClurg & Co., Chicago), includes "Père Dagobert" and "Throwing the Wanger." The first-named poem is exactly the thing for a Twelfth Night reading. It does not leave an altogether agreeable taste in the mouth, yet there is a strong something about the lines. "Père Dagobert" is more artistic. "Throwing the Wanger" is a weird tale. The volume is one of much distinctiveness and of not inconsiderable merit.——Mr. C. G. D. Roberts's *The Book of the Native* (Lamson, Wolffe & Co., Boston) we reserve for longer notice.

TEXT-BOOKS, ETC.

The third volume of *American Orations*, edited, with introduction, by Alexander Johnston, late Professor of Jurisprudence and Political Economy in the College of New Jersey, with historical notes and textual notes by James Albert Woodburn (G. P. Putnam's Sons, New York), contains all the great anti-slavery orations; the orations of Salmon P. Chase, Edward Everett, Stephen A. Douglas, on the Kansas-Nebraska Bill, 1854; Charles Sumner on "The Crime Against Kansas;" Judah P. Benjamin on the Sumner Assault; Lincoln's address on the Dred Scott Decision, and the address delivered in Springfield, Ill., June, 1858, on his nomination to the Senate; the notable addresses on Secession delivered in 1860–61, by Hale, Iverson, Wade, Chittenden, Toombs, Cox, and that by Jefferson Davis on "Withdrawal from the Union." The editors call this series Studies in Political History, a right classification.

MISCELLANEOUS

The *Cyclopædia of Practical Quotations*, edited by the late Mr. J. K. Hoyt, has had a distinct and wide range of usefulness. It is not chiefly a collection of "familiar quotations"—that field is excellently occupied by Mr. Bartlett's well-known book; it is rather an extensive and well-indexed compendium of thousands of short passages—familiar and unfamiliar, English and foreign, prose and poetry—arranged under subject headings, with an ingenious device by which also all passages from one author may be easily collected. The new edition before us has been enlarged, and admitted faults in the old work have been corrected, while every quotation in the volume has been verified—an immense task. (Funk & Wagnalls, New York.)

A pleasant but not remarkable book of travel is Mr. Ira N. Morris's *With the Trade-Winds*, which describes a jaunt in Venezuela and the West Indies. There is little attempt to throw new light on the question of the disputed territory in Venezuela, though the topic is touched upon. (G. P. Putnam's Sons, New York.)

James Sager Norton was a Chicago lawyer and public man, a Yale graduate, and a speaker of real wit and force. His collected *Addresses and Fragments in Prose and Verse* contains not a little that was worthy of being preserved.

The course of lectures in the School of Economics of the University of Wisconsin by Helen Campbell has been published under the title of *Household Economics*. (G. P. Putnam's Sons, New York.) Mrs. Campbell is a well-known authority, and these lectures are practical and progressive in a conservative field of activity.

Literary Notes

—By a clerical error we lately gave the price of the edition of Tennyson's "Princess," edited by Mr. A. J. George and published by Messrs. D. C. Heath & Co., of Boston, as 90 cents; it is, in fact, published at 40 cents.

—To the list of books and pamphlets relating to the question of International Arbitration may be added the address by the Rev. George Dana Boardman, D.D., read before the Chicago Peace Congress of 1893. It is entitled "Nationalism and Internationalism; or, Mankind One Body."

—Mr. S. R. Crockett's latest novel is called "Lads' Love," and the New York "Tribune" informs us that the title is also the local name for a sweet-scented Scottish wormwood more correctly known as "Southernwood," which is said to have been taken to church in Scotland as an antidote to soporific sermons.

—The "Illustrated London News" gives a key to the history of Mr. Barrie's "Margaret Ogilvy." Joseph Thomson was the African friend whom Mr. Barrie describes. Mr. Barrie had been sub-editor of the Nottingham "Journal." Mr. Stead, of the "Pall Mall Gazette," had published

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Barrie's first article in London, but it was Frederick Greenwood who first published "An Auld Licht Community." It appeared in the "St. James's Gazette" thirteen years ago.

—Mr. Harold Frederic writes that Mr. Gladstone—who keeps in excellent health—allots a part of every day to another great work, on Olympian religion. He has completed his gift of 30,000 valuable books to St. Deiniol's Library, at Hawarden, from his own choice library. He calls the latter his "Temple of Peace."

—Lord Acton's project for a great modern history to be written by eminent specialists will excite more interest now that the names of the contributors to the series are announced. Among them are Mr. James Bryce, Professor Bury, Dr. Cunningham, Principal Fairbairn, Professor Flint, Mr. Frederic Harrison, Mr. R. H. Hutton, Professor Jebb, Mr. Lecky, Mr. Sidney Lee, Mr. John Morley, Mr. Oman, Mr. E. J. Payne, Sir Frederick Pollock, Professor Prothero, Dr. Sidgwick, and Viscount Wolseley. The work is to appear in a dozen volumes of about seven hundred pages each.

—We take pleasure in calling attention to an admirable little Catechism, entitled "Gospel Truth." It has been prepared by the Rev. J. W. Cooper, D.D., pastor of the South Congregational Church in New Britain, Conn., for use in his instruction of a large class of boys and girls. It covers the field of Christian doctrine and duty, and is especially adapted for use in the Junior Societies of Christian Endeavor. The answers to the questions are given in choice passages of Scripture. Copies may be ordered of the Adkins Printing Company, New Britain, Conn., at 5 cents each, or $3 per hundred.

—Speaking of Lord Roberts's volumes of reminiscences, "Forty-one Years in India," the London "Literary World" says that it is not surprising that, within a fortnight of publication, the book should have run into several editions. The period dealt with includes the Indian Mutiny, the Abyssinian and Lushai expeditions, the Afghan War of 1878–80, and several less important military undertakings, in which Lord Roberts took a part, either as a useful assistant or as an indispensable leader. The annals of the Indian Mutiny have received a fresh addition, which puts into the shade many of those that have held the public favor for years. The fascination of Lord Roberts's narrative lies in the fact that he is telling the story as he lived it.

—The late Mrs. Margaret Hamilton Hungerford was the daughter of the Rev. Canon Hamilton, rector of one of the oldest churches in Ireland, at Roscarberry. She began writing stories, etc., while she was still at school, and she was still very young when, a widow with three small children, she found herself compelled to adopt literature as a means of livelihood. From the first she was successful. Her three earliest efforts, "Phyllis," "Molly Bawn," and "Airy, Fairy Lilian," which appeared in 1877, 1878, and 1879, respectively, achieved instant popularity, and all subsequent works, bearing her assumed name, "The Duchess," commanded a ready sale, and brought her in an income which enabled her to live in ease and maintain a liberal hospitality. She produced more than thirty novels, besides contributing freely to daily and periodical literature.

—The "New England Magazine," under the able and vitalizing editorship of Edwin D. Mead, is a periodical which any man of New England affiliations, either by birth or ancestry, should be glad to have on his library table. And as New England men have spread over the face of the United States, teaching schools, building railroads, preaching old and new theology, conducting banks, governing States, and clearing wildernesses, the magazine ought to have a wide circulation. The February number, now before us, contains, among other things, a valuable illustrated article on the late William Hamilton Gibson; a graphic story of the famous Perkins Institution for the Blind in Boston; some charming pictures of Litchfield, Conn., the birthplace of Henry Ward Beecher; and some pertinent and suggestive comments by the editor on the broad-minded attitude of English school histories towards the American Revolution.

Books Received

For Week ending January 22

EDWARD ARNOLD, NEW YORK

Tollemache, Lionel A. Benjamin Jowett.

THE CENTURY CO., NEW YORK

Sloane, William Milligan. Life of Napoleon Bonaparte. Vol. II. $8.

HENRY T. COATES & CO., PHILADELPHIA

Fisher, Sydney G. Pennsylvania, Colony and Commonwealth. $1.50.

E. P. DUTTON & CO., NEW YORK

Mandell, Bishop of Peterborough. The Heritage of the Spirit. $1.25.

FUNK & WAGNALLS CO., NEW YORK

Hoyt, J. K. The Cyclopædia of Practical Quotations. New edition, revised, corrected, and enlarged. $6.

GINN & CO., BOSTON

Fortier, Alcée, D.Lt. Napoléon.

HARVARD UNIVERSITY, CAMBRIDGE

Warren, Henry Clarke. Buddhism in Translations.

H. L. HASTINGS, BOSTON

Rawlinson, M.A., Rev. George. The Testimony of History to the Truth of Scripture. 35 cts.

WILBUR B. KETCHAM, NEW YORK

Burrell, David J., D.D. "For Christ's Crown," and Other Sermons. $1.50.

LAMSON, WOLFFE & CO., BOSTON

Sharp, William. Wives in Exile.

Roberts, Charles G. D. The Book of the Native.

Clarke, Ednah Proctor. An Opal.

A. C. M'CLURG & CO., CHICAGO

Taylor, M. Imlay. On the Red Staircase. $1.25.

Davis, M. E. M. A Christmas Masque of Saint Roch. $1.

Norton, James Sager. Addresses and Fragments in Prose and Verse. $3.50.

THE OPEN COURT PUBLISHING CO., CHICAGO

Cornill, Prof. C. H. The Prophets of Israel. 25 cts.

G. P. PUTNAM'S SONS, NEW YORK

Macleod, M.A., Henry Dunning. The History of Economics. $4.50.

Campbell, Helen. Household Economics. $1.50.

Morris, Ira Nelson. With the Trade-Winds. $1.25.

Johnston, Alexander. American Orations. Vol. III. $1.25.

FREDERICK WARNE & CO., NEW YORK

Higginson, Ella. The Flower that Grew in the Sand, and Other Stories. $1.25.

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The Religious World

Dr. Abbott and the Book of Jonah

So much sensational comment has been made in some of the newspapers on a sermon preached by the Rev. Lyman Abbott in Plymouth Church on Sunday evening, January 24, that, as Dr. Abbott is Editor-in-Chief of The Outlook, we depart from our usual custom of ignoring such personal matters and give our readers the facts in full. On the day after the delivery of the sermon in question—which was one of a connected series on the "Bible as Literature"—the following paragraph appeared in one of the metropolitan daily papers, and was widely telegraphed throughout the country:

Rev. Dr. Lyman Abbott has been delivering a series of Sunday night lectures on the Bible at Plymouth Church, where Beecher once held sway. "Jonah and the Whale" was his subject to-night, and there was as much laughter and amusement over his remarks as if a variety performance was in progress. He started off by saying that the story of Jonah and the whale was a fiction, and that there was no obligation on any one to believe it. It was a parable on the same line as that of the "Prodigal Son."

Dr. Abbott had no doubt that a person named Jonah had once existed, but his adventures after being thrown from the ship had come to be regarded as the "Pickwick Paper" of the Bible.

Unrestrained laughter followed this and some other humorous references.

We should think it hardly necessary, if we had not received several letters of inquiry, to say that the above newspaper paragraph is either ignorant or malicious misrepresentation. The subject of the sermon was not "Jonah and the Whale," but a survey of the Books of Jonah, Esther, and Daniel; nor was the sermon greeted with "unrestrained laughter;" nor did Dr. Abbott compare the Book of Jonah to the "Pickwick Papers." What he did say was that a well-known American Congregational clergyman, the Rev. Charles Caverno, had not inaptly described the satire of the Book of Jonah as being, in quality, like the satire of Lowell's "Biglow Papers." The congregation received the sermon, as it was given, in a reverent spirit.

Immediately following the publication of these sensational newspaper misstatements, the Manhattan Association of Brooklyn—a ministerial club of which Dr. Abbott is not a member—passed the following resolution:

In view of certain recent and current public utterances from a prominent Congregational pulpit in this city concerning the Bible, which are being widely disseminated by the press, we, the members of the Manhattan Association of Congregational Ministers, fearing lest our silence be accepted by the uninformed as an indorsement of these views, do declare our emphatic dissent from such handling of the Holy Scriptures, and deplore the probable effect of such teachings.

It is generally supposed that this resolution, while couched in somewhat veiled and indefinite language, refers to the series of sermons on "The Bible as Literature" now being preached in Plymouth Church by Dr. Abbott. In these sermons Dr. Abbott is giving to his evening congregations the same general view of the Bible presented last year to the readers of The Outlook in "The Bible as Literature" series and "The Bible and the Child" series by such writers as the Very Rev. F. W. Farrar, Rev. Robert F. Horton, the Very Rev. W. H. Fremantle, the Rev. Washington Gladden, D.D., Professor Richard G. Moulton, the Rev. A. B. Bruce, D.D., the Rev. Henry van Dyke, D.D., the Rev. William Elliott Griffis, D.D., Professor Albert P. Cook, and others. As the resolution does not state the respects in which those who voted for it dissent from these views of the Bible, it is impossible to pass any critical judgment upon their dissent, but it probably indicates that at least the gentlemen who advocated the resolution of censure upon Dr. Abbott, including the Rev. Drs. A. J. F. Behrends, A. J. Lyman, Thomas B. McLeod, and R. R. Meredith, do not sympathize with the view of the date, authorship, and significance of the books of the Bible entertained by such scholars as Ewald and Wellhausen in Germany; Driver, Cheyne, Robertson Smith, Dean Stanley, and Dean Farrar in England; Professor Briggs, of Union, Professor Moore, of Andover, Professor Schmidt, of Cornell, Professor Bacon, of Yale, and Professor Henry P. Smith, late of Lane Seminary, in this country. Or else they do not think such views, even if correct, should be given to the laity in popular discourse.

We are glad to add that the episode has been most happily and generously closed by the following considerate and courteous letter from Dr. Behrends, which we clip from the Brooklyn "Eagle." Such a letter is a cheering demonstration of the truth that a real and definite difference of theological opinion between Christian gentlemen does not destroy their spirit of brotherhood

To the Editor of the Brooklyn "Eagle":

It often happens, in the rush of unpremeditated speech, that sentences fall from one's lips which wear a very different face when they appear in cold type. Such a sentence I find credited to me in the "Eagle's" reports of my remarks at the meeting of the Manhattan Association, reflecting somewhat rudely and offensively upon the ability and scholarship of Dr. Abbott. I cannot permit myself to pass it over in silence, for it savors of an arrogance which I should despise myself in cherishing. I cannot claim to have been incorrectly reported; but the words meant much more than I intended to convey, and they were certainly not uttered in any spirit either of bitterness or of depreciation. I simply wish, in this public manner, to withdraw them, as unwarranted and uncalled for, and as conveying an unfriendly judgment which I did not intend, and which Dr. Abbott certainly did not, and does not, deserve. And I do this promptly, before any criticism for lack of courtesy can lessen the force of this free and frank apology.

A. J. F. BEHRENDS.

Brooklyn, January 28, 1887.

The Rev. F. B. Meyer's Visit

The Rev. F. B. Meyer, who is coming from London to help Mr. Moody, needs no introduc-

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tion to our people. Many have already heard him during his visits to Northfield; while many others, who have read "The Shepherd's Psalm," "Old Testament Heroes," and others of his books, will be glad to see and hear one who has long been known and honored through his writings. Mr. Meyer is the successor of Newman Hall in the pastorate of Christ Church, Westminster Bridge, London. His church carries on a "Pleasant Sunday Afternoon" designed to attract men to the house of God by combining joy with worship. These afternoons are occupied in prayer, praise, and addresses, and the regular attendants have been formed into a Brotherhood, which also comprises a Provident Society, Total Abstinence Association, and other branches. Two corners of the church are respectively designated the "Teetotal Corner" and the "Consecration Corner." A Monday afternoon meeting is known as "The Women's At Home;" a sisterhood for young girls holds meetings twice a week in an "Evening Home," where, with music, sewing, and conversation, young women are kept from the streets and the temptations of a great city. There are also a Young Men's Union and a Lads' Pleasant Sunday Afternoon. All of these have as their basis devotion to Christ, purity, self-sacrifice, total abstinence, and brotherly love. The Christian Endeavor Society—for those under eighteen years of age—busies itself with tract distribution, children's meetings, and mission-school work. In all these activities Mr. Meyer is the inspiring leader, and he is also constantly at work with his pen. In both his writings and his addresses he is simple and earnest, direct and spiritual. Mr. Meyer expects to spend ten days in America. From February 3d to 7th he is to speak in Tremont Temple, Boston, and from the 8th to 12th in Carnegie Hall, New York.

Long Pastorates

Three long pastorates have recently been celebrated in Boston. The Rev. Alexander Mackenzie, D.D., has been thirty years pastor of the Shepherd Memorial Church in Cambridge; the Rev. A. H. Plumb, D.D., has been about thirty-seven years in the Walnut Avenue Church in Boston; while the Rev. B. F. Hamilton, D.D., has been twenty-five years in the Elliot Church of Roxbury. Such pastorates are uncommon in these changing days. Dr. Plumb took a new church, and, we believe, has been its only pastor. The church under his ministry has become strong and efficient, and he is as beloved by his people at the end of the long period as he was at its beginning. Dr. Hamilton succeeded the venerable Dr. A. C. Thompson in the pastorate of the Elliot Church. The position was a difficult one because Dr. Thompson was not only a man of very great ability, but perhaps the finest type of the old Puritan to be found in all New England. To have succeeded such a man and to have satisfied such a people has been no small achievement. Dr. Mackenzie is well known as one of the most brilliant preachers in the whole country. Few men are more eagerly sought for public occasions. In his public speech there is a mingling of solid thought, brilliant rhetoric, and pathos such as is found in the utterances of few men now before the public. The anniversary of this long pastorate was last week appropriately celebrated, and the noble service of Dr. Mackenzie to his church, to his city, and to the churches of the country was fittingly recognized. A few months ago we recorded the celebration of the twenty-fifth anniversary of Dr. S. E. Herrick, of the Mount Vernon Church in Boston. There are thus at least four men in conspicuous places in the same denomination in one city who have been in pastorates more than twenty-five years.

The American Society of Religious Education

A number of scholars have joined themselves in an organization under the title American Society of Religious Education, for the purpose of devising a system for the orderly culture of man's spiritual nature. Among these gentlemen are some well known in educational circles. General John Eaton, the President, was once Commissioner of Education of the United States. John M. Gregory, LL.D., Vice-President, has occupied many educational positions in the West and the East. Dr. Dabney, President of the University of Tennessee; Dr. Rankin, President of Howard University; Professor Jones, Superintendent of Schools of Cleveland; Dr. Palmer, Principal of the Fredonia Normal School; Dr. Blakeslee, of Boston, are among the Fellows of the Society; and Dr. J. E. Gilbert, who has been all his life a Bible student and lecturer, is the Secretary. The plan is to meet four times a year, when papers are presented and discussed. These papers cover historical, Biblical, psychological, and pedagogical themes. The conclusions so reached are put forth in pamphlets and text-books for the use of the general public. During the eight years since the Society was organized, there have been thus presented plans for the training of Sunday-school teachers, for the help of parents with their children at home, for the individual study of the Scriptures in private, and for the use of the Bible in college. These measures, we are informed, have enlisted many thousands of students in various parts of the country. Other measures will be put forth as they may be devised and improved by the Fellows of the Society. Further information concerning the work and objects of the Society may be obtained by application to the Secretary, the Rev. J. E. Gilbert, D.D., Washington, D. C.

The Day of Prayer for Colleges

January 28 was generally observed as a Day of Prayer for Colleges. There is, we notice, a movement to change this day to Sunday, to which there can be little objection. In many institutions of learning this day has been eagerly looked forward to, and from it often have dated

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great religious movements. Many misconceptions prevail concerning the state of religion in our colleges. That the students are surrounded by temptations there can be no doubt, but that the average life of the college is far higher than it ever was before is easily susceptible of proof. Moreover, those parents who dread to have their boys in college make the mistake of supposing that the temptations there are greater, or even as great, as in most cities and towns. As in the larger world, so in the college world, more is heard of the evil than of the good. In almost all institutions of learning the number of Christian men is large and their influence positive, and those who leave their homes Christians seldom lose their faith in college, while a large number of those who enter college unchristian are led to lives of consecration and service. Many colleges have a custom of sending to the churches from which their students come statements of the number in the college from those churches and asking special prayers in their behalf. The manner in which this day is observed may undergo changes; its date may be altered; but the fact for which it stands, namely, the interest of the whole Church in its young men and its maidens, ought to receive more, rather than less, emphasis.

Y. M. C. A. Convention at Ottawa

The twenty-seventh annual Convention of the Young Men's Christian Associations of Ottawa and Quebec concluded a successful four days' gathering at Ottawa on January 25. Mayor Bingham, on behalf of the city, and representatives from various organizations, extended cordial greetings, to which appreciative responses were made. Mr. G. B. Hodge, of New York, in replying to the greeting "Our American Brethren," referred to the Arbitration Treaty between England and the United States, which he signalized as the introduction of the era of universal peace. Educational work was one of the prominent themes of the Convention. It was pointed out that in Canada and the United States there are 1,500 Associations, 275,000 members, 800 libraries, 1,000 reading-rooms, 355 evening schools, 1,000 teachers, and 26,000 students. In Canada an effort is being made to secure the recognition of McGill University, the Toronto School of Practical Science, and other Canadian schools and colleges for the educational work of the Associations. The reason for this is that young men who cannot afford a college education may be so trained at the Associations that they can carry with them into life certain academic and college recommendations. Bible study was also emphasized on the programme, the Rev. C. I. Schofield, D.D., of Northfield, Mass., giving a Bible reading on the Holy Spint and the Believer's Life, and an address on Book Study of the Bible. Dr. Schofield referred to St. Matthew as a difficult book to study, and advised beginners to first take up the study of Revelation. Railway work, too, received a good deal of attention from Mr. C. J. Hicks, of New York, who remained in Montreal at the close of the Convention for the purpose of establishing a Railway Association in that city. On Sunday many of the city pulpits were occupied by visiting delegates, and at the close of the evening services a great rally was held in the Dominion Methodist Church, when Alderman Stewart presided, and read the greeting of the Governor-General, Lord Aberdeen, who is Vice-President of the Y. M. C. A. of Great Britain and Ireland. Addresses were then given by the Rev. Dr. Schofield, and Messrs. Hicks, of New York, and Wallace and Baron, of Toronto, after which the Convention, as far as the public was concerned, closed, the sessions of the next day being for the general secretaries and officers of the Associations.

Missionaries in India and the Famine

If any more evidence were required to show the splendid stuff of which our foreign missionaries are made, it could be found in the heroic attitude which they are taking in the face of the terrible plague which is now raging in India. While the population is leaving Bombay by the tens of thousands; while foreign merchants and the well-to-do people who can get away are hastening from the infected city, the missionaries, quietly and faithfully, are taking up their holy privilege of ministering to those who are left behind. A long chapter might be written on the heroism of foreign missionaries. In other times in India, in China, in Japan, and elsewhere they have remained at their posts when most others who ought to have been leading in ministry to the sick and devising means for deliverance from danger have fled. The missionary houses have been refuges for the fleeing Armenians in Turkey. At one time Dr. Kimball had not less than 15,000 on the small property of the mission at Van. In Japan Miss Talcott and her fellow-missionaries with splendid devotion ministered to the sick and dying in the war hospitals at Hiroshima. In India the brothers E. S. Hume and Robert Hume, and others equally devoted, are taking up the same self-sacrificing service. The foreign missionaries not only minister to the souls but to the bodies of men; they are thinking not only of the future world but of the present. They are like oases in the midst of the terrible desolation by which they are surrounded.

Dr. Pentecost Again

There have been so many contradictory reports concerning the action of Dr. Pentecost that we almost hesitate to mention the subject again. The fact seems to be that the Presbytery of London refused to release him after he had accepted the call to Yonkers. Because of the action of the Presbytery he then cabled his declination of the call. Later he decided not to take the advice of the Presbytery, and sent another cable accepting the call.

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Correspondence

The Condescension of God

To the Editors of The Outlook:

In an editorial on "The Meaning of the Advent," in a recent number, page 1136, you state that "the longing to behold God is met in the marvelous condescension of Him who enters into life that we may behold Him;" that "the essential in God and the essential in man are one;" that there is "one Infinite and Eternal Energy in whose presence we are always standing."

Is it "marvelous condescension" that God should enter into life, or do any other conceivable thing for the welfare of men? Consider that through unknown ages countless myriads of human beings have stood in His presence, their animal nature dominant, the intellectual and moral faculties slowly developing. Generation after generation came into being by no choice of their own. They are all the offspring of the Eternal Energy in whom they "live, move, and have their being."

Now, if the "essential in God and the essential in man are one," does not our reason, developed by the highest moral illumination the race has attained, tell us that the Infinite Energy is under moral obligation to do "anything and everything" possible for the highest good of mankind?

It has been and is, to some extent, the traditional fashion to "honor" God and "exalt" the Christ by setting forth this theory of marvelous condescension. Is it not a higher conception that any Son of God would have sprung to a work of love with irrepressible enthusiasm? Seeing mortals groping in darkness, the great majority of them living lives of weakness ending in earthly failure, would not any reasonable Son of God, having power and opportunity, have sprung to the work with a bound?

It seems to me that there is a rational way of interpreting the world-developing principles of the Gospel, while to many men of clear mind and high moral illumination this condescension theory dishonors God. To pass from the conception of God as a King condescending, to that of a Father sending a willing messenger with a light to guide a lost son from the swineherd's wilderness to his paternal home, is an advance in the evolution in the human mind of the idea of God.

W. H. C.

Quincy, Ill.

[We agree with you that the conception of God as a loving Father is a higher one than that of Him as an awful and angry Sovereign. But we also think that what appears to you to be an inconsistency is not really one; the question is one of definition. Condescension is "a voluntary waiving of claims due to one's rank or position." The highest condescension is one of the highest fruits of love. We all admire simple, sincere, loving condescension; it is patronizing, self-glorifying condescension to which the best intelligence of man objects.—THE EDITORS.]

Are Universalists Needed?

To the Editors of The Outlook:

In the January 16th issue of The Outlook you say that the Universalist denomination "has no special mission" now that "the teachings of so many denominations in regard to the future life have changed;" also, "that change has removed the chief ground for the separate existence of the denomination."

As one of the younger clergy of this Church, I wish you would frankly tell me if there is a denomination in America that teaches in its creed and from its pulpits that *all* men will be saved. Furthermore, is there a single church in any denomination, except the Universalist and Unitarian, that permits and welcomes such teachings? Does Dr. Bradford tell his people that he believes all will be saved? Does Dr. Abbott? Does any other liberal Congregationalist, with the possible exceptions of Dr. Gordon, of Boston, and Dr. Moxom, of Springfield? What I am desirous of knowing is whether any other sect than ours is really preaching the salvation of all souls?

Furthermore, what sect, or what individual church or churches, that you know of, would receive into hearty fellowship, and listen to with eagerness, a man who believes that Christ "will draw *all* men unto him"?

Until you can point out a denomination that is unequivocally in favor of the doctrine of universal salvation, I do not see how you can say the Universalist Church has no special mission and no further reason for existence.

HENRY R. ROSE.

Auburn, Me.

[We do not know of any denomination except the Universalist Church which preaches affirmatively and dogmatically that all men will be saved—that is, will attain finally to holiness and happiness. But there are a great many ministers, probably a majority in the Congregational and Episcopal denominations, who preach the love and grace of God as absolutely and fully as do the Universalists; who believe and affirm that God will do all that infinite power and love can do to secure the final happiness and holiness of all his creatures. In the days when the harsh and grim phases of Calvinism dominated the New England Protestant churches, there may have been a special work for the Universalist denomination, but we think the need for a doctrine of "Universalism" no longer exists.—THE EDITORS.]

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January Necrology

January 9.—Daniel Franklin Davis. Born 1843. Ex-Governor of Maine.

January 15.—Sir Travers Twiss. Born 1809. Professor of Political Economy and author. See page 372.

January 5.—Francis Amasa Walker. Born 1840. Economist. See pages 163 and 239.

January 6.—Albert S. Willis. Born 1843. Ex-United States Minister to Hawaii. See page 372.

January 16.—Joel Tyler Headley. Born 1813. Historian. See page 364.

January 20.—William Rankin Duryee. Born 1838. Professor of Ethics in Rutgers College.

January 22.—Sir Isaac Pitman. Born 1813. Inventor of a system of shorthand. See page 333.

January 22.—Angelo Bianchi. Born 1817. Bishop of Palestrina, Italy. In 1882 created a Cardinal.

January 22.—Count de Rémusat, member of the French Senate.

The Wisconsin School of Economics

The School of Economics, Political Science, and History established at Wisconsin University four years ago under the directorship of Professor Ely now enrolls a thousand students. In his work at Wisconsin University Professor Ely continues to show the same power to inspire his students to further work which distinguished his career at Johns Hopkins. Nearly every young man or woman who has received one of the fellowships in the School of Economics already holds a professorship in some other institution. Professor Ely is really conducting a normal school in political science.

The Armenian Fund

Previously acknowledged	$8,053 08
A. L. R.	5 00
*Mrs. M. C. G., Menomonie, Wis.	1 00
Christmas, Springfield, Mass.	12 00
*W. C. L., Salina, Kan.	2 00
Total	$8,073 08

*For the Orphans.

For the Little People

The Blue Jay

By Clinton Scollard

On the leafless bough a-sway,
What do you say,
Jay?
What is that shrilly note
That bubbles out of your throat?
There, with your head a-tilt,
What do you lilt?

"Chink! cheep! chink!
I think—"
(This with a blink
And a sly
Wink
Of the eye)—
"Winter is far too long;
That is my song."

Co-operative Kitten-Raising

By Adeline Champney

Desdemona sat in the sun by the kitchen door, with her two kittens. Desdemona is a pretty little cat. She used to wear a yellow ribbon that became her well. Now she has two babies to care for, and has outgrown ribbons.

They were sitting in the sunlight together, when Marcella came from the kitchen, where she had been eating her breakfast. Marcella is Desdemona's mother. She had a family of her own in the old barn across the road; no one knew just where.

Now she came down the steps and stopped to chat with Desdemona, and praise the pretty kittens. These were playful black kittens. They had their eyes open, and were larger than Marcella's own kittens, and could toddle about on their trembling little legs. She called and coaxed them, and they came, rubbing up against her. They were very pretty, these grandkittens of hers, and she liked them, so she lay down beside them and sang to them.

Desdemona looked anxious. She called, but the kittens were very warm and comfortable, and they only blinked their eyes at her. She came nearer and coaxed one away, but Marcella rose and carried it back.

Then Desdemona remonstrated with her mother. Marcella gently insisted. With a mild authority she said to Desdemona:

"You are a very young cat. You are little more than a kitten yourself. What do you know about bringing up a family? These kittens would be quite ruined. I have brought up a great many families, and I know just what care they need."

Poor Desdemona! She was not at all convinced by this reasoning. She coaxed and fondled her kittens, but Marcella would not let her have them. Then Desdemona "appealed to Cæsar," and a very doleful little cat came into the sitting-room and looked up into Mother's face.

"Mew! mew!" said she. No, that isn't what she said, but that is the common way of repre-

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senting cat language. As if cats knew but one word!

Mother knew better. She has learned something of cat language, and she knew something was wrong with those kittens Desdemona was so proud of.

"Please come!" said Desdemona, as plainly as a cat could say so, and Mother followed her to the shed. Marcella looked uneasy under Mother's reproaches, but she would not leave the kittens. Had she quite forgotten her own family? Poor little cat babies! They must have been quite lonely and hungry all this time, for it was some hours before their recreant mother returned to them. Not, indeed, until Mother had shut Desdemona up in the storeroom with her babies did Marcella return to the barn.

But next day she came again, and Mother, looking from the window, saw Marcella carrying a fluffy black ball toward the old barn.

"Marcella, for shame!" cried Mother, and Marcella dropped the ball, which unrolled itself, stretched out four little legs, and toddled back to its mother.

Mother says Marcella knew she was not doing right, for she looked very guilty as she went away.

However, the black kittens were too great a temptation for a cat conscience, and next day one of them was not to be found.

Desdemona was heartbroken, and could not be comforted. She wandered about the house, searching in all the corners, and looking wistfully into our faces with her plaintive appeal. Then the boys took up the cause and declared it a shame, and said the missing child should be found.

In the old barn they called Marcella. At last they heard a faint answer, and Marcella raised her head from a hole in the hay. When the boys had climbed the beams, what a soft, warm nest they found! Four dear little gray kitties, and the missing black one, looking out of place among the smaller ones.

They carried them all home in triumph, and Desdemona was overjoyed. Such caressings and fondlings; such soft, little tender sounds of endearment; the kitten, it must be confessed, taking it all much for granted—the ungrateful child!

Marcella seemed pleased with the change, and promptly ensconced herself and family in Desdemona's box. Since then there has been no trouble. Desdemona admitted her inexperience, and yielded the authority to Marcella. They reasoned together, and arranged their domestic duties on a co-operative plan, by which Marcella tends the kittens while Desdemona forages for mice. She keeps the larder well supplied, and is teaching her own kittens to catch mice for themselves.

This story is quite true. Desdemona has just brought a mouse, over which one of the black cat babies is growling fiercely. Marcella mothers them all, and washes the faces of kittens and grandkittens quite impartially.

Motherless Dolls

It cannot be possible that she really meant it, and yet she said it. "I don't care anything about those old dolls now—I have Daisy Belle."

One of the first dolls sat in the corner of the sofa, and the other was thrown in the corner. Daisy Belle was in a carriage, and was dressed with great care. Would it not be a wise thing to have a Home for Neglected Dolls? There are places now where dolls that are not wanted might be sent. The children in the hospitals would like them, and the day-nurseries are just the places where dolls are needed. And then the nurses among the sick poor often know of children who have no dolls. Once there was a club of little girls learning to sew. Their teacher thought it would be a good thing to teach them how to dress a big doll. They had lots of fun. The doll had as many mothers as there were children in the class. At last she was dressed, and the question came up, "What shall we do with her?"

"Does any one in the class know of a little girl who has no doll?" asked the teacher. A hand went up, and a little girl with a timid voice said: "I know a little girl what has only a clothes-pin." All the others looked in amazement. The little girl told all about her. "She was sick. Didn't walk at all, and didn't say nothing." The teacher and two little girls went to call on the sick girl. There she was, just as the little girl said, on a poor little bed. Beside her was the clothes-pin doll; she had a towel for a dress, and a piece of not very clean yellow ribbon for a sash. This was the only doll this little girl had ever had. The teacher, at the next lesson, told the story of the little girl. Then she said, "What shall we do with our doll?" There was a chorus, "Give her to that little girl!" A committee of five were appointed, and they gave the doll to the little girl. She looked at it a long time, and then she laid her cheek against it and cried softly. The committee tiptoed out of the room.

But the little girl got much more than the doll and her clothes. She had all the little girls in that club for her friends. She learned to laugh, to play house, to cut out pictures and make scrapbooks. She had molding-clay, and learned to make a great many things with it. From being a little girl with nothing to do, she became a very busy little girl, who worked for others, all because of a doll.

A Salt Train

A train of cars came East recently that contained over 5,000,000 pounds of salt. The train was decorated, and a crowd cheered as the train started. The salt was from the salt-mines in the western part of New York State, and went to Boston.

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The Home Club

Public Health and Public Sentiment

The health of any community depends on the administration of the health laws, and these laws depend for their administration on the degree of public sentiment in favor of their enforcement and on co-operation with authority by the citizens. An officer of the Health Department says that a most important office of the Health Board is to give information. It is true that the police functions of the Health Board are exercised among the ignorant and careless. While this is true, the most optimistic lover of mankind must admit that the police function of the Health Boards is often required because of the greed and selfishness of intelligent communities and individuals who refuse to consider the interests of others. We have an illustration of this in the pollution of streams by sewage from communities and waste from factories—the pollution of streams that are the main water supply of other large communities. The Health Board of Connecticut has made investigations as to the contamination of the streams of the State. These reports are appalling in the face of the widely diffused knowledge as to the importance of the purity of the water supply of every home. The necessity of a pure milk supply is constantly brought to the attention of housekeepers. Yet housekeepers do not demand a knowledge of the source of supply of this commodity. The Health Board of Philadelphia has worked for years to stamp out the possibilities of infection from tuberculosis. It has recently issued a report showing that in ten years the deaths from this disease have decreased one-third, and the report says that much of this success is due to organizations of citizens for municipal improvement. The Minneapolis Board of Health exercised its authority by compelling the farmers who supplied the city with milk to prove that their herds had passed the tuberculin test. One farmer carried the case to court, claiming that the City Board had no jurisdiction outside of the city. The Supreme Court has just passed a decision supporting the Board of Health. Public sentiment supported the Board of Health all through the struggle.

The Mother's Key

There never was a better illustration of the value of the kindergarten to mothers than was recently given by a mother, the wife of an industrious and successful laborer. This mother had in the kindergarten a daughter over seven years of age, who had reached the mental development of a child of four. The kindergartners were deeply interested in the child, for she seemed so lonely. She was much larger than the other children, and her size seemed to make her awkward and self-conscious. Her teacher compared her to a blind child groping in the dark. She would watch and listen, and yet she did not grasp what was said. At last light broke slowly but surely. Her mind opened and she gave evidence of comprehension, and at last conceived and worked out an idea of her own. This was the moment of exquisite happiness that the true kindergartner sometimes experiences. At the next mothers' meeting the mother of this child was present. The kindergartner chose as her topic, treated in the most elementary language, "The Way to Reach the Child." Her recent experience with this little shadowed mind made her eloquent and tender. The mother of the shadowed one listened, leaning forward in her intensity. She lingered when the other mothers left. Looking deeply into the eyes of the kindergartner, she said, with evident emotion, "You have given me a key to Katie's mind"—she had gained a new word. "I know, now, I have not tried to help her. I shut her out. You know, I was angry all the time because she was not like other children. It used to make me so mad to see even the little children turn away from her. When the big ones laughed at her, I could kill them." She shut her fist by her side. "Now I see I should have kept her with me, and been patient and led her; she is slow at waking up. I see it now. You have given me the key to my child's mind."

The next afternoon—for Katie attended the afternoon session of the kindergarten—she came in radiant, announcing, "I helped my mother. I washed the dishes." Katie is no longer a companionless child; her mother has become her friend and companion.

Art and the Public Schools

The Public Education Association of New York City, which did much effective work last year in favor of the School Reform Bill, has resumed its lectures and active work for 1897. This year the aim of the Association is to introduce into the public schools of the city pictures and casts that will attract and refine the taste of the children who spend the greater portion of their waking hours in the school-room. Miss Ellen G. Starr, of Hull House, Chicago, recently lectured before the Association, and told what had been done in Chicago to improve the school-rooms. Two years ago the Chicago Public School Art Society was organized, with Miss Starr as President. The Society used large solar prints, and prints of birds, flowers, and trees, for the younger children. In decorating the school-rooms, Miss Starr says the object sought is twofold—educational directly, and educational through the æsthetic sense. Children must be trained to dis-

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criminate between the good and the bad; they must be trained to observe. This training depends in a large degree on environment. The barrenness of our public-school rooms has been for many years a cause of reproach in a country where the art instincts of the people have been developed by the art exhibitions, the establishment of art schools and leagues. When our schools are made beautiful through the efforts of those who appreciate the relations between art and beauty, the beautiful will become a necessity of the whole people. And what becomes a necessity to a man he struggles to obtain. If he feels that bread is the limit of his necessities, the limit of his effort is the gratification it brings.

Injury from Veils

A prominent oculist attributes the trouble which women are having with their eyes to the habit of wearing veils with dots. This oculist has made many experiments, being able to detect the gradual loss of vision of which the women have been unconscious. The veil that seemed to stand the test was one in which there were forty-eight meshes to the square inch, with dots one and a half inches apart. White net was found to be very irritating to the eye. Single threads were found to be more embarrassing to the eyesight than double threads. The consensus of opinion is that women with naturally weak eyes cannot wear a veil without immediately finding themselves suffering from nervous disorders that are directly traceable to the injury of the eyesight. Oculists declare that the placing of veils over the faces of babies is criminal.

A Hint to Mothers

The following letter gives valuable practical information on a subject recently commented on in these columns:

Dear Outlook: In an article in this department some months ago, the following statements were made: "Forget your shoulders, put your hips back and your head up, and instantly the spine assumes its proper curves;" in this lies "the secret of poise in standing and grace in walking." This was written to help parents. It contains a truth; at the same time it contains an error.

The direction "Forget your shoulders," if followed, will avoid much that destroys proper balance, and is in so far good. This is easily seen by noting the result of the usual direction, Put back your shoulders, given to a child in the morning before it is dressed (in the morning because the shadows are less troublesome; undressed, because your observations are more accurate). A side view will show abdomen and head protruding, shoulders stiff and constrained. This surely does not lead to proper poise. Yet this direction is often the only one given to the child for securing proper balance.

Hold the head up is also good advice if it means draw in the chin and push up with the crown of the head, as this helps to raise the chest.

Now ask the child to put back the hips. If he is at all flexible, you have produced a short, sharp curve in the lower part of the spinal column, which is an exaggeration of the normal curve, and one kind of spinal curvature. To the statement, Let your shoulders alone, it would be well then to add, Let your hips alone.

The question is one of proper poise or balance—so to balance the body that internal organs shall not be displaced or parts of the body unsymmetrical.

The first step is to teach the child to balance properly with the weight on both feet. Have him stand as before. Attention should be centered on two points—the upper part of the chest and the ankles. Tell the child to push forward and raise the upper part of the chest; next to lean forward, keeping an unbroken line from breast-bone to ankle, until the top of the bone is as far forward as the balls of the feet. Rising on toes from this position will develop the child's sense of poise. Whenever this position is taken (and it should be often), raise the heels slightly from the floor for a moment, to be sure that the weight is well forward. If the child already has ribs that are flattened in front, and pushing out the shoulder-blades behind, it will be some time before he can assume more than an approximately correct position. Every effort, however, toward symmetry is a move in the right direction, and this new position that now has to be consciously maintained will in time become habitual.

This position, with the weight on both feet, affords no opportunity for rest, and so the child must be taught to stand properly, with the weight on one foot; properly, because the child is prone to assume a position on one foot in which the same hip is habitually lowered. The lack of symmetry caused by this tilted pelvis is seen in the lateral curve of the spinal column, the lowered shoulders, the face that is flattened on one side, and other similar results. The effect on internal organs is not so evident, but is equally serious, since there must be a readjustment of them all. Again poise the child properly, with the weight on both feet; ask him to take a step forward, still keeping the unbroken line from ankle to breast-bone. Test the position by having him lift the back foot from the floor, at the same time slightly lifting the heel of the forward foot; the weight is now borne by that foot. Without changing the weight, lower the heel and replace the free foot nearer the body. . . . The child is now properly balanced on one foot. To rest, take a step forward, thus transferring the weight to the other foot. If you wish the free foot in front, take a step backward. The high and forward chest, the unbroken line from ankle to breast-bone, and the grace of outline are well shown in the cut of the Victory of Samothrace.

To secure poise, then, forget your shoulders and hips; avoid round shoulders by drawing the ribs forward and upward away from the shoulder-blades; preserve the normal curves of the spinal column by leaning forward in an unbroken line from ankles to chest; add to symmetry by keeping the pelvis level; secure rest and freedom of motion by standing with the weight properly on one foot. Poise is fundamental, and underlies health, grace, and symmetry.

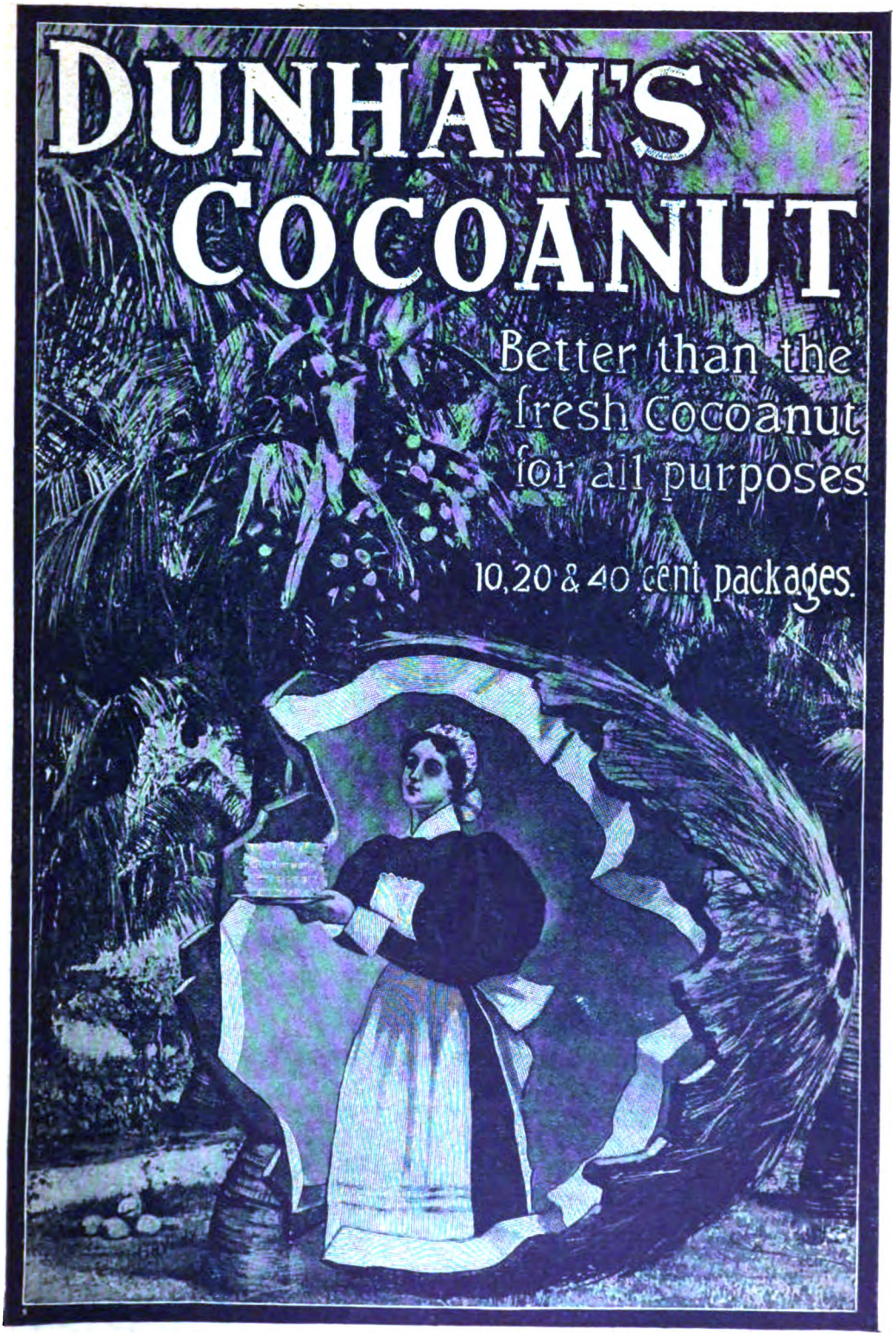
DELPHINE HANNA,
Director Woman's Gymnasium of Oberlin College.

Physical Exercise

Dear Outlook: The question was lately asked by a correspondent of the Home Club, What kind of exercise would be most conducive to the growth of children in order to attain good height? Doubtless much is often accomplished in this direction by a little thought on the part of the mother. Give the young child a bean-bag, and insist upon its being tossed upward—not thrown laterally. Let it be a matter of play, and be careful that both the right and left arms are used, but also careful that but one arm is used at a time. When the child is five or six years old, a most excellent arrangement is something placed on the wall, just above ordinary reach. This the child is to strike with a small mallet. A wire, coiled once or twice, with a bell at the end, which is against the wall, furnishes much amusement. A small square of pasteboard placed at the face of this spring the child reaches to strike with the mallet. When the bell is rung too easily, the spring must, of course, be raised. And always insist that the right and left arms shall be used alternately. As children grow older, nothing is better than the game of tennis. Never allow them to play croquet, which has a tendency to make them round-shouldered and narrow-chested.

E. C. BARTLETT.

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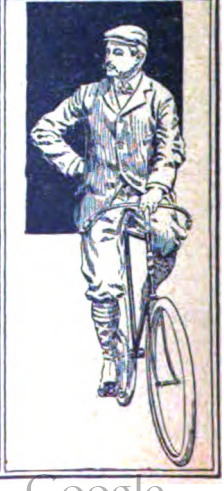
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Leslie M. Burwell 1897

The Outlook

Saturday, 13 February, 1897

Philip Melanchthon

Born February 16, 1497

The Theology of an Evolutionist

The Loud Postal Bill

What is Orthodoxy?

The Arbitration Amendments

The New American Saint

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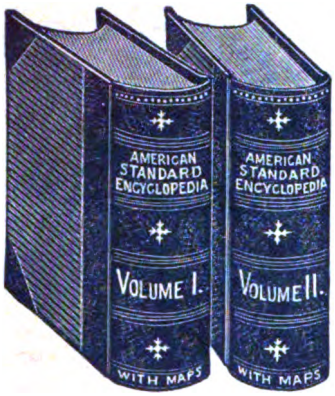
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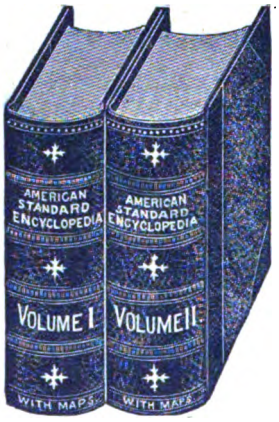


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The Outlook

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THE report of the Senate Committee on Foreign Relations, proposing certain amendments to the Arbitration Treaty, is given to the public in such definiteness of form that we may assume it to be accurate, if not official. The chief amendments are as follows:

First, "But no question which affects the foreign or domestic policy of either of the high contracting parties, or the relations of either to any other State or Power, by treaty or otherwise, shall be a subject for arbitration under this treaty, except by special agreement."

Second, "If at any time before the close of the hearing, upon any matter except territorial claims submitted to an arbitral tribunal constituted under this treaty, either of the high contracting parties shall declare that the determination of such matter necessarily involves the decision of a disputed question which is excluded from arbitration except by special agreement, by the operation of Article I., then the jurisdiction of such arbitral tribunal over such matter shall cease."

Third, The provision that the King of Sweden and Norway shall appoint an umpire in certain specified cases where the parties to the treaty are not able to agree upon such umpire, is omitted.

Of these amendments the first is the least objectionable. We believe, however, that it is a mistake to make any exceptions to the operation of the treaty. Whatever questions may arise between Great Britain and the United States can better be settled by law than by war, by appeal to reason than by appeal to force. The objection that has been made, that in appeals to reason we have been and are likely to be worsted, is not very creditable to our understanding. If Great Britain can get the better of us in the court of reason, that might be a ground for improving our understanding, not for resorting to our fists. If it is true that in diplomacy she is our superior, as very likely it is, that would be an excellent ground for taking our diplomatic corps out of politics and appointing our ambassadors, ministers, and consuls, not as a reward for party service, but as a result of diplomatic training, not to represent a party, but to represent the country. But let us not shame ourselves by acknowledging that we are no match for the older country in the ability to present a cause before an impartial tribunal.

The second amendment is well-nigh fatal to the treaty. All lovers of peace should make a common cause against it. Its necessary effect is to allow either party to the arbitration to withdraw the case from the court whenever the politicians in control think, or imagine that they think, that the case is going against them. It leaves the specter of war always close in the background, and an appeal to war always in the power of the Jingoes of either country. No doubt Lord Salisbury would instantly accede to this amendment, since it is quite in the spirit of his original proposal, which provided that either party might within three months after award protest against it and demand an appeal, and that on appeal no award should stand unless confirmed by a majority of five to one. Secretary Olney's reply to this proposition is equally conclusive against the even worse proposal of the Senate Committee. We quote from his communication to Lord Salisbury through Sir J. Pauncefote, the English Ambassador at Washington:

"Under the Fourth Article of the proposed heads of the treaty all the cost and labor of an arbitration might be lost by the refusal of one of the parties to accept the award, and the difference would become more embittered than ever. He was of the opinion that it was indispensable

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that finality should be secured in any scheme of international arbitration. But he was quite ready to concede every reasonable guarantee in the constitution of the original Arbitral Tribunal and the Court of Review, against the risk of failure of justice."

What the country wants is not play at arbitration, but real arbitration; not a provision for keeping two countries by the ears during a long lawsuit which may come to no result, but a tribunal with authority to render a final decision, so that submission of the controversy to it shall put an end not only to war, but to the fear of war, between Great Britain and the United States.

The third amendment is both unnecessary and perilous. Under the original treaty, when the four arbitrators, appointed two by each country, cannot agree upon an umpire, the umpire may be selected by the Supreme Court and the British Privy Council, and only in failure of such a choice is the King of Norway and Sweden to choose the umpire. Only in this quite improbable contingency is he to act at all. The refusal to allow him to act in such a capacity does not, therefore, at first seem a serious matter. It becomes serious, however, when we find that no provision is made for the appointment of an umpire by any other method. For it would make it possible for a bellicose administration in either country, acting for political and partisan effect, to bring about a failure to select an umpire by either of the two prior methods proposed, in which case the arbitration would come to an end and war might be imminent. In short, this apparently insignificant amendment has an effect similar to that of the second amendment, as reported above: it destroys the power of the treaty to remove the fear of war. Under this treaty, as emasculated by the Senate Committee, while arbitration would still be quite possible, the treaty would have very little coercive power, and indeed no practical effect, except in those cases where the parties in power in both countries were earnestly bent on this method of settlement. The people want a treaty which will protect them from warlike politicians in their own country quite as much as from those in the other country. It is evident that popular discussion of this subject, and popular agitation against insincere friends of arbitration in the United States Senate, must still be kept up.

Mr. McKinley will be the first President to get the full advantage of the placing of nearly all the administrative offices under the operation of the Civil Service Law. For the first time in many years the incoming President will have an opportunity to devote himself to the public business instead of to the private interests of a host of office-seekers. Heretofore we have had the un-American and absurd anomaly of an incoming chief magistrate devoting the first six months of his term, not to mastering public questions, but to settling rival claims for minor administrative positions. Reports from Washington indicate, however, that office-seekers have not yet learned of the wall of defense with which the President has now been surrounded. There are indications that the rush of claimants will be greater than ever. When these gentlemen reach the capital, they will discover that the vast majority of the offices under the Government come within the scope of President Cleveland's recent order. The holders of these offices may be removed, but their successors cannot be appointed save from a list of persons who have passed the proper examinations. Congressmen, even, are realizing for the first time that reform of the Civil Service is an accomplished fact. There is some attempt to excite dissatisfaction by the claim that President Cleveland's comprehensive order practically put thirty thousand Democrats in office permanently. This is very probably true, and it is unfortunate, but it has been true of every extension of the Civil Service rule by every President who has dealt with the subject, and, grievous as it doubtless seems to the office-seekers, it is a very small matter compared with the enormous gain to public efficiency, to orderly procedure, to the removal of an immense corruptive tendency, and to the protection of the President's time, strength, and health.

In fact, Civil Service Reform has now entered upon its second stage. It

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has been very widely established. It now remains to meet the reactionary tide which was certain to set in motion as soon as the politicians had begun to feel the extensive curtailment of their power which it has effected. In this State there are many indications that a systematic effort is to be made to nullify the operation of the merit system. An association, which gives itself the misleading name of the Progressive Civil Service League, has been organized for the express purpose of attacking, and if possible subverting, the merit system. This association, at public meetings and through the press, has so far contented itself with denouncing the reform as un-American, doctrinaire, and visionary, and its advocates as hypocrites and aristocrats. An attempt has been made to hold the competitive examinations up to ridicule. The records of the Civil Service Board in this city have been searched from beginning to end for the purpose of finding material for ridiculing the Civil Service movement. These prolonged searches have, however, resulted in nothing more serious than the discovery of one incompetent inspector of buildings, and of a policeman who, having come here from Oneida County, did not know where the Bowery is. This association bases its antagonism to a Civil Service detached from politics on the ground that if there is no prospect of reward there will be no public spirit and no political activity on the part of our citizenship. This assumption is an insult to the people of the country. As a matter of fact, the one thing which the spoils system has killed has been individual interest in political affairs. All the heelers and loafers of every description have devoted themselves to politics and have found it to their profit; but to the shame of the most intelligent citizenship be it said that the abstinence of this citizenship from actual dealing with public affairs is one of the reasons why public spirit has fallen to so low an ebb in this country.

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In the "Conversations of Goethe with Eckermann" we read that the great poet was something of a statesman. Influenced, of course, by the opinions of Humboldt, he saw the immense advantages to be gained by the command of the Nicaraguan inter-oceanic waterway. After vividly foretelling the growth of our Pacific States and indicating the commerce likely to arise between the United States and the Far East, he said: "In such a case it would not only be desirable, but almost necessary, that a more rapid communication should be maintained between the east and west shores of North America, both by merchant ships and by men-of-war. I therefore repeat that it is absolutely indispensable for the United States to effect a passage from the Mexican Gulf to the Pacific Ocean, and I am certain that they will do it." Every President of the United States since and including Monroe has favored building an isthmian canal (since 1879 by way of Nicaragua) to be under United States control, though open to the world's commerce. It is evident that the two nations most interested in such a canal must be the United States and Great Britain, and hence, in 1850, a treaty was made between them which has been known as the Clayton-Bulwer Treaty, by which the two Governments agreed

"that neither will ever obtain any exclusive control over the said ship canal, . . . or erect any fortifications commanding the same, . . . or exercise any dominion over any part of Central America; . . . or use any influence that either may possess with any State or Government through whose territory the canal may pass for the purpose of acquiring or holding, directly or indirectly, for the citizens or subjects of the one, any rights or advantages . . . which shall not be offered on the same terms to the citizens or subjects of the other."

Great Britain was thus asked to abandon her claims to Nicaraguan coast territory, but she did not do so. On the other hand, it has been urged that by the Frelinghuysen-Zavala Convention (never ratified) of 1884, under which the canal was to be controlled by the United States, we also have violated the Clayton-Bulwer Treaty. At all events, that treaty has delayed the construction of the canal. It is now proposed that the canal be built, either under the treaty or after it is abrogated.

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If built at all, it should be either by the Government or by private enterprise, not by a partnership between the two, how-

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ever framed. For such a partnership is almost certain to issue in such a folly, not to say jobbery, as that of the bill now before the United States Senate, which has been thoroughly exposed. It gives the Maritime Canal Company $4,500,000 at the outset, by guaranteeing its bonds to that amount, and that sum would be absolutely lost to the United States if the Company should be found to have no existing rights in Nicaragua, as that country has officially declared. It proceeds on the supposition that $80,000,000 would pay for the Canal, while the Government engineers think $130,000,000 a low estimate. It entirely shuts off the possibility of thorough investigation by the United States. In short, it gives everything to the Company and saves nothing for the people. Senator Teller's amendment is a step in the right direction. It provides for a new and thorough inspection, no bonds to be issued or work approved until the survey is approved by the President, and nothing to be done in any case if it appears that the cost would exceed $150,000,000, until Congress shall take further action. Better still would be an absolutely new bill providing for an expert Government examination, and leaving Congress altogether uncommitted as to action. Meanwhile the present bill has been standing in the way of imperative and desirable legislation.

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We publish on another page an article on the "Loud Bill and the Postal Deficit," to which we wish to direct the serious consideration of our readers. Congressman Loud and Mr. Cowles, while apparently antagonistic in their attitudes towards the postal system of the United States, are really desirous of accomplishing the same result—namely, the best possible service to the public at the least possible cost to the public. Both are agreed that the present annual deficit in the finances of the Post-Office Department is thoroughly unbusinesslike, and ought to be stopped. But their methods of remedying the abuse are radically different. Mr. Loud would carry less postal matter and charge the public higher rates; Mr. Cowles would carry more postal matter and charge the public lower rates. Mr. Loud's contention is that the Government is charging citizens less for the carriage of second-class matter than it pays the railways for the same, and that a deficit is the result—a deduction which is logical and unanswerable. Mr. Cowles contends that the railways are charging the Government much more than cost with a fair profit added for the transportation of first-class matter, and that this is the secret of the deficit—a conclusion which his statistics seem to affirm. Our own opinion is that both men are right. Mr. Loud is attempting to correct a real abuse, but by a method not radical enough. It is clear—according to the principle that all citizens ought not to be taxed for the benefit of a special class—that publishers should not ask the Government to carry their books and periodicals at a loss which must be met by general taxation; but it appears also to be clear that if Mr. Loud would direct his commendable energy to the root of the matter, he would use his influence to have the railways lessen their rates for mail carriage to the Government instead of urging the Government to increase its charges for postal services to the public.

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By a vote of six to four, the Senate Committee has rejected a proposal to exclude the Alaskan boundary from the scope of the general Arbitration Treaty. The terms of the Alaskan boundary treaty, which was introduced into the Senate on the same day, having been already signed by Secretary Olney and Sir Julian Pauncefote, are not yet known, but we hope that they provide for the demarcation of the entire line. The only statement so far made is that they provide for the demarcation of the 141st meridian of west longitude. It is desirable that this point shall be accurately determined, but it is equally desirable to know whether our interpretation of the Anglo-Russian treaty of 1825 shall remain. That treaty provides that the boundary between Alaska and Canada shall begin from the southernmost point of Prince of Wales Island, and shall ascend to the north along Portland Channel as far as that point of the continent which strikes the 56th degree of north latitude, whence the line

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shall follow "the summit of the mountains situated parallel to the coast" as far as the point of intersection of the 141st degree of west longitude, and, finally, the prolongation of the 141st degree shall be the boundary to the Arctic Ocean. If, however, the summit of the mountains parallel to the coast is more than ten marine leagues from the coast, then the boundary shall be "a line parallel to the winding of the coast [the original language is "*une ligne parallèle aux sinuosités de la côte*," implying a continuity only found in a mainland coast], and which shall never exceed the distance of ten marine leagues therefrom." Up to 1887 this boundary had been regarded as the true one. Alaska changed owners in 1867. The recent Canadian claim is that the ten marine leagues from the coast should be measured from the outer fringe of islands, and that the boundary shall run from the southernmost point of Prince of Wales Island through Behm and not Portland Channel. This means that Canada covets an important strip of country, 75 by 100 miles in extent, between these two channels, as well as an even more important strip of coast territory northwards, including Lynn Channel, the point of departure for miners to the interior.

The House bill prohibiting the sale of intoxicating liquors in the Capitol building is meeting with serious opposition in the Senate. Senator Hill seems determined to talk the bill to death, and several Senators with anti-saloon constituencies are disposed to support him. The most interesting episode in the debate last week was when Senator Chandler, of New Hampshire, declared that he favored the principle of prohibiting the sale of liquor in the Capitol, but objected to the wording of the present measure. "Why," he said, "if one of us were to fall ill here to-day, and my colleague, who is a practicing physician, were to prescribe a necessary restorative drop, we should be committing a crime in administering it to the sufferer." To this his colleague, Mr. Gallinger, retorted that if he were to write a prescription for a sick Senator he would not send it to a restaurant or a kitchen or a chef to have it made up, but to a licensed pharmacy; and, moreover, "if any Senator on this floor really needed a 'restorative drop,' no other Senator, even a Senator from the prohibition State of New Hampshire, would have any difficulty in finding out where he could get it." Senator Hill's motion to kill the bill by referring it to a committee was defeated, but by the narrow majority of 27 to 32. Party lines were not followed in the vote, except by the Populists, who, of course, favored the House bill. In general, the support of the bill came from New England and the States west of the Mississippi.

The Utah Legislature, after a protracted deadlock, has elected ex-Congressman Rawlins to succeed Senator Brown. Mr. Rawlins was not, indeed, the first choice of the Mormon hierarchy, but was finally elected by receiving the support of that power. The chief opposing candidate was Moses Thatcher—who for years has been the leader of the liberal element in the Mormon Church, and last spring was deprived of his office in the Church because he opposed the decree that Church officers must consult their ecclesiastical superiors before entering into any political engagements. Mr. Thatcher's vote on the final ballot was only three less than that of Mr. Rawlins, and he will contest the latter's election on the ground of coercion by Church officers. Both candidates were, of course, Democrats, as the Legislature contained only a handful of Populists and Republicans. Mr. Rawlins, though backed by the Mormon hierarchy, is himself a Gentile. In Washington Judge George F. Turner has been elected by the Populists to succeed Senator Squire. Judge Turner was a Republican until the last campaign. He is reported to be a man of ability and wealth. His large mining interests are exclusively in gold-mines, and his obvious disinterestedness in the silver cause had as much to do with his election as his wealth or ability. In Idaho a German farmer named Henry Heitfeld has been elected by the Populists and Democrats to succeed Senator Dubois. Concerning Mr. Heitfeld a prominent citizen of Idaho—a gold Republican—writes us as follows:

"His personal character is irreproachable. He has had but very moderate educational advan-

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tages. He is neither a public speaker nor a politician. He has been fairly successful in his business, which is that of farming. He was elected a member of the State Senate in 1894, and served during the legislative session of two years ago. In matters of State legislation he was an industrious and conscientious worker, and, while rarely consuming time in speech-making, was generally regarded as a man of good judgment and cautious and conservative counsel. He was never a party to any scheme or transaction of any questionable character whatsoever, and I was in a fairly good position to judge of such matters. Of his integrity and moral worth I have the very highest opinion. Mr. Heitfeld's election will tend to impress people with the idea that something more than ability to talk and scheme is regarded as a necessary qualification for high position"

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The appointment of Mr. Louis F. Payn as Superintendent of Insurance in this State ought to arouse, and we believe has aroused, a degree of public feeling which the present Governor and the newly elected United States Senator, Mr. Platt, will find a serious obstacle to future political preferment. It will probably prove a serious blow to the Republican party in this State. There are three distinct reasons which make this appointment a disgrace, which every New Yorker feels as in some sense personal to himself. In the first place, the whole State has protested against the appointment. This protest has found expression in the great journals, we believe with few if any significant exceptions. We should not attach much importance to the report that the Governor "is said" to have remarked that he would appoint Payn even if every man, woman, and child in the State asked him not to do so, were it not for his declaration in his inaugural, generally regarded as intended to apply to this foretold appointment, that "no intolerant claim or irresponsible assault will force or prevent a single executive act," and were that declaration not interpreted by the unquestionable fact that he has disregarded the best sentiment of the State, regardless of faction and even of party, in making the appointment. His act is distinctly a violation of the fundamental spirit of democracy. Governor Black is in this act no representative of the State, or of his political constituency. In the second place, the protests against the appointment appear to be amply justified by the public reputation of the man. That he is, and for many years has been, a professional lobbyist is not questioned by any; that he has used corrupt methods is questioned by few. The third element of objection is the widespread belief that this appointment is made in payment for the services rendered by Mr. Payn in securing the Republican nomination to Governor Black. On the whole, the episode is the most discouraging in State politics since the tragic fall of ex-Judge Maynard, and the extraordinary but unsuccessful attempt of Governor Hill to protect him from public judgment and condemnation. We trust that the condemnation of Governor Black, though necessarily delayed, may be equally explicit.

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Mayor Swift, of Chicago, is making a strong effort to secure for the city 10 per cent. of the gross earnings of a new underground trolley system. He is looking forward to the time—less than seven years distant—when the franchises of the north, south, and west side car systems expire, and he desires to establish a precedent by which the city may receive 10 per cent.—or $1,500,000 a year—from all these lines. The new trolley company—the General Electric—has already accepted a twenty-year limitation upon its franchise, and the Mayor's further demands, whether successful or not, show that public officials in America are at last realizing their duty to secure for the public the full value of public privileges granted to private companies. There are just two methods by which the public interests may be secured. One is the method proposed by Mayor Swift of demanding special taxes from the especially favored companies, and the other is the Toronto and Detroit method of demanding lower fares, so that the traveling public may be served at a merely normal profit. The latter method is, in some respects, the more advantageous, as lower fares bring a great increase of short-distance traffic, and fares may often be reduced 30 per cent. without reducing the income of the companies by 10 per cent. But if, for any reason, higher taxes seem more needful to a city than lower car-fares, there is no doubt that street railway companies ought to pay them. There is hardly a street railway

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company in any of our large cities that might not pay 10 per cent. of its gross receipts into the public treasuries, and still pay its owners a much larger percentage on the capital invested than is paid in any business open to free competition.

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The plan of political reform for Cuba which has been under consideration for some time in Madrid has now been made public. As was to be expected, it is received with disapproval both by the Spanish press and by the Cuban insurgents; the view in Spain is that altogether too much is granted to Cuba, the view among the Cuban patriots is that the measure is worthless. The extreme ground taken by the leaders of the Cuban insurgents is that no measure can be for a moment considered except one granting absolute independence to Cuba. The present scheme is very far indeed from granting autonomy; it is, however, a considerable advance on anything previously discussed. A Cuban Council of thirty-five members is proposed; twenty-one of these will be chosen by the Cuban people, the others appointed by Spain. This Council would have limited powers over local Cuban matters, but the Spanish Crown reserves the right to nullify any of the Council's acts, and, indeed, to suspend it altogether. Moreover, there is nothing changed in the present absurdly unfair law relating to the franchise under which Cuba's population of over one and a half million has little over fifty thousand voters. Spain, of course, maintains a close hand over all matters relating to import and export dues, and in every way the scheme shows a desire to continue taxing Cuba heavily for the benefit of Spain, though there is a certain moderate amount of relief from the present abominably oppressive law. President Cisneros, of the somewhat shadowy Cuban Republic, joins with General Gomez, of the insurgents, in emphatically declaring that Cuba will reject the proposition, and that absolute independence must be obtained, and will surely be gained in the end.

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The report that the Powers have at last reached an agreement with regard to the Turkish question and that they are prepared to act together in enforcing certain demands for reform upon the Sultan is confirmed, but it has been preceded by so many misleading reports that the world has almost ceased to care about it. Moreover, it is perfectly understood on all sides that the agreement by the Sultan to the enforcement of certain reforms is only the first step in a process which generally covers an indefinite period of time, and that the only way of getting anything done in Constantinople is to take the Sultan by the throat—a method which is never adopted until a wearisome period of diplomatic procrastination has been accomplished. It is interesting, however, to find that the final accord between the Powers has been brought about by a change of attitude on the part of Lord Salisbury. The Eastern situation has been very much complicated by the English attitude toward Russia, which since 1878 has been one of antagonism. Lord Beaconsfield, who, like Lord Salisbury, has been popularly regarded as a statesman who put forth a strong hand in dealing with foreign relations, made a colossal blunder at Berlin when, to use Lord Salisbury's rather coarse figure in a recent speech, the English put their "money on the wrong horse." What Lord Salisbury means is that they staked their confidence on the Sultan rather than on the Czar.

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Now that Lord Beaconsfield is dead, and Lord Salisbury has seen the folly of his ways, and has not only made a public confession in the House of Lords, but, what is still more important, has in some fashion indicated his penitence to the Russian Government, the latter Government has graciously consented to cooperate with England. Thus ends, apparently, a weak and humiliating chapter in modern international relations—as weak and humiliating as that which certain American "Jingoes" have been anxious to write in the history of American and English relations. There is plenty of room in the East for Russia and England. Working together they are masters of the situation; working apart they are continually in each other's way. Russia has blocked the way to any practical dealing with the Sultan because she has found the

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English so suspicious and jealous. Now that the English Government is willing to co-operate with her and to establish cordial relations, she is apparently ready to do her part towards securing reforms in Turkey.

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Rather alarming reports of the health of the Czar have been in circulation during the past month. The report that an eminent specialist had been summoned to perform an operation gave rise to sensational stories, which mainly centered about the injury received while the Czar was traveling in Japan some years ago, when he was attacked by a fanatic, and received a severe blow in the head from a sword. These stories have all been officially denied, and they are probably without any other foundation save that the Czar is terribly overworked. The position which he holds is practically impossible to a conscientious man save at the cost of premature physical exhaustion. That was the price which his father paid, and it is the price which the young Czar is likely to pay, unless he is willing to divide the appalling responsibility which he bears. It is impossible, in the nature of things, for any man, however gifted with working power, to center in himself the entire government of such a country as Russia. Even Mr. Gladstone would have been unequal to such a task. Under modern conditions, division of power is needed, not only for good government, but for the sake of the governors. The burdens of administration have become too great to be lodged in one, two, or three hands; they must be distributed in order to be intelligently and wisely discharged. It is reported that a Council of State is to be instituted in Russia for the purpose of sharing the burdens of government with the Czar. It is to be hoped, for the sake of that young ruler, as well as for the sake of the country, that physical necessity will drive him to some recognition of the fact that autocracy, in the old sense, is not only outgrown, but has become impossible.

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While the African continent has so far only about eight thousand miles of railway, important additions to that mileage are now in progress or about to be instituted. The Uganda Railway, over five hundred miles long, is being built by the English, and runs from Mombasa on the Indian Ocean to the great lake called Victoria Nyanza. This will open to commerce a fertile country, the population of which is estimated at twenty millions. The value of Uganda, however, may be somewhat dependent upon British operations north of that region. The announcement that Italy will abandon her African colony has started up four claimants. Of course Abyssinia wishes to regain possession. Russia is said to covet the territory on the ground of her half-alliance with Abyssinia. France would like to add the strip to Obok. Most important of all, however, is Great Britain's claim, based on the fact that the land was once Egyptian, and was ceded to Italy conditionally on its reversion to its former owner should it be abandoned by Italy. The civilizing import of all this is seen in the proposals soon to build a railway from Suakin on the Red Sea to Berber on the Nile, and later to extend the Nile Railway south to Khartûm, and ultimately to build up the Nile Valley to Uganda. It is announced that the German Government will build a railway from the Zanzibar coast (250 miles south of Mombasa) westward to the Victoria Nyanza, with a line also to Lake Tanganyika, the entire road to be 1,800 miles long. With the prolongation of Mr. Cecil Rhodes's line north to Lake Tanganyika, there may one day be a chance for the traveler to journey by rail from Cape Town to Alexandria, almost entirely through British territory.

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In comparing the business of our country since election with that of the corresponding three months a year ago, we have to notice, first, that during November and December there was an increase both in number and magnitude of business failures, an increase above the average in almost all branches, the principal exceptions being in iron, machinery, and chemicals. During January, however, there has been apparently no increase in business failures. In the volume of bank clearings the whole period has shown an increase over the corresponding time a year ago. On November 7 both the

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loans and the deposits of the New York clearing-house banks were at the lowest point of the year; on December 26 both were at their highest points, the addition to deposits alone between these two dates being over $87,000,000. The surplus reserve over legal requirements of the New York banks has slowly increased until it stood at about $60,000,000. Before election money had loaned as high as 100 per cent.; immediately thereafter it sank to four per cent., and within a fortnight to two per cent.; it is now 1½–2 per cent. Exports have been increasing, and the United States Treasury has now a gold reserve of about $145,000,000. Railway stocks and bonds have gratifyingly advanced in price, and Government bonds have advanced more notably, the 4's now touching the highest quotation yet had. Since election many millions have been invested in loaning New York money to London at higher rates of interest than are obtainable here—an evidence of the plethora of unemployed capital. The balances left by Canadian banks in the United States were only $15,000,000 before election; afterward they increased to $18,000,000, but are now about $17,000,000. Railway earnings were disappointingly small in November and December, but January earnings seem to show an increase. Mortgages on real estate may be made at from ½ of 1 to 1 per cent. lower than before election.

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During the three months there has been an upward tendency on the part of quotations for some staple products, the most notable advances being among the leading cereals, live stock, meats, dairy products, vegetables, leather, wool, some grades of iron, copper, lead, brick, glass, and spruce lumber. The most important declines were in certain food products, cotton, coal, coke, petroleum, print cloths, steel, tin, rubber, and paper. Wheat is now six cents below the price reached in the upward rush of November, but is three or four cents higher than a year ago. Wheat exports have been proportionately large, but corn exports have been larger still. The iron trade has been unsatisfactory, although the output of pig iron has increased 50 per cent. and of coke 100 per cent. since October. While there is some increase in demand, there is not enough to keep pace with such an increase in production. Of other metals, copper has attracted the most attention, and during the past quarter prices have advanced to the highest ever known. Sales of wool have increased heavily during this period, and especially during the past month, those of Boston alone for the month being 40,000,000 pounds against 24,000,000 last year. This increase is based largely on the expectation of a higher duty on wool. There has not been much change in prices, however. Cotton has declined in price. While many new factories have started up since election, and forces of employees have been increased, there has not been as yet the expected advantage to wage-workers. Taking all factors together, the business conditions of our country are more encouraging than they were a year ago, and there is a decidedly greater feeling of confidence, though progress since election has not been as great as was anticipated.

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The most important event affecting the international commercial world last week was the ratification by the United States Senate, immediately putting into operation the sixteenth article, of the Treaty of Commerce and Navigation negotiated between the United States and Japan in 1894. It may be remembered that this treaty is to go into operation in 1899, and is to remain in force for twelve years from that date, though either country shall have the right at any time thereafter to give notice to the other of its intention to terminate the same, and at the expiration of a year after such notice the treaty will be at an end. The article which is now put in force is of great importance to our manufacturers and exporters; it provides that the citizens of either of the two countries shall enjoy in the territories of the other the same protection as native citizens in regard to patents, trade-marks, and designs, upon fulfillment of the formalities prescribed by law. Another notable event in the international business world has been the absorption by the Deutsche Bank of Berlin of several million dollars' worth of Northern Pacific Railway bonds. This increase represented the larger part of the notable increase of our bond sales last week, the total amount being over

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$15,000,000, as against less than two-thirds of that amount the week before, and less than the latter amount for the like week a year ago. Coincident with this large foreign buying was the significant announcement of the new and close traffic relations between the Northern Pacific, Great Northern, and Union Pacific Railways, together with the control by these of the Oregon Railroad and Navigation Company. The foreign buying also brought about lower rates for sterling exchange, to which the lowering of the Bank of England rate of discount to three per cent. contributed its share. In contrast with the buoyancy of the bond market, railway stocks declined last week about fifty cents a share. That peculiar class of stocks known as "Industrials" were weaker still, "Sugar" being especially so, owing to an investigation of "Trusts" by the Lexow Committee of the New York Legislature.

The bonding privilege between Canada and the United States grants that for foreign traffic our seaports may be used by Canada for direct transit of goods in bond, and the Canadian ports by the United States; and that, for domestic transit, goods in bond may be carried without detention from points in Canada to other points in Canada through United States territory, and from points in this country to other points in the same country through Canadian territory. The arrangement has been reciprocally convenient. However, Congressman Beach, of Ohio, has now introduced a resolution in the House of Representatives stating that, on the Pacific slope, our roads do not enjoy proportionate benefits, inasmuch as they make no use of Canadian territory. On the other hand, because of the bonding privilege and subsidies received, the Canadian Pacific and its steamships are able to transport tea, silk, and other imports from China and Japan to American cities at lower rates than our own steamships and railways can offer, thus securing a practical monopoly of the traffic. It is also claimed that the Canadian Pacific, because of its freedom from delays incident to custom inspection at our frontier, can offer quicker transportation than can our railways. Mr. Beach has asked the Inter-State and Foreign Commerce Committtee to inform the House whether any good reason exists for the further continuance of the bonding privilege between the Pacific and the cities on the Great Lakes. To the claim that this part of the bonding arrangement has now become too one-sided, Canadians reply that at Niagara Falls half a dozen of our roads do a large business by virtue of the bonding privilege, which they would lose if it were repealed. Again, the Northern Pacific and Great Northern Railways take goods from Eastern Canada to Victoria and other British Columbian points, but by our law the Canadian Pacific is not allowed to carry our freight, which it has hauled across the continent, to any United States seaport. We do make use of Canadian territory, since we have a road running from Spokane into the Kootenay mining region, which, with the Great Northern, has done a good trade in carrying freight from Eastern Canada to British Columbia. The Canadians also claim that their Pacific steamships bring less tea from the Orient to the United States than the vessels running in conjunction with our railways carry to Canada, that the importation of silk by the Canadian route is not large, and that most of the tea and silk arriving at Vancouver goes directly to England. The whole matter shows plainly that Canada and the United States are commercially one country, and ought to stay so as far as possible.

The business world last week was interested by the announcement that, with the Chinese New Year, the Chinese "Six Companies" of San Francisco had gone out of existence. The first Chinamen attracted to this country by the discovery of gold in California were speculators. These soon grasped the fact that there was a promising field here for their compatriots; hence contracts were obtained from our mine-owners—who were eager for cheap labor—and money was advanced by the Chinese speculators on the contracts to any in China who wished to improve their fortunes by emigration. Most of the emigrants came from the region about Canton. They had been working for ten cents a day; they heard

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of the new El Dorado, and they wanted to go thither. Two things stood in the way: the passage-money, then about $200, and the fear that, should they die in the foreign land, their bones might not be carried back to the hallowed soil of China. Here was a chance for combined capital, and companies were formed which guaranteed cheapened transportation for emigrants; protection when ill or in trouble; and, what was valued most of all, embalming of remains after death, sending them back to China, registering and caring for the graves there. Money had to be advanced to the emigrants, and in the beginning interest rates ranged from 100 to 200 per cent. The venture until recently has prospered greatly.

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Chinese labor has had a great deal to do with our mining development; it has built the Central Pacific, the Southern Pacific, and other railways. Afterwards armies of Chinamen were employed in the mines of Mexico, Central and South America, on the sugar plantations of the Hawaiian and West India Islands, and in the Panama Canal attempt. The principal companies had combined under the title "The Six Companies;" they became a monopoly. They have now disbanded, after having brought more than half a million Chinese across the Pacific, of whom a quarter have died, over a quarter are still in the New World, and the rest have returned to China. To the Six Companies the United States anti-Chinese law and the Panama failure were terrible blows. Added to these were the substitution of Japanese for Chinese laborers in the Hawaiian islands, and the anti-Chinese agitation in South America. A powerful opposition, however, had long been at work—that of Anglo-American bankers at Shanghai and Hongkong. Some time since the Six Companies made the mistake of increasing charges, and this aroused natural antagonism from their own clients. The Chinese provincial societies and labor unions withdrew their support, and eighteen months later the career of the Six Companies was ended. It is succeeded by a new organization, the Four Companies, representing some of the clans which were in the old syndicate.

Belief in trades-unions is making rapid headway. In England the present attitude of public opinion was brought out strikingly when the dispute between Lord Penrhyn and his Welsh quarrymen came before the House of Commons. Lord Penrhyn's slate quarries, employing about twelve thousand persons, had been closed because Lord Penrhyn not only refused to deal with unions, but discharged two members of the deputation of employees who waited upon him, and finally refused to accept the good offices of the Board of Trade—acting as a State Board of Conciliation. When the matter was brought before the House of Commons, only four members could be found ready to defend his lordship, and even these defended his rejection of arbitration at the hands of the State rather than his opposition to collective action on the part of employees. Regarding the proposal of conciliation through the officers of the Board of Trade, Lord Penrhyn's position, as stated in his own words, was that it would "establish a precedent for outside interference with the management of his private affairs." To this Sir Courtenay Boyle responded for the Board that "the Board of Trade cannot admit that the settlement of a prolonged dispute affecting some thousands of men and their families can be regarded as a matter of private interests only." This declaration from the representative of a Conservative Administration indicates a strong drift toward compulsory arbitration. In our own country the increase of sympathy with organized labor finds an illustration in the attitude of some of the New York papers toward the cab strike. A report of a committee of the Social Reform Club criticising the managers of the cab company for refusing to treat with the representatives of a trade-union was widely published, and in the New York "Times" the following editorial comment was made: "The attitude of the cab company was very ill advised, because it ignored the principle of combination on which the company is itself organized, and which, if properly applied, is just as good for employers as for employed." It is gradually being recognized that employees not only have a right to act as a unit, but also to have their claims urged by men whom they employ, instead of merely by fellow-

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workmen subject to dismissal from their employers in case they prove "hard to deal with."

The Committee on Public Baths and Public Comfort Stations appointed two years ago by Mayor Strong has published a report which is nothing short of a comprehensive scientific treatise on the subject covered. While it relates primarily to New York City, and gives in detail the various local efforts to establish public bathing facilities, it also reviews the municipal activity in this direction of the important cities of Europe and of other cities of our own country. As is generally known, European countries—and particularly England—have done more to provide public bathing-places and public laundries than has our own country. In great part this contrast has been due to the far greater need of such places abroad. Forty-odd years ago in this city the managers of the Association for Improving the Condition of the Poor erected a building in which bathing, washing, and ironing facilities were furnished at low charges, but the institution failed for want of sufficient patronage. During the last generation, however, the city has filled up with a European population crowded together in quarters too narrow to have sufficient room for private bathing, and the new establishment erected by the same Association six years ago proves to meet a very widely felt want. The report shows from the Federal census that in the so-called "slum districts" only three per cent. of the families in this city and Chicago have bath-rooms, as against seven per cent. in Baltimore and seventeen per cent. in Philadelphia. While the increase of private bath-rooms, through a system of free water, might in the long run do more for the comfort, cleanliness, and health of the people, only public bathing-places can meanwhile supply the needs of the self-respecting poor. The report shows the plans of the proposed public bath to be erected on one of the squares on the East Side. The building contains a public laundry and two public comfort stations. It is architecturally most attractive. The New York Committee recommend that a small fee be charged for the use of the baths. In Boston, Chicago, Philadelphia, Buffalo, and three or four smaller cities, the work of erecting public baths is well under way, if not already completed.

Congregationalism Abolished in New York

By the "Religious Corporations Law" passed in 1895, without, so far as we have been able to discover, any knowledge or suspicion on the part of the churches generally, and certainly with a total absence of information on the subject among nine-tenths of the churches affected thereby, Congregationalism has been abolished in the State of New York. We should have a right to expect in such a law, adopted in a process of codification, simplicity and system. But these qualities are conspicuously lacking. It is not easy to understand what the Religious Corporations Law of 1895 means, nor what its real effect will be. Certain of its provisions are, however, painfully clear. The distinction between church and society is abolished. All persons of full age who are members in good and regular standing, *or* who have been stated attendants on divine worship in the church and have regularly contributed to its support for the year next preceding, are made qualified voters at all meetings, spiritual and temporal. At every such meeting the pastor, if present, *must* preside, and in his absence the oldest officer of the church. This presiding officer has the absolute right to "receive the votes, be the judge of the qualifications of voters, and declare the result of the votes cast on any matter." He may keep the polls open at the annual meeting just as long as he likes, so as to give his friends time to drum up absent voters from any quarter; or he can shut them up at the end of one hour, subject only to an appeal to the qualified voters present, at which he will do the counting. Finally, Congregationalists are apparently furnished with a "governing religious body" in the American Congregational Union, and Baptists with a "governing religious body" in the Baptist Missionary Convention. We say *apparently*, for one section seems to make this provision, another seems to recognize

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that there are some denominations which have no governing religious body, and by one act in 1896 the Baptists appear to be taken out from the operation of this law altogether, and by another act to be put back under its operation. It is, at all events, provided that if any church "has failed for two consecutive years to maintain religious services according to the discipline, customs, and usages of such governing body, or has had less than thirteen resident attending members paying annually pew rent, or making annual contribution towards its support," it may be declared by such governing body to be extinct, and the body may proceed to take possession of its property "and apply the proceeds thereof to any of the purposes to which the property of such governing religious body is devoted."

Under this law members of a Congregational church who have ceased for years to attend upon its services, but have not been stricken from its rolls, may be brought in at any time to outvote those who have regularly attended and regularly contributed to its support. They may fix the salary of the pastor, may employ and discharge or fix the salaries of any other officers, they may, indeed, give any directions not inconsistent with positive law; and the trustees have no option except to obey.

So the pastor, instead of being any longer one of the brethren, having leadership only in spiritual affairs, is given a control wholly foreign to the spirit of Congregationalism. He determines who can vote, and he may keep the polls open as long as may be necessary to drum up voters to support him in a contested election. In his absence, the oldest person who holds any church office becomes presiding officer in his place. There is not even any distinction between the *kind* of officers, after the church is once organized. The oldest and most decrepit man or woman who has been intrusted with any little office in the church has the right to take the chair and do all the counting. No appeal lies from the decision thus made, except by taking the case into the Supreme Court.

Finally, the whole idea of independency, which is fundamental to both Congregational and Baptist discipline, is cast aside. The churches are no longer free to determine their own creed, ritual, and method of government. They are required to conform to the "discipline, customs, and usages of such governing body," although the very essence of Congregationalism is that there is no governing body and that no church is under any obligation to conform to any discipline, customs, or usages, but is a pure, spiritual democracy, with no law over it but the law of Christ, to be interpreted by itself. Thus the independence of Congregational and Baptist churches, so nobly maintained during a struggle of two centuries, and never questioned in the third century of their existence, is destroyed at a blow by a piece of secret legislation, pushed through without attracting the slightest public attention. The legislation would not be worse if the law forbade bishops to exercise any supervision in an Episcopal church, or abolished the Session, Presbytery and Synod, and General Assembly in the Presbyterian Church and required all churches to be independent.

The Congregational and the Baptist churches should at once take this matter up; they should discuss it in their church and associational meetings; they should study this law and understand its bearings; they should seek the counsel of the best ecclesiastical lawyers, and then they should make common cause to secure the abolition of a statute which might well be entitled "An Act to Abolish Independency and to Secure Uniformity of Church Government and Worship in all Independent Churches."

The New American Saint!

The unveiling of a life-size portrait, in an Episcopal church in Philadelphia, of St. Charles the Martyr, is one of those events which bring mirth to the thoughtless and grief to the judicious. The enrollment of Charles I. in the "noble army of martyrs" was a piece of folly so ideally complete that the satiric temper must find it a constant solace; but to place his portrait in an American church is so fundamentally humorous that the thought must have been inspired

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by "Punch" or "Life." The few discouraged figures who hang wreaths on the statue of Charles in London afford yearly amusement to our kin beyond the sea, and the little group who still adhere to the Stuart cause in England is treated with laughing tolerance; but to set up Charles I. in American churches, as has now been done, if we mistake not, in several instances, is to arouse the mirth of nations. The sense of reality seems sometimes to be lacking in the ecclesiastical mind, and absurdities are perpetrated by clergymen and churches from which the people of the world are protected by common sense and a touch of humor.

We ought to be grateful to Charles for helping to people America; and Puritanism had no greater friend than Archbishop Laud, whose iron hand sent into New England the most influential wave of emigration which has ever reached these shores. It is, indeed, the opinion of many judicious historical students that Laud's narrow intelligence and rigid temper fanned Puritanism into the flame into which it broke later. It would be fitting, therefore, to place a memorial to Charles I. in Washington as one of the makers of America, and to Laud in Boston as the greatest helper and propagandist of Puritanism; but when an Episcopal church makes saints of two men who were the most destructive foes the English Church ever had, and places an effigy of one in its walls, it imposes a tax on American credulity too heavy to be borne. It may even be objected that a man who found it impossible to speak the truth or to keep his promises is out of place in the army of the martyrs. Paul and Polycarp and Huss were of very different stuff from the weak and wavering King who betrayed his friends and deceived his foes at every turn. The ritualistic movement has led some of its votaries into absurdities, but into none greater than this ridiculous attempt to rehabilitate the chief of the Stuarts and make a saint of him. The Church has other and sterner business on its hands than such ridiculous pageants as the unveiling of pictures of the enemies of religious and civil liberty in houses of worship. It is such disclosures of the absence of a deep sense of what religion is and what it has to deal with which make many people turn away from the Church as if it were a mere conservator of relics and trinkets instead of a tremendous living force in the world. Imagine Phillips Brooks, with his intense religious nature, his capacious intellect, and his passionate Christlike spirit of sympathy with men, dedicating memorials to Charles I. as a character to be emulated and reverenced! The very thought is impossible, and in that fact lies the sermon which this recent piece of ecclesiastical folly preaches. If this movement is to go on, let us give it completeness and symmetry by erecting monuments to James II. and George III.; both these gentlemen were the victims of the popular movement. Before doing this, however, let us sit down quietly before the portrait of St. Charles the Martyr, and pray for a little knowledge of history, a touch of humor, and a grain of common sense.

What is Orthodoxy?

The absurd charges brought by self-appointed defenders of the faith against such men as President Harper, John Watson, and Charles Cuthbert Hall, that they are not orthodox, and the inclination in certain so-called liberal churches to claim as really belonging to them all representatives of liberal spirit and progressive thought in the so-called orthodox churches, raise the question, What is orthodoxy? It is one which cannot be dismissed with the current joke, "Orthodoxy is my doxy, heterodoxy is your doxy." There is a real difference between the orthodox and the unorthodox parties in the Protestant Church. The line of division is somewhat shadowy, as all spiritual lines are; but it is not difficult to define. The orthodox teacher believes profoundly and sincerely in the two articles which Professor Christlieb has well said include the whole of evangelical theology—sin and salvation. The unorthodox teacher believes only in error and culture. The line of division is somewhat shadowy because sin and error, salvation and culture, melt into each other.

"The cardinal question," says Amie in his Journal, "is that of sin." And what he means by sin he makes clear. "There is in man an instinct of revolt

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an enemy of all law, which will stoop to no yoke, not even that of reason, duty, and wisdom. This element in us is the root of all sin." This indicates the first and radical difference between the two schools of religious thought and philanthropic activity. One assumes that there is such a spirit of revolt in man; that he does deliberately throw off the yoke of reason, duty, and wisdom; that the seat of the world's disorder is in a lawless will. It therefore directs the remedy to the will. The other assumes that man always means well; that his wrong-doings are errors; that the cause of them is to be found in environment, circumstance, misapprehension; and that therefore the remedy is in social reforms and in education. We may frankly concede that the old orthodoxy, with its doctrines of total depravity and eternal punishment, portrayed the fact of sin out of all due proportion; that in the stress it laid on original sin it forgot or denied the equally potent force of original virtue, and in its affirmation of hereditary sin forgot to affirm and even refused to see the even more significant fact of hereditary grace. But orthodoxy saw clearly and still sees clearly the fact of a universal instinct of revolt, a disease in will, a lawlessness in spirit, as the secret and source of the world's disorders.

The correlative article of orthodoxy is "salvation." To quote Amiel again: "What, then, is the service rendered to the world by Christianity? The proclamation of 'good news.' And what is this 'good news'? The pardon of sin. The God of holiness loving the world and reconciling it to himself by Jesus, in order to establish the kingdom of God, the city of souls, the life of heaven upon earth—here you have the whole of it." Robert Browning has expressed the same truth in his own unique fashion:

> "Whom do you count the worst man upon earth?
> Be sure he knows, in his conscience, more
> Of what right is, than arrives at birth
> In the best man's acts that we bow before:
> This last knows better—true, but my fact is
> 'Tis one thing to know and another to practice."

Thus, while the so-called liberal school looks upon the world's disease as chiefly in the moral understanding, and depends upon ethical culture for remedy, the so-called orthodox school looks upon the world's disease as chiefly in the will, and depends upon the Gospel to furnish the will with new motives and new strength to act upon them. To the first Jesus Christ is chiefly a Teacher, to the second he is chiefly a Saviour; the first seeks for Truth, the second for Life; the first is intellectual, the second spiritual. We repeat, again, that the line which separates the two is a shadowy one. At the one extreme is the teacher of ethical culture, who assumes that if truth is clearly taught the will cannot but follow where the understanding leads; on the other the emotional evangelist, who abhors nothing so much as rationalism, and conducts a service from which he ostentatiously excludes all intellectual processes; and between the two are religious teachers who combine the two elements of truth and life in varying proportion. But, speaking broadly, he is orthodox who believes that sin is a revolt of the will against God, and that salvation is in the power of God bringing the will into a glad subjection of love to him.

The orthodox man may believe that the Bible was dictated by God from cover to cover, or he may believe in progressive revelation; he may believe that Moses wrote the whole Pentateuch, including a prophetic account of his own death, or he may believe that Moses did not write a line; he may believe that the Book of Jonah is prophecy, history, or satire; he may believe with the ancient Puritan that inspiration ended with the Apostolic age, or he may believe with the Orthodox Friends that it continues to this day, and that the "inner light" is the test of all ancient prophecy—in each case he is equally orthodox if he believes in a God who in any form or by any method has revealed himself in the thoughts and through the teachings of ancient prophets to his children. He may believe all the supposed miracles in the Bible, including that of the sun standing still, and add thereto belief in all the ecclesiastical miracles, down to and including those of the waters of Lourdes, or he may discriminate between different miracles, accepting some and rejecting others; he may regard a miracle as an intervention in the order of nature, or as a violation of the laws of nature, or as a higher than human use of nature's forces, or as an unusual manifes-

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tation of God in phenomena every act of which is a direct manifestation of his perpetual presence in nature—in each case he is equally orthodox, if he believes that God has not left himself without special witness of his presence and power in the world's history, a witness not to be misunderstood by those cognizant of the facts occurring. He may believe that Jesus Christ is God and man, a dual Being, acting sometimes as God and sometimes as man, or that he was perfect God, clothed with all the wisdom and power of God on earth, and now clothed in heaven in his earthly body, or that he was the Spirit of God in a human body, and therefore subject to its limitations, or that he was a man in whom the Spirit of God tabernacled, manifesting himself in a perfectly dominated and directed human life—in each case he is equally orthodox, if he sees in Jesus Christ the express image of the Father's person, and in his life and death the glory of the Father's love. In short, to be orthodox is not to hold to any old-time theories of inspiration, miracles, or incarnation, or other cognate doctrines—it is to believe that "for us men and for our salvation" the prophets of old time spake, the witness in wondrous works was given, and the Christ of God came down from heaven. He who holds this faith and preaches this Gospel belongs in the orthodox fellowship, and ought not to go out of it, unless he is driven out unjustly, by men of narrow mold, who mistake their self-will for the law of God, their creed for the Christian faith, and their ecclesiastical zeal for the enthusiasm of divine charity.

Worse than War

Under the above title, in another column, the able Rector of Holy Trinity Church, Brooklyn, vigorously maintains that the fear which prompts a man to save his dollars at the expense of his country's honor is a shameful form of cowardice, worse in its effect on national character than passion and bloodshed. To this we heartily agree. The base mercantile spirit which ostracized Richard Henry Dana in Boston during the anti-slavery movement, just before the Civil War, pertinently illustrates the vicious habit of mind which Dr. McConnell deplores. But we do not believe that this is the special lesson which Americans need to learn just now. If we supposed for an instant that the Arbitration Treaty was dictated by commercial considerations—that it was drafted and signed to enable England and the United States to continue their mutual business transactions without the inconvenient interference of moral or patriotic considerations—we should oppose it as vigorously as we now support it. Happily, however, we are convinced that, while the American people are not afraid of war—while they no more shrink now than they did, both North and South, in 1861, from the thought of suffering contempt and wounds and death in defense of principle—they rightly refuse the leadership of politicians, statesmen, editors, ministers, and other citizens who habitually carry chips on their shoulders instead of the real badge of National honor.

We are sure that Dr. McConnell, without abating a whit his scorn of patriotism for profit, will heartily join us in saying, with the London "Daily News:" "Neither this treaty of arbitration, nor any other, can abolish the appeal to the sword as a last resort. But what this treaty does secure—and in a much fuller degree than six months ago it seemed possible to hope—is that the appeal to the sword shall in very truth be a *last* resort. In the first resort, and as a matter of routine, the appeal is henceforth to civil process in case of all disputes between this country and the United States. This is indeed, as President Cleveland says, 'a long step in the right direction.'"

"The Critic" for February 6 devotes four pages to a notable expression of opinion from authors and publishers in favor of the Anglo-American Arbitration Treaty. Among an influential body of authors and writers, over sixty in number, the only one who questions the advisability of a hearty ratification of the treaty is Mr. H. E. Krehbiel, the well-known musical critic, who thinks that "the future of the world belongs to the United States and Russia." Over forty of the leading publishing firms of the country have put themselves on record, too, in "The Critic's" symposium, as supporters of the treaty.

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Philip Melanchthon

Born February 16, 1497

By James M. Whiton

THE four hundredth anniversary of Melanchthon's birth sees amends being made to him for unjust disparagement and long neglect. For centuries the victim of theological hate, even now one finds him omitted from the galaxy of the "five hundred and fifty-eight worthies" included in the "Calendar of Great Men." Yet a memorable place is his, whether as the foremost teacher of his time, called *Præceptor Germaniæ*, or as the organizer of German education, or as the leading theologian of the Reformation, laying the doctrinal foundations of Protestantism, or as the first great prophet of Christian unity in a period of anti-Christian strife. Of him Hallam has said, in his "History of Literature," that he was "far above all others the founder of general learning throughout Europe." Thus greater than Erasmus and his fellow "humanists," the disciples of the renaissance, a special distinction is his as the churchly humanist, in whom the renaissance of culture was identified with the renaissance of religion, in a blending for that time marvelous of sweetness and light, of progress and tolerance, in the ethical interaction of learning and life.

Luther's fame is immortal, and Melanchthon's will be no less; but he has been longer in coming to his rights. His star set in a storm-cloud of outrageous calumny. After his death his disciples were visited with imprisonment, exile, and even death. A hundred and fifty years later, a lecturer at Wittenberg, angered by the mention of Melanchthon, tore his portrait from the wall and trampled it under foot. The next half-century witnessed a slow change of feeling. In 1760, at the bi-centenary of his death, he obtained for the first time some just commemoration. So tardy has justice been. But even now, when obloquy has been cleared away, Melanchthon, though as great in his way as Luther was in his, does not and will not appear to the popular mind as great, simply for lack of the dramatic element so conspicuous in Luther's career. The earthquake, the whirlwind, and the fire are more impressive to many than the still, small voice for which they secure hearing. Luther fitly compared his own work to that of the pioneer who fells the forest, and Melanchthon's to that of the husbandman who makes harvests grow in its place. Honor to the heroic man of action, and no less honor to the patient man of thought, whose thinking makes great actions fruitful in great results! Luther roused the popular heart of Germany. Melanchthon attracted the cultivated mind, and wedded learning to the cause of religion. Indispensable to each other as partners in their cause, they are inseparable in the glory of the achievement.

Melanchthon, the oldest of five children, was born February 16, 1497—the year in which the Cabots discovered North America. He came of the middle class in South Germany, as Luther of the lower class in North Germany. His father was by trade an armorer, in high favor at court. Luther's father was a miner. "The miner's son"—so runs the oft-quoted epigram—"dug from the mountain the pure ore of truth; the armorer's son forged it into a bright weapon." His mother was daughter of the burgomaster, or mayor, of his native place, Bretten, in the Grand Duchy of Baden. Both parents were pious people. On his death-bed he repeated to his children the very words in which he had received his father's dying blessing. His mother's spirit appears in her saying, "Almsgiving does not impoverish." His grand-uncle was Reuchlin, whose fame as a scholar was long perpetuated by his Hebrew grammar. By Reuchlin he was sent to the Latin school at the age of ten, with a costly Bible as a parting gift. At twelve he entered the University of Heidelberg, and by Reuchlin's advice changed his family name Schwarzerd ("Black-earth") into its Greek equivalent, Melanchthon—a practice not uncommon then for scholars.

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Thus, Martin Kuhhorn ("Cow-horn") became Martin Bucer.

At fourteen he took his bachelor's degree at Heidelberg. At seventeen he took his master's degree at Tübingen, began lecturing on Vergil, Terence, and rhetoric, and when nineteen published an edition of Terence. As a student he had composed orations in the classic tongues for his fellow-students and even for professors. Of Greek and Latin odes he wrote nearly four hundred. Such was his mastery in those languages that some esteemed the "Philippic style" even more than that of Cicero and Quintilian. In the course of his life, besides his immense theological and public labors, he edited or treated of the works of thirty-four Greek and Latin authors. His Terence ran through seventy-three editions in a hundred and six years. His Latin and Greek grammars were text-books still longer, and even in Catholic schools. His wide range of preparatory study included even medicine; and such was his memory that he could repeat most of Galen by heart.

Thus equipped was he for his life-work at Wittenberg, to which he was called by the Elector Frederic the Wise, of Saxony, who in 1502 had founded its university, since 1817 incorporated into that of Halle. Reuchlin, in advising him to go, quoted the word that came to Abraham: "Get thee out of thy country to the land that I will show thee, and I will make thy name great, and be thou a blessing." Ten months before had Luther posted on Wittenberg church his challenge to Rome in the famous theses. The hour was ripe, and the man for it was ready. At the age of twenty-one Melanchthon delivered his inaugural as professor of Greek upon "Reform in the Studies of Youth." It marked the beginning of a new era in university methods. It roused to the highest enthusiasm even those who had been disappointed at the boyish appearance of the young scholar. While he was at Tübingen, Erasmus had written in the highest praise of his vast learning, refined genius, and princely mind. Now he wrote: "Even his adversaries cannot hate him." Luther wrote: "A wonderful man, in whom everything is almost supernatural, yet my most cherished and intimate friend."

He at once began to lecture on Homer and the New Testament, and Luther wrote that the theologues of all classes had been stirred up to study Greek. This was true of Luther also, who recognized at once his destined helper, and glued himself to him. In the following year Melanchthon took the bachelor's degree in theology, but the doctor's degree he modestly declined. Luther wrote of this: "It is true he is a poor master, but also a doctor above all the doctors." Melanchthon never was ordained to the ministry, and never preached from the pulpit, content, like Calvin, to be a lay theologian. His lectures on half a dozen various subjects were thronged; he is said to have had audiences of two thousand, including princes and other noblemen. But it was plain living, indeed, that was combined with his high thinking. His salary even Luther thought too small. For all his books he, and Luther likewise, received no compensation beyond occasional gifts. During the first year of his married life he was too poor to buy a dress for his wife.

From his favorite studies in the classics he was drawn more and more into the field of theology by Luther's urgency and his students' interest. The Leipsic disputation of Luther with Eck in 1520, which he attended as Luther's friend, brought him into a collision with that brusque champion, in which he bore himself characteristically. Wishing time to consider a point made by Eck, he said: "I will give you answer to-morrow." "There is no merit or honor in that," retorted Eck, "if you cannot answer at once." "Doctor," he replied, "I seek not my own glory in this matter, but the truth; to-morrow, if God will, you shall hear me." The next year he made his first great contribution to the Reformation, the "Loci Communes Rerum Theologicarum" ("General Outlines of Theology," as it would now be phrased), a work which Erasmus described as "a wondrous army in order of battle against the Pharisaic tyranny of false teachers;" which Luther lauded as immortal, and deserving of almost canonical authority; which the papal party thought more harmful to their cause than all else written by Lutherans. Calvin's "Institutes," which Catholics dubbed "the Koran of the heretics," appeared in its first brief outline fifteen

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years later—a work of wider influence, because Calvin rather than Luther obtained ascendency in English-speaking lands. From Melanchthon's architectural and organizing spirit, as Dorner says, the truth born in Luther's heart received its objective form and the stamp of validity. From Germany it passed on to foreign lands. In Melanchthon's lifetime it went through at least hirty editions, and two radical revisions, illustrating Melanchthon's change of theological views, of which there will be more to say. It is noteworthy that the two original and most influential treatises of Protestant theology were the work of laymen.

Melanchthon's next great service was in the preparation of the German Version of the Bible, in conjunction with Luther. To Luther it owes the idiomatic force and beauty of its style; to Melanchthon its accuracy as a version. Dr. Schaff has finely observed that to Luther the Scripture tongues were the sword of the Spirit; to Melanchthon, the swaddling-clothes of the Christ-child. In 1526 he became Professor of Theology in name, as he had been for years in fact.

In personal appearance he is described as small and thin, with a large head, rather long neck, and broad chest, a high forehead and a bright blue eye. His health was never strong. Anxious for better care of this, his friends persuaded him to marry. His union in 1520 with Catherine Krapp, daughter of the burgomaster of Wittenberg, proved most happy. He spoke of his home as "a little church of God." Two sons and two daughters were born to him. Rich and poor alike resorted to his house, some for curiosity and some for aid. The visitor would sometimes find him with book in hand rocking the cradle. By methodical habits and incessant industry he dispatched a mass of work whose extant results in print fill twenty-four large volumes. He restricted himself to one or, at the most, two meals a day. At table he indulged in genial talk enlivened with gentle jests. His correspondence, often disquieting, he would not read till morning, lest it should banish sleep. Retiring at nine o'clock, he rose at two, and after prayer went to his study. His house at Wittenberg, now the property of the Prussian Government, is a three-story building bearing the inscription: "Here dwelt, taught, and died Philip Melanchthon."

Melanchthon's hopes of a peaceful spread of the reforming interest were dashed by the Diet of Spires in 1529, which decreed an end to toleration. In the preparation of the *Protest*, which gave to the reformers their distinctive name, he bore a leading part with a sad spirit. To friends who cheered him he answered with characteristic sweetness: "If I had no anxieties, I should lose a powerful incentive to prayer. But when cares and anxieties impel to devotion, the best means of consolation, a religious mind cannot do without them." He now longed for retirement. "Happy they," he exclaimed, "who abstain from public affairs." But the next year it was he who drafted the Augsburg Confession, which the Protestant party addressed to the Emperor as the statement of their belief. It was studiously irenic in tone. The Catholics themselves were surprised at its moderation. Luther found fault with it. The "nails and lances against the papacy," with which, two years before, he had sharpened Melanchthon's book, "Instruction for Pastors," were missing. He wrote to Melanchthon: "Satan is well aware that your Softstepper (*Leisetreterinn*) dissembles the articles about purgatory, the worship of saints, and especially about the Pope, the antichrist." It was with anxiety and tears that Melanchthon wrote the Confession thus criticised. In him the spirit of Christian union was incarnate, ever studying how nearly he might close with men of other minds in consistency of truth and with a good conscience. In this spirit he endeavored, though in vain, to open correspondence with the Greek Church, by sending a copy of the Confession to the Patriarch of Constantinople. In the same spirit he subsequently prepared a modified edition of the Confession (the "Variata"). His object in this was so to generalize the specific statements of the Lutherans to which Calvinists objected, that the impediments to their union might be removed. This, however, did not result. The "Variata" became the occasion of a fierce strife in the Lutheran churches, and Melanchthon's efforts at conciliation brought upon him not only the bitterest of his troubles,

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but two centuries of unjust disparagement.

The Augsburg Confession, supplemented by Melanchthon's elaborate defense of it the next year, the "Apology," still reckoned among the symbols of the Lutheran Church, brought him at the age of thirty-four substantially to the limit of achieved success. The remaining twenty-nine years of age, equally meritorious in what he attempted, were chiefly remarkable for the defeat of his efforts for a more ethical theology, and a union of his fellow-Lutherans with their Calvinist brethren. The Protestant churches begin to see now that it was more creditable to fall with Melanchthon than to stand with Luther.

After publishing the "Apology" in 1531, Melanchthon—who from this time wrote his name "Melanthon," as easier to pronounce—devoted several retired years mainly to his favorite academic studies. His treatises on ethics, in which Aristotle was his master, became long-accepted text-books. Hallam pronounces them "more clear, elegant, and better arranged than those of Aristotle himself or his commentators." These studies revealed to him a serious ethical defect in the theology he had accepted hitherto with Luther, and accordingly in 1535 he revised his "Loci Communes," and again in 1543.

An ethical theology had been made impossible by the Augustinian doctrine of Original Sin, which wholly denied the freedom of the will. Melanchthon renounced this view as a Stoic error, and taught that man has the power of freely appropriating the divine grace; also that, while a man is justified, as Luther taught, by faith alone, yet is he not justified without good works, and that his initial act of faith is itself an act of moral worth. This straightway brought upon him accusations of heresy, which no explanations availed to silence. The blind rigor into which his opponents drove appears in the extreme assertion of Amsdorf, in 1559, that good works were dangerous to salvation. The division between the strict Lutherans and the "Philippists" on this ground was widened by another breach upon the doctrine of the Lord's Supper.

The Lutheran view of this closely approximated to the Catholic, which holds that the bread and wine are changed (transubstantiated) into the real body and blood of Christ. Luther held that the real body and blood are joined (consubstantiated) with the real bread and wine. Calvin held to a real spiritual presence of Christ in the sacrament, not a physical impartation of Christ, discerned by faith alone. To this view Melanchthon gradually went over. "There has not been a day or night for the last ten years," said he, "that I did not meditate on the doctrine of the Lord's Supper." Calvin publicly announced Melanchthon's agreement with him in this point. It was a sore point. The magical rather than the ethical conception of the sacrament holds in Lutheran Germany till this day. On this ground the name of Calvinist had become at the beginning of the seventeenth century, says Dr. Schaff, more hateful in Saxony than that of a Jew or a Mohammedan.

Although Melanchthon, trusting, as always, to time and the gradual leavening of thought, abstained so closely from expression of his obnoxious views that his exact position has been a point of debate, his sympathy with the Calvinist position could not be hid. His relations with Luther became seriously strained, but the latter, though urged to break with him, declared to the last that he would share his heart with Melanchthon. That gentle spirit had thrown a spell too strong to be broken over Luther's stormy nature, despite its occasional ebullition in such sayings as that Melanchthon ought to be banished. But he to whom the atmosphere of love was vital wilted in the cold. He compared himself to Prometheus bound on Mount Caucasus. Some years later he spoke of Wittenberg as a prison, and seriously thought of leaving it. He occasionally complained of Luther's contentiousness and violence, yet admired him to the end, and eulogized him at his funeral in 1546 as the Elijah of the Reformation.

Toward the Catholic party Melanchthon steadfastly displayed the same conciliatory spirit as toward his Lutheran critics. He wrote, in 1537, that if the Pope would tolerate the preaching of the Gospel he would recognize his jurisdiction, if not claimed as a divine right. He carried his concessions to an extreme that Calvin fraternally rebuked him for in his assent to

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the Leipsic Interim in 1548, an enactment of the Elector Maurice, canceled in 1555, which permitted the evangelical doctrine, but required the observance of the Roman ritual, including images in the churches and most of the canon of the mass. In this Melanchthon himself admitted he had gone too far. His defense was that the ceremonies yielded were unessential, while the essentials of doctrine were maintained, and that it was better to compromise for a time (*interim*) than to expose the churches and the Fatherland to devastation. But this raised the bitter controversy about the *adiaphora* ("things indifferent"), and brought still further obloquy upon him and his followers as "knaves, Samaritans, Baalites."

He held his peace toward these assaults, saying that answers irritated rather than pacified. "It is a new form of popery," said he, "that these violent persons wish to force every one to have the same opinion as themselves." "If my eyes were a fountain of tears as rich as the Elbe," he wrote, "I could not sufficiently express my sorrow over the divisions and distress of Christians." He wrote to a Hamburg pastor: "We are pleased if you admonish and correct us in the spirit of love, for this is a very necessary duty in friendship, and much more in affairs of the church. But we entreat you to judge us leniently, and that you would not condemn old friends who have labored much for more than twenty years, and still endure the greatest conflicts, as we are furiously persecuted with many false accusations. We do not reply to them, lest hatred and discord be still more inflamed in these sorrowful times."

Amid these fratricidal quarrels, which, as Calvin said, made "a jubilee for Papists," and turned the Lutheran churches into a theater of civil war, Melanchthon's life drew to its saddened close. His consolatory thoughts at the approach of death were found penciled on a scrap of paper: "Thou shalt go to the light, thou shalt learn the mysteries thou hast not been able to understand, thou shalt be free from the madness of theologians." His last wish and prayer was "that the churches might be of one mind in Christ." April 19, 1560, he breathed his last, and his mortal part was laid beside Luther's in the Castle Church of Wittenberg.

Fitter as he was for this time than for that time, it is for this time to do him the justice which that time could not—a voice in the wilderness as he was, proclaiming to hard hearts the gospel of peace. He was accused of timidity and weakness, but a few years before his death he rushed with drawn weapon into an angry crowd to quell a tumult. With him it was not a question whether a stand should be made, but where it should be made. That he made a heroic though quiet stand for a position advanced beyond his times, his later tribulations show. At a time when his fellow-churchmen held, as the Roman Church now holds, that divergence in a single point from church doctrine separates from church fellowship, it was his great merit to see what even now waits for all to see it, that no tongue of man can adequately phrase the truth of God, that creeds are symbols, not transcripts, of that truth, that theology must be a growing science, and can grow only as thought is free—so that one must labor not for an excision but for the comprehension of the many schools in the one Church.

One does not forget his grave fault in consenting to the bigamy of Philip of Hesse, his approving of the execution of Servetus; but one remembers that he shared these errors with his fellow-reformers. His own failings seem to be the shadowy projection of his virtues. He tolerated the excesses of the Zwickau "prophets" at Wittenberg, while Luther was in hiding, till Luther had to come in to suppress them, but it was in fear of quenching the Spirit. He conceded to Rome as indifferent things not indifferent, but because his free spirit miscalculated the safe range of liberty for the less free. That highest range of charity which appears in the tolerance of intolerance none so exemplified as he. *Pectus theologum facit*—"Heart makes the true divine." What a heart was his, to hold captive the fiery Luther and the austere Calvin! Hear Calvin exclaim, after Melanchthon's death: "A hundred times when, weary with labors and burdened with troubles, you laid your head familiarly on my bosom, have you said, O Philip, would I might die on this bosom! I, indeed, a thousand times afterward have wished it my good fortune that we were together."

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Not only was he pre-eminent as the theological leader of the Reformation, and the organizer of education. Among the reformers his is conspicuously the historical and judicial, the progressive, catholic, unifying spirit, intent on the ethical harmony of truth and life.

It was not for lack of invitations elsewhere that he stood unflinchingly to his post in stormy Wittenberg. His fame and influence spread far. Called to other German cities, to France, to Denmark, and repeatedly to England, where he was appointed in 1553 Professor of Divinity at Cambridge, he abode with his own people. With Cranmer especially his relations were close, and his impress remains on the Articles and liturgy of the Church of England. The German churches, whom he vainly strove to unite, now recognize him as their connecting link, and join to honor him. The general unity he strove for will be realized, not, as he expected, in a common formula, but in a common spirit; and it will be his spirit. His spirit, both independent and mediating, pleading alike for liberty and for the bond of charity, has revived in our time, the most precious survival of that period of conflict. Now that the eclipse of calumny has passed from his name, what Luther wrote of him while that eclipse was coming on deserves to be written under his name forever:

"*The whole Christian world is his debtor.*"

The Theology of an Evolutionist

VII.—Redemption by Evolution

By Lyman Abbott

WHAT is redemption? What do we mean by this word which has come now to be a theological word, but in its original was not? Of course it is a figure. Practically all theological words are figures. They are metaphors. Redemption is a figure derived from captivity. A man is captured by brigands in Italy. He is carried off into the mountains and kept there. Messages are sent to his friends; they must raise a purse of money and send to the brigands; if they do not, the man will be kept a captive there, or he will be put to death. The friends raise money and ransom or redeem the captive from the brigands and set him free, and then he returns to his home and his friends again. He has been bought with a price; he has been redeemed. This figure has been employed by the Bible to illustrate one phase of "God's way of doing things." God redeems the human race. The question whether the payment of a price, the rendering of a sacrifice, is consistent with evolution, is a question to be considered hereafter. In this article I simply wish to lay open before the reader the evolutionary conception of redemption. The question to be considered is not, Is the doctrine of redemption, as stated in the New Testament, a scientific doctrine? for the Bible does not deal with science. The Bible is a book written, for the most part, by poets and prophets, and the very word redemption is a poetic figure. The question is whether, in an evolutionary conception of life, as a growth, there is anything that justifies this figure, any analogue in that life, anything to which that figure may legitimately and properly be applied.

In the Biblical representations there are three kinds of brigands from which we are redeemed. We are said to be redeemed from the flesh, or the body, or the sinful flesh; we are said to be redeemed from our iniquities or transgressions; and we are said to be redeemed from the hand of our enemies. Is there anything in evolution, anything in the gradual development of man by regular processes from lower to higher stages of moral development, by forces resident within the men themselves, that justifies the figure of redemption, from the body, from iniquity, from enemies?

Evolution believes that man is emerging from an animal condition. The body is the animal out of which he is eventually to be developed. The animal still clings to him. It is at once a help and a hin-

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drance. It is a help to his spiritual development because it is a hindrance, and because the spiritual development comes by battle, and in no other way. There is no possible way by which a man can acquire temperance unless he has appetites to be subdued; no way by which he can acquire self-control, unless he has animal passions to be controlled; no way by which he can acquire courage, unless he has timidity to be overcome. There must be the temptation within as well as the moral nature within, or the moral nature cannot be developed, for it is developed only by conflict with the temptation. First of all, then, man is an emerging and developing being, drawn out from, lifted up from, a lower animal condition. He is in battle with his own body. He is like the butterfly emerging from the chrysalis; like the bird pecking its way out of the shell; like the seed breaking its husk and emerging from the ground. The seed is in captivity to the ground, and must be emancipated; the bird is in captivity to the shell, and must be freed from its imprisonment; the insect is in captivity to the chrysalis, and must break from its prison-house. And as the plant is not a plant until it has broken away from the soil and come into the sunlight, as the bird is not a bird until it has broken out of the shell and come into the air, as the butterfly is not a butterfly until it has escaped from the chrysalis, so not until the man has broken away from the animal and come out of it and conquered it and subdued it is he truly a man. Paul, in the seventh of Romans, cries out, "Who shall deliver me from this body of death?" The figure is drawn from an ancient time when the captive was chained to the soldier who guarded him. The man is chained to his own animal appetites; bound to his own fleshly nature; fastened to a corpse; and he is to be redeemed from that corpse and delivered from it. The evolution of the spirit is itself redemption from the flesh.

This redemption is like evolution, first, in that it can be accomplished only by a power working within. It is not by asceticism; not by starving the body; not by making it a poorer, a weaker, a feebler body; not by less body, but by a stronger spiritual nature. The power that is to redeem him must be a power working within, not without. The bird must peck its own way through the shell; the seed must break its own way through the soil; the butterfly must push its own way through the chrysalis. If you break the shell before the bird is ready to be hatched, it will be but a dead bird. So the soul must have within itself the power of its own deliverance. It is Christ *in* us who is the hope of our glory.

We are redeemed also, according to Scripture, from our transgressions and our sins. We have inherited them from the past; they are an inheritance. Or we have taken them upon ourselves by our own habits; we have surrendered ourselves to bondage. And now we are struggling to escape from this captivity. We must be redeemed from it; must be set free; and we must be set free from this sin by a power within ourselves. We continually try some easier and shorter way, and never succeed. We think if we can only take the temptation away from men, men will be virtuous. We are mistaken. Men are made virtuous by confronting temptation. The mother who tries to keep her child away from all temptation simply prepares the boy for a terrible fall when he gets old enough to leave the home. It is not by taking away the bonds, it is by giving strength to the man that he may break the bonds, that he is redeemed. Every man is like a Samson bound by his enemies, and he must acquire the strength within himself to break them. God does not break them, he gives us strength to break them. He does not set free this man, caught by brigands, and leave him in the Alps to be caught by some other brigands. He puts in his hand a musket, and says to him, "Fight your way to liberty." The power of redemption is the power of God in the soul. The evolutionary conception of religion differs from the old theology radically in this respect. The old theology—not, indeed, all old theologians, for the so-called new theology is, as Dr. A. V. G. Allen has clearly shown, as old as the old theology—but what is currently called the old theology, regarded redemption as something done for man in heaven outside of him; the new or evolutionary theology regards redemption as something done

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for man within him. The one is what philosophers call objective; the other is what philosophers call subjective. Redemption is wrought *for* man by the spirit of God *in* man, making a man of him and giving him power to be master over himself. The control wrought by redemption is *self* control.

We are redeemed, in the third place, from our enemies. For we are in an enemy's country. That which binds us is not merely the animal from which we are emerging, not merely the temptations which we have taken upon ourselves by our own habits or which have been imposed upon us by our inheritance, but our companions and the life that is about us. And this redemption also must be a power working within. How shall the city and the State and the Nation be redeemed from corrupt politicians? Can any foreign forces do it? Can any Czar, any Emperor, any army from without? It is only by a power working from within. If our great cities cannot redeem themselves from corrupt politicians, then their fate is sealed. For, in the very nature of the case, it is manhood that is wanted, and manhood is not accomplished by striking the chains from men's wrists, and leaving them to be reduced to bondage again by the same evil forces that enslaved them before. We have not redeemed the African race when we have signed the emancipation proclamation; we must follow it up with educative and religious influences, with the school and the church. It is not enough to give the negro the ballot; he must be made a man; out of the manhood will grow citizenship.

This is characteristic of the teaching of Christ, from first to last: the life must work from within outward, not from without inward. It is only as God works in us to will and to do of his good pleasure that any man is saved; only as the man takes into himself the vital forces, only as society takes into itself the vital forces. No transaction wrought in heaven will redeem either the race or the individual. Whatever is planned in heaven must be wrought out in the soul of man. The sun can never bring a bud to blossom or a seed to growth, except as the rays of the sun come to the earth and put the life into the seed and into the bud. This is one truth, then, that redemption by evolution holds: That the redemptive force is a force within. It is God in humanity; it is God in the individual soul; it is God intoning the conscience; it is God clarifying the faith; it is God strengthening the will; it is God making the man a man; and only as the man takes God and is made a man can he be redeemed.

The second element in the doctrine of evolution is that it is a development from a lower to a higher stage. Evolution does not believe in going backward. It always has its face toward the future. The doctrine of evolution is that the world grows; that God's way of doing things is by development from a lower to a higher stage. Evolution does know, indeed, conditions in which there is no growth, but that it calls arrested development. It knows conditions of things in which there is a falling back into the conditions out of which emergence has taken place, but that it calls degeneracy. Evolution is not restoration. John Milton, having told the story of the fall in "Paradise Lost," wrote "Paradise Regained," and thus he interpreted the doctrine of redemption:

> I, who erewhile the happy garden sang
> By one man's disobedience lost, now sing
> Recovered paradise to all mankind,
> . . . . . .
> And Eden raised in the waste wilderness.

To some extent at least the old theology so conceived redemption. Man sinned and fell in Eden. Redemption is to recover him and put him back into the condition from which he fell. Evolution cannot be reconciled with that theory; with the hypothesis that man was perfect, that he fell, and that he is to be put back into the perfect condition from which he fell. That is not evolutionary. Nor can I reconcile it with the Bible. I cannot find, from cover to cover in the Bible the suggestion that man is to be put back again, that he is to be restored to Eden.

The Bible always anticipates something higher, larger, nobler than was ever known in the past. When Abraham goes out of the land of paganism to a land he knows not what, he is not called back to Eden. When Moses calls the children of Israel out of the land of Goshen into the Promised Land, it is to a new land that is to be opened up to them; their looking back

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is continually reprobated and condemned. When the prophecy is given to David that out of him shall come a king, it is not a king that shall put Eden back again, or David or his ancestry back in Eden, it is a new king to sit on a new throne, for the establishment of a new kingdom. When the exiles are called out of Babylon, it is not with any conception that the old condition of things is to be restored; it is not to a kingdom of David, not to a kingdom of Solomon, it is not to a glory that is gone, it is to a new and larger glory when "Gentiles shall come to thy light, and the nations to thy rising." When Christ comes, he never bids his disciples look back for the golden age. He tells them of a kingdom to come, not of a kingdom that has been. He tells them that greater works than he has done his disciples shall do; the future has more for them than the past. He cannot tell them all things, but the Spirit will come, and will teach them all things. Paul never suggests that the race is to go back to Eden, to Isaiah, to David, to Moses. His call is toward a nobler future. "Forgetting those things which are behind," he cries, "and reaching forth unto those things which are before, I press toward the mark for the prize of the upward calling of God in Christ Jesus." Finally, the last book of the Bible is a prophetic book; its look is toward the future; the garden it portrays is not the garden of Eden. In this garden of the Apocalypse the very leaves are for the healing of the nations, and the fruit is of many kinds, yielded every month, and all freely to be plucked; and alongside this garden is the great city, the New Jerusalem—the fruit of centuries of Christian civilization.

The redemption, then, by evolution corresponds with the redemption described in the Bible. Neither proposes to restore the past; both propose to push forward to the future. We cannot go back politically. It is idle for Carlyle and Ruskin to lament the days of feudalism and call on us to go back to hero-worship. Out of the past a better present has been evolved, and out of the present a nobler future is to be evolved. We cannot go back politically to Jefferson's democracy, or Hamilton's conservatism. If Hamilton were here to-day, he would not be the Hamilton he once was. If Jefferson were here to-day, he would not be the Jefferson he once was. The future has more for this country than the past ever had, and the nation must press forward to the future, not turn lamentingly back to the past.

We cannot go back intellectually. We are not to go back to the creeds of the past: not to the sixteenth century, not to the fourth century. God has been keeping his children at school for eighteen centuries. They ought to know more after eighteen centuries of education than they did in the first century. And they do. We are more competent to create a system of theology to-day than they were who made the Westminster Confession of Faith; more competent than they were who made the Nicene Creed. Many are they who lament the childlike faith of the past. We never can have the childlike faith of the past, and we are not to wish for it. We are to wish for the manhood faith of the future: not the unshaken faith of the babe—the shaken faith of the man; not the little oakling which is putting its leaves above the ground—the great strong oak that has breasted the storms and run its roots down deep, because the storm has beat upon it. We ought to be more devout because of Robert Ingersoll. Not because he is an educator in devotion, but because the shaken faith should be stronger than the unshaken, and we should have our roots so laying hold of God Almighty that blasts of tempestuous doubt shall only make them take a stronger hold.

As organically and socially and intellectually, so spiritually we are to move forward. Progress is not toward innocence. Innocence once lost cannot be recovered. Spiritual progress is from innocence through temptation to virtue. I do not say that a man may not attain virtue and retain innocence. He may. I do not say that sin is a help to virtue. It is an obstacle. But no man can attain virtue without temptation, and it is said of Christ himself that he was made perfect in that he suffered and was tempted. The struggle is essential to the victory, and the victory lies in the future. Out of the condition of innocence, when we had not sinned because we had not been tempted, we are carried by successive stages forward, if we are true to our-

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selves and to our education and to our opportunity, to the manhood which masters temptation and is by it made strong.

What is true of the State, the Church, the individual, is true of the race. Men ask concerning the world, "Is it worse or better?" It is both. The drunkenness of to-day, since the invention of distilled liquors, is worse than the drunkenness in ancient Rome. They did not know delirium tremens; and we do. When men learned to write, they acquired a new method of fraud—forgery. With banks and credit systems came in the possibility of defalcation; with science, explosives and dynamite. The public school makes some men better, some men worse. Power used for virtue is good, used for vice is evil—and development is power. The temptations of life are far greater in this nineteenth century than they were in the sixteenth or the first. The temptations the adult man has to meet with in society, in business, in the family, are far greater than the temptations which assailed him when a little child four or five years old, protected by his mother. The passage of life is from innocence through temptation to virtue, and every new virtue acquired is only preliminary to a new battle to be begun.

This is redemption—the development of the whole man. In it we come, through all the conflict of life, unto a perfect manhood in Christ Jesus, into clearness of vision, largeness of knowledge, strength of will. Redemption makes the very enemies of spiritual life instruments of spiritual life. Redeemed we become conquerors; nor is that all: "more than conquerors." More than a conqueror? How is that possible? Napoleon, landing on the shores of France from Elba, met successive detachments of Bourbon troops sent out to capture him, and detachment after detachment, as they came to him, swept round to his rear and swelled his ranks to give him victory. He was more than conqueror. This is what redemption, or evolution—one term is theological, the other is scientific—does for man. In redemption, in spiritual evolution, the machine and the corrupt politicians become the instruments of our victory; the purer state is achieved by the battle with corrupt forces. The temptations that assail us become forces for the development of our manhood; the chisel that strikes against us perfects the image of the Christ in us. The cohorts of evil are converted into the recruits of virtue, and by temptation we conquer a virtue that is immeasurably sublimer than innocence.

The Postal Deficit and the Loud Bill

By James L. Cowles [1]

IN his opening speech in behalf of his bill, the Chairman of the Post-Office Committee of the House of Representatives spoke as follows: "We all admit that this country is to-day in an unfortunate condition financially. While perhaps we may not all agree as to the remedy for the cure of the existing evil, we do all admit that, from a financial standpoint, this country is in an unfortunate position. Now, this bill presents to this body the opportunity to relieve the country from a deficiency of $10,000,000 already existing in the service of the Post-Office Department, and to give to it in addition a revenue of $10,000,000 more. At the lowest calculation there is involved in this bill a saving to the Government of $20,000,000 per annum, and if we may take the figures of Postmaster-General Wanamaker, if we may take his estimate made in 1892, we must come to the conclusion that this iniquity (the carriage of second-class matter in the mails)—I will term it an iniquity—costs our people more than $40,000,000 annually."

Now, I heartily sympathize with every effort made by our public servants at Washington to so reduce illegitimate expenditures and to so increase legitimate revenues that our National Government, the greatest of our public business corporations, may always be in a sound financial condition. Whatever may be the needs of the Government, however, I hope that the Post-Office, the greatest of

[1] Author of "A General Freight and Passenger Post" (G. P. Putnam's Sons, New York).

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our public services, will never degenerate into an engine of taxation to be run on the principle of "what the traffic will bear." The common interest clearly demands that our postal rates shall never more than suffice to pay to the Government the cost of the service which it renders to the individual.

Mr. Loud's desire to reform abuses in our postal business is most commendable, but in this particular instance the evil may be far better met, I think, by extending to all the privileges now granted to a few, than by restricting those privileges within narrower limits. The exigencies of the situation demand a far more radical reform in the management of the Post-Office than that contemplated in the bill now pending before the Senate.

The postal deficit is not due to the cent a pound rate paid to the Government for postage on paper-covered books and on returned newspapers, but to the eight cents a pound tax levied by railway managers for a service that would yield them a handsome profit at one-half a cent a pound.

The report of Postmaster-General Wanamaker, of 1889, page 90, makes the average carriage of a piece of postal matter to be 442 miles; 10.4 per cent. of the weight of the mails is carried but twenty-five miles; 24.7 per cent. goes, on an average, 125 miles; 24.4 per cent. travels 350 miles; 23.3 per cent. is carried 750 miles; and but 17.1 per cent. of the weight of the mails is carried an average of 1,500 miles. Nearly sixty per cent. of our mail-bags travel within zones of 350 miles, and the proportion of short-distance exchanges of heavy matter would undoubtedly be much greater were not the Government underbid by the express companies in this business. "Within a radius (within zones) of five hundred miles," says Mr. Loud, "the express companies to-day are carrying the matter (domicile to domicile) for a fraction under a cent a pound. Beyond the radius of 500 miles they dump it all on the United States Government for transportation."

It is true that the record on which Mr. Wanamaker based his figures did not include second-class matter; it is also true that the average distance traversed by third and fourth class matter was 558 and 599 miles respectively; but, since the short hauls are taken by the express companies, this is not wonderful. If the same conditions prevail elsewhere that prevail in Connecticut, it is safe to say that the express companies make their short-haul rates on State publications just enough below the postal rates to get the business. I shall show a little later that if the Government paid no more to the railroads than do the express companies, it would be a very profitable business to the Government to carry its second, third, and fourth class matter any distance for one cent a pound, and there would be a corresponding saving to both our State governments and to individuals.

In any case, it is safe to assume 442 miles as the average haul of postal matter at present; and if the Government received, at the hands of our railway rulers, the same treatment as the express companies, the average haul for all classes of postal matter would undoubtedly fall to that of letters, 386 miles.

Taking, then, 442 miles, the distance from New York to Buffalo, as the average haul of a mail-bag (the average run of a postal car in 1894 was but 170 miles), we find that the railroads tax the Government $160 a ton for a haul that, in the days of the ox-cart, cost private individuals but one hundred dollars.

To the possible criticism that the saving of time ought to be considered, I reply that this is a matter, not of the value of the service of the railroads, but of the cost of that service, and I contend that our railways charge the Government, for the transportation of postal matter, full sixteen times the cost of the service rendered. In proof of this statement I offer the following evidence:

It is a matter of court record that the Texas Pacific and the Southern Pacific Railroads carry foreign hats and caps, boots and shoes, cashmere and laces, cutlery and ordinary hardware, from New Orleans to San Francisco for eight-tenths of a cent a pound, and the business has proved so profitable that, after years of litigation, they have at last secured a decree from the Supreme Court declaring it lawful, and also declaring it lawful for them to levy three or four times as heavy a transport tax for the same service rendered to native-made goods of the same description. Now, if it is profitable for

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our railroads to carry these foreign-made goods across the continent for eight-tenths of a cent a pound, am I not justified in my contention that it would be profitable to haul our own mail-bags average distances of 442 miles for one-half cent a pound?

But we will come closer home. Twenty-five of my little books, "A General Freight and Passenger Post," came to me the other day from Messrs. G. P. Putnam's Sons, of New York, and the express, domicile to domicile, was but thirty-five cents—less than three cents a pound, less than one and one-half cents a volume.

It costs nine cents to send off a single volume through the post-office, and as I am expecting to distribute a great many of these little messengers of good tidings, I concluded that it might be worth while to ascertain the regular express rates from New York throughout the country. I therefore wrote to Adams Express Company, and they kindly sent me one of their regular merchandise rate-books.

Imagine my surprise on finding that, in packages of sixty pounds and upwards, the regular express rate from New York to New Haven is but one-half a cent a pound, while from New York to Boston the rate, in packages of seventy-five pounds and upwards, is but one cent a pound. From New York to Philadelphia the rate, in packages of seventy pounds and upwards, is three-fourths of a cent a pound; in parcels of a hundred pounds and upwards, the rate to Cleveland is one and one-half cents a pound; to Cincinnati, two cents; to Detroit, two cents; to Chicago, two and one-half cents; to New Orleans, five cents, etc., etc. From New York to Elizabeth, Newark, Rahway, and other places in New Jersey, the rate on packages of seventy-five pounds and above is four-tenths of a cent a pound, while between New York and Jersey City the charge is but twenty-five cents a hundred, these rates in all cases being from domicile to domicile. Remember, too, the statement of Mr. Loud, that within zones of five hundred miles he express rate is a fraction under one cent a pound.

Now, how much more than one-half a cent a pound do the express companies pay the railroads for their share in this service?

And why should the Government pay the railroads any more for the transportation of its mail-bags than the express companies pay for a much greater service?

A reduction in transportation rates to one-half a cent a pound would save to the Government full $45,000,000 a year, and would enable it to extend the cent a pound rate to all classes of products, and yet with a profit to the Government.

For what the express companies do with a profit the post-office can do with a profit.

If this evidence from the express business fails to be convincing, then please note the following, and please observe that these facts are of court record: Thousands of milk-cans are brought every day to New York, forty-quart cans weighing, when filled, about one hundred pounds, and with them other thousands of crates each holding twelve quart bottles of milk or cream, the crates weighing, when the bottles are filled, about seventy pounds, and these cans and crates are returned, empty, distances up to 396 miles. On a can of cream the charge is one-half a cent a pound; on a hundred-pound can of milk the transport tax is a little less than one-third of a cent a pound. When the cream is carried in bottles—seventy-pound crates—the tax is less than one-fourth of a cent a pound, and when the bottles contain milk the rate is less than one-sixth of a cent a pound.

These rates, please remember, include the return of the empty cans and crates of bottles free. The zone within which these rates prevailed a year ago covered a distance of 330 miles. It is reported to cover 396 miles to-day; and I heard George R. Blanchard, of the Joint Traffic Association, testify, before the Inter-State Commerce Commission last winter, in favor of their extension for distances up to one thousand miles. The counsel of the Delaware, Lackawanna, and Western Railroad went very much further than Mr. Blanchard, however, and pleaded in favor of the extension of these rates up to any distance within which the milk could be brought to market in fit condition for use, saying that "the cost of the service was in no real sense dependent on the length of the haul." Yes; and

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these learned counsel admitted that these rates, on trains running at passenger speed, were so remunerative that their clients were able to make a clear gift of over $50,000 a year, out of the profits, to their milk contractor, Westcott.

The Hon. Joseph H. Choate, of New York, had a hand in this noted trial of railway managers by the people, and I heard him, in court, use language to the effect that the enormous profits secured to Westcott by this milk contract with the officials of the Delaware, Lackawanna, and Western Railroad furnished almost conclusive evidence of collusion between Westcott and these railway managers for a division of the spoils.

According to Mr. Choate, these rates, one-half a cent a pound on forty-quart cans of cream, one-third of a cent a pound on forty-quart cans of milk, one-quarter of a cent a pound on crates of bottled cream, and one-sixth of a cent on bottled cream, empties returned, brought profits to the railroads of two to three hundred per cent.; one-fifth of a cent a pound on cans and bottles alike, and whether filled with cream or milk, would have yielded an ample return to the railroads.

Now, if this be true, if railway managers can profitably carry filled milk-cans and loaded milk-crates any distance on passenger trains (for milk trains are practically passenger trains), at a uniform rate of one-fifth of a cent a pound, returning the empties free, why should the Government pay eight cents a pound, eight dollars a hundred, $160 a ton, for carrying its mail-bags similar distances in similar trains?

But we have yet one more witness to bring forward in this case of "the people versus the railways." In 1887 Postmaster-General Vilas showed that the Government was then paying the railways as much every year for the use of postal cars as it would have cost to build them, and this in addition to the payment made according to weight under the general item of transportation of the mails by the railroads.

The Government would save $1,500,000 a year, said Mr. Vilas, by owning its postal cars. The Government could easily build its cars, and could more than pay for them by the savings of a single year. "Government ownership, moreover, would very much relieve the difficulties of the compensation problem." According to the estimates of Mr. Vilas, if the Government had owned its postal cars in 1894, it would have saved over $2,000,000, and last year the saving would probably have been more than $2,500,000.

The following paragraph occurs in a report concerning the railways of Belgium made by M. Fassieux, the Director of the Belgian roads, in 1865: "The working of lines by Government affords perfect facilities for the postal service, as mails can be sent by every train; even when the lines belong to companies, *they are carried free* by one train per day in each direction." We do not ask that the mails should be carried free on the great steam roads, but we do think that every State should provide for the free carriage of the mails on the trolley lines, and in no case should the Government pay more than the actual cost of the service. To this demand the railway managers will doubtless reply that a very large part of our railway system is already in bankruptcy, and to reduce the rates will ruin the rest.

The case of Westcott and the Delaware, Lackawanna, and Western Road, however, presents another reason than low charges for the failure of railways. In many sections the managers of the railways have for years systematically robbed both the stockholder and the ordinary patron of the railway; in other sections the weight of their exactions has paralyzed industry and involved all classes (except themselves and their favorites) in one common ruin. Is this strong language? It is almost mild in comparison with the recent statements of President Ingalls, of the Big Four, and of President Stickney, of the Chicago Great Western Railroad, as to the conduct of their associates in the management of the Nation's circulating system.

I submit that what we need in the present crisis is not the curtailment but the extension of the sphere of the Post-Office; and not until its beneficent rule has been extended over the whole realm of railway transportation, and the transportation taxes are determined according to the cost of the service rendered, can we hope to see a return of healthful prosperity in this country.

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Amor Emancipator

By Henry van Dyke

Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll;
And when He comes to call thee, arise and follow fast—
His way may lie through darkness, but it leads to light at last.

Mothers' Dolls

By Katherine Beebe

Every thoughtful observer of children must have been at some time greatly impressed by the resemblance existing between grown-up girls and little girls, grown-up boys and little boys. They must also have observed that many of these big girls—mothers—play with their children very much as little girls play with their dolls.

The greatest pleasure and widest use which a small maiden of the present day gets from and makes of her doll is in dressing and undressing it, in making pretty clothes for it, and in carrying it about where other mothers of dolls may envy and admire.

Any day and every day one may see any number of these overdressed little girl-dolls in public places. They are in the theaters, on the streets, in the stores, and in the public conveyances, dressed in voluminous cloaks of silk, velvet, or wool, with sleeves so large that any real use of the arms is precluded, wearing enormous and unwieldy hats, which are tied under the chin with great bows of ribbon, and further bedecked in dainty furs, kid gloves, and bits of jewelry. The little human doll is dressed and taken abroad that strangers may nudge each other and say or look, "See that pretty little girl! Isn't she cute!" that acquaintances may exclaim, "What a dear little girl you have! Where did you get that lovely coat?" that friends may say, "My dear, how exquisitely you do dress Gladys!" And so poor Gladys, not for her own interest, pleasure, or well-being, but to gratify her mother's pride, and sometimes vanity, spends hours, which should be given to wholesome, happy, childlike play in a child's world, as a beautifully dressed doll in a far from judicious grown-up world of hurry, noise, excitement, and flattery. She does not rebel at this, poor little Gladys! she seldom even protests, for she early learns to love the excitement of the city, with its bewilderingly delightful panorama of theaters, shops, toy departments, soda-fountains, and candy-stores. She likes to hear her mother's friends say how sweet and pretty she is, and how beautifully her hair curls. The discomfort of the yards of dry goods, of the huge sleeves and top-heavy hat, is lost sight of in the thought that she looks "too dear for anything," and that her coat is "so stylish!"

I do not think I am overdrawing the picture. It is a familiar one in all large cities, whose streets are also full of cheap imitations of the same sort of finery on the children of poor and hard-working people. It always seems to me, however, as if a sort of mother-love lay behind the adornment of the little Gustavas, Norahs, and Gretchens, with their clumsy plush bonnets and cheap lace collars—a mother-love which, imitating that which it sees in the higher walks of life, feels that it is doing its best for the children, that best often necessarily meaning self-sacrifice.

The stiff-legged little boy-doll, in his many-buttoned leather leggins, huge collar, and yards of necktie, is not seen on the streets so commonly as the girl-doll, probably because he, with his sturdier and growing man-nature, rebels more vigorously against being dressed up, and because he will not be compensated even by a box of Huyler's best for long hours spent on the street-cars and before counters.

When these same children are a few years older, when they are no longer "cute" and "perfectly dear," when the boy is too large for leggins, and the girl's

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front teeth are missing, they will not be seen "down-town" so often. The city's museums, art galleries, panoramas, and flower shows will call for them in vain, as will Stoddard's lectures, Thomas's concerts, and the many special exhibits which could teach them so much under a sympathetic leadership.

Then there are the poor baby-dolls, so beautifully dressed in snowy white that under no condition must they be allowed to get out of their carriages. An afternoon out-of-doors means for them a stately progress up and down, either sitting or asleep, from the very weariness of inaction. All who pass may see any fine afternoon these dear little baby-dolls in spotless order, under dainty lace parasols, in "the handsomest baby-carriage his grandfather could get in New York," beneath beautifully embroidered afghans. The sufferings of these little ones, with their heaven-sent longing for almost constant activity, from their hours of forced inactivity, from the discomfort of tight little bonnets tied on with such stiff, scratchy bows as you and I would not tolerate, from huge sleeves and enormous collars, will never perhaps be known, as the babies cannot tell of them, except by exhibitions of temper, nervousness, and fretfulness.

Again, excitement is offered in place of the simpler and more natural child life which is the baby's right. As he is wheeled up and down busy streets, gay avenues, or among crowds of children and baby-carriages in the parks, the dazzling panorama of city life keeps him quiet, and his clothes clean. What it is doing to the tender little soul and unfolding mind develops later as an effect which is traced to any cause but the fact that he was played with as a doll instead of being treated as a live baby.

This same baby-doll, while he is learning to walk, must wear picturesquely long white dresses, because, forsooth, "they are *so* cunning, and all babies wear them." As if it were not enough to learn to conquer the laws of balance and equilibrium with a limited experience of but one year of life, without having to trip over a long skirt time and again! In a short dress a baby learning to walk will get falls in plenty, and the long dress multiplies them by at least ten. The big girl who dresses her baby-doll this way ought to be condemned to learn to ride her bicycle in an equestrian skirt.

The Winter Adventures of a Butterfly

By Sarah W. Brooks

One Indian summer morning, Cicely—airing her bedding—espied upon a soft white pillow, in an open window, an exquisite gold and brown butterfly. Removing him gently to her careful palm, the delighted girl conveyed to my chamber this superb captive.

After duly admiring his coloring and parts, we gingerly deposited him among the plants in my window-garden. "Dear little fellow!" said Bob, watching (later) his nervous little flutter upon the window-sill; "do you think he will live, mother?"

"Well," I said, "it is just possible, my son; as we see, his summer has been prolonged well into autumn; but, given a south window and a generous diet of fresh nectar, let us hope that his days may be yet longer in the land."

"Boys," I said, as we gathered about the lunch-table that noon, "the Butterfly is as lively as a cricket! And, moreover, I *think* he is a Camberwell Beauty." "Bully for *him!*" cried Ned. This bit of slang duly reproved, I went on, didactically: "The Camberwell Beauty often produces two or three broods in a single summer, and has been known to remain with us until late in November. It is a wonderfully sociable butterfly, famed for its friendliness to its human brother. Plainly this is a Camberwell; and he has come to stay."

"Your mother, boys," observed Alcibiades, buttering his muffin with a sly smile, "has evidently been rubbing up her entomology; but" (turning to me) "why this unusual erudition, my dear? Have we a Camberwell among us?"

"Not to know our Camberwell," I retorted, "argues yourself unknown! Let me kindly enlighten you;" and, forthwith, I gave him a detailed account of the capture of that wonderful insect. To this day I am not sure that he took in a word of it!

"Mother," complained Bob, as, together, after luncheon, we admired the bright, palpitant wings of our treasure, "father didn't give a cent for the Camberwell."

"Grown-up men, dear child," I consolingly responded, "usually haven't time to bother with butterflies. And we children, Bobby,

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will have this one all to ourselves;" and, thereafter, we *did*. That night we had a "change of weather." The mercury dropped prematurely to the freezing point. For three pitiless days no ray of sunshine fell upon the window-garden. As for the butterfly, he had vanished.

"Hang it, Cicely," grumbled Ned, "*you* must have let it out! What's the use of airing rooms, with choice butterflies in them? It's regular winter weather outside. He must have frozen stiff as a poker, in less than no time!"

On the fourth day the sun came out gloriously. The window-garden warmed itself in his smile. The yellow oxalis in our hanging basket opened wide its clusters of scented bloom. Dainty spikes of English lavender shook out their grateful odor. Scarlet geraniums burned like splendid flame against lemon-colored abutilon bells; and the one Bon Silene rose upon our stand, bursting its soft green calyx, became, that very morning, a rose!

And, behold, upon the upper window-ledge, expanding his lovely wings in the genial sunshine, appeared the Psyche, the exquisite soul of it all, our gold and brown butterfly! Henceforth our little visitor duly "improved the shining hours;" making his punctual flutter upon the window sill and as punctually disappearing with the sun, usually taking sanctuary in some seemingly impossible crevice, but occasionally dropping to the floor, beneath the flower-stand, and crawling close to the mopboard, to sulk out the sunless interval, yet invariably recalled by the sunshine to the sweet delight of existence.

It was during the third week of his visit that an engagement took me from home. On the night preceding my departure we had a second nip of winter. As I hastily dressed in the dusky morning, my earliest thought was of the butterfly. This weather, I thought, must finish him. "Poor little beggar!" said Bob. after an exhaustive search in and about the window-garden; "he's gone up, for sure." "I should think so," said little Ned, limbering his fingers at the wood fire, and rejoicing in his own size and hardihood; "butterflies aren't cut out for winter weather!" And when, after breakfast, I hurried to the train, I had reached the same conclusion, and went my way, reluctantly accepting the situation. More kindly Indian summer days succeeded this untimely snap of winter, and on the morning of my return the window-garden was flooded with sunshine, and fluttering gayly in his old place on the window-ledge appeared the golden-winged beauty, whom I had supposed "as dead as Cæsar!"

And here it may be stated that, at the outset, it had been reasonably inferred that our dainty guest would obligingly help himself to such nectar as might be "on tap" among the various blossoms at hand in our window-garden. A careful and prolonged observation of his movements had, however, revealed the astounding fact that he never had been known to hover over or alight upon the window flowers! His range extended no farther than the two window-ledges where "whiles" he fluttered and "whiles" reclined, with splendid palpitant wing, still holding his self-imposed fast. Life, it was plain, could not long go on after this abstemious fashion; and, in a body, we rallied to the rescue. It was Cicely who proposed sugar, maple syrup, and water. With careful hand, and under the immediate supervision of that maiden and the boys, I prepared, in a doll's cup, this makeshift nectar. "Leave it on the chimbly-piece, mother," said Bob (who knew his Dickens), "and let him 'tech his lips to it when so dispoged.'" Scarce was the cup deposited on the window-sill when this danger presented itself: "But what"—I queried of the group intent upon this hospitable experiment—"what if the creature should go plump into the brimming cup, and, like another Clarence, drown himself in his own butt?" With nervous dispatch the cup was removed, and a spray of fairy-fuchsia, well saturated with the edible mixture, put in its place. For an entire hour we vainly awaited this starving insect's approach to our refreshment table! Then, giving it up, we took our own lunch, and went our ways. In our absence Cicely—presiding at the butterfly's board—determined to "lead her horse to the water" and "make him drink." To this end, she deposited him bodily upon the sticky fuchsia-spray, and there left him to lunch at his leisure. On my return from town, an afternoon sun was softly shining upon the flower-stand. The dauby spray still lay upon the window-sill, and upon it lay the motionless form of Psyche, apparently at the last stage of existence—beyond the faintest flutter of a wing! The nectar, evaporating in the sunshine, had become a sort of tenacious glue, and the hapless butterfly had been effectively gummed to his own lunch-table.

Hastily preparing, in my basin, a tepid bath, I gingerly soaked the spray, and, disengaging the poor little body, held it tenderly by the wings while I bathed patiently the sticky legs and antennæ. Relieved at last from this "embarrassment" of nectar, and once more rejoicing and intact, the pretty creature was reinstated upon the newly washed window-sill before the boys came in to dinner. This was our last attempt at feeding the butterfly, who, as Bob affirmed, had, like "Rip Van Winkle, 'sworn off' from nectar."

After this adventure of the butterfly, our boys gleefully voted down its classic appellation of Psyche, and henceforth it was (from an

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inferred constitutional resemblance to that abstemious M.D.) known among us as "Dr. Tanner."

And now it was thought advisable to send to Cousin Ellen (whose acquaintance with entomology entitled her to "speak as one having authority" on the subject) a description of Dr. Tanner's person and peculiarities. In return we received a long epistle, choke-full of learning! Cousin Ellen is a school-teacher, and constitutionally didactic. "Butterflies" —wrote this unimpeachable authority—"are not all as short-lived as the summer. Among them there are a few hibernators. Two are distinctly designated. The larger of these, a rather brilliantly adorned creature, is, for some unaccountable reason, called the 'Morning Butterfly.' Judging from your description of his appearance and habits, Dr. Tanner can be no less than that sturdy old stager, the 'Morning Butterfly.'"

"Why, then," queried our Robert, in view of this information, "why, then, mother, doesn't the 'Doctor' go and hibernate, instead of hanging around half the winter to get chilblains and influenzas?"

"Come now, Bob," cried little Ned, "let the poor beggar stay, can't you? I wouldn't be so mean, if I was you."

Well, regardless of comment on his proceedings, Dr. Tanner continued our guest; and when, at Thanksgiving time, Cousin Ellen came on, he was duly examined by that expert and was promptly pronounced "*not* a hibernator," but, as had already been surmised, a belated "Camberwell Beauty;" a sociable little being making us an autumn visit, and what Grandma B—— would call "*staying company*."

And "still the wonder grew" that a butterfly of his peculiar dietetical opinions should succeed in (as the saying goes) "keeping soul and body together." Yet so it was. Though often invisible for days, he continued in favorable weather to make his cheery little flutter in the window, and by his charming presence seemed to prolong our summer until Christmas-time.

The year waned, and was fast nearing its end when a change became apparent in our beloved Dr. Tanner. He no longer expanded his dainty wings. They had grown dull of hue and shrunken in size. Our hearts ached to behold him now, too feeble even to crawl about, and keeping, day and night, the same place on the narrow upper window-sill. "He is going out with the year, I sighed;" and the children looked on in tearful silence.

On the morning of the thirtieth I took from the window his poor little body, no longer fluttering at my touch, but stiff and still. Our Psyche had flown, leaving us but this dull, dead thing. "Children," I said, as later we took our last farewell of the butterfly, "from time immemorial this airy little being has been the emblem of resurrection. One of its names is Psyche, which means soul. By ancient mythologists the souls of the departed were represented as carried Elysium-ward by dolphins, and in the form of butterflies. Watching it in the garden, I have often pondered this old superstition, and wished that in its ethereal form some beloved one, reincarnated, might yet be near me.

"These are, of course, but fancies, without tangible foundation. Yet who shall say that in a butterfly's being there is not compounded some particle of that unexplained material that has been quaintly called 'soul-stuff'?"

Alas! I was flying far too high a kite for these boys, and when Robert yawned I took in string, and promptly returned to the dead butterfly.

"Let us not," I said, "carelessly fling aside the once airy little form, whose presence has brightened 'the saddest days of all the year;'" and we did not.

In the upper drawer of my dressing-table is deposited a tiny box. It is daintily lined with rose-colored jeweler's cotton, and is labeled "Dr. Tanner." It holds all that is perishable of a gold and brown butterfly.

❀

Honoring Herbert Spencer.

The signatures to the letter requesting Mr. Herbert Spencer to sit for a portrait to be placed in one of the national collections of England, commemorating the completion of his great work, "The System of Synthetic Philosophy," include Messrs. Alexander Bain, Francis Galton, W. E. H. Lecky, Sir John Lubbock, James Martineau, John Morley, Lord Rayleigh, Alfred R. Wallace, Andrew Lang, Frederic Harrison, and Sir Walter Besant. The following is a paragraph from the letter of invitation:

Not all of us agreeing in equal measure with the conclusions of your work, we are all at one in our estimate of the great intellectual powers it exhibits, and of the immense effect it has produced in the history of thought; nor are we less impressed by the high moral qualities which have enabled you to concentrate those powers for so many years upon a purpose worthy of them, and, in spite of all obstacles, to carry out so vast a design.

Replying to the above, Mr. Spencer writes:

Eight years ago, to the inquiry whether I would sit for a subscription portrait, to be painted by Millais, I replied negatively, assigning the reasons that the raising of funds to pay the costs of conferring marks of approbation had grown into an abuse; that the moral coercion under which contributions were in many cases obtained was repugnant to me, and that I objected to have my known and unknown friends asked to tax themselves to the required extent. These reasons survived, and, swayed by them, I recently sent a copy of the letter in which they had been stated to the gentleman with whom the proposal now made originated, thinking thereby to prevent further trouble. I was unaware to how large an extent the proposal had been adopted, and how distinguished were the numerous gentlemen who had given it their support. I now find myself obliged either inconsistently to waive my objection, or else rudely to slight the cordially expressed feelings and wishes of so many whose positions and achievements command my great respect. Between the alternatives there practically seems to be no choice. I am compelled to yield to the request made in so sympathetic a manner by signatories so eminent, and at the same time must express to them through you my full sense of the honor done me.

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Books and Authors

The Hamertons [1]

In reading the Hamerton autobiography we are at first disappointed that it was not more spontaneously written. If it had been, however, it would not have so well expressed a man in whose early years spontaneity had been smothered by a father's unfatherly treatment. Only in direct companionship with Nature could the boy give vent to self-expression. Companionship with men and women, boys and girls, was to him always self-repressive and unsatisfactory.

He was not a boy's boy. At school the principal amusement was cricket, "for which I soon acquired an intense aversion. All games bore me except chess and billiards." His greatest happiness was to get away by himself and read Scott's poems. "Of all the influences that had sway over me in those days and for long afterwards, the influence of Scott was by far the strongest. A boy cannot make a better choice." But Hamerton did not seem to enjoy other books; certainly not his text-books. At school he must needs suffer a common misfortune, namely, that the classics were not taught as literature, but as exercises in grammar; "they were dissected by teachers who were simply lecturers on the science of language."

The best thing about Hamerton's boyhood was his generally unerring art-instinct and his frankness in its expression. "There was an old master-mason who did not like me and my criticisms, and he swore at me freely enough in an explicit Lancashire manner. One day, simply by the eye, I perceived that he was four inches out in a measurement and told him of it, when he swore frightfully. He then took his two-foot rule, and, finding himself in the wrong, swore more frightfully than ever. This was my first experience in the thankless business of art-criticism." Later Hamerton began to keep a journal; its title-page read: "Account of Time Spent in Literature, Art, Music, and Gymnastics." One notices that literature comes before art, so that if Hamerton is now known as an author rather than as an artist, the reason may be found in early inclination. Shortly after this time he fell under Mr. Ruskin's influence, and remained so for several years. His experience was like that of many another. It was a good influence in two ways: first, in literature—anything Mr. Ruskin has to say is well expressed; secondly, it was

> a good influence in directing my attention to certain qualities and beauties in Nature; but in art this influence was not merely evil; it was disastrous; it tended to encourage the idea that art could be learned from Nature, and that is an immense mistake. Nature does not teach art. She only provides the materials. Art is a product of the human mind, the slow growth of centuries.

If his boyhood and youth had been different, his maturity would not have been what we find it. Yet what an interesting, sturdy manhood it was! There was its modesty, for instance, its reserve, its freedom from garrulity, its inability to "gush," its Saxon dread of Gallic exuberance. Far better, there was its hearty scorn of the superficial. There was its intellectual self-respect, its virile self-poise, its instinctive gentlemanliness. On the other hand, there was, at first and for long after, its prosaicness, its unnatural cynicism, its apparent lack of fraternal feeling, and its more than apparent lack of religious comfort. Devoted as he was to literature and art, Hamerton's own words depict an early life which few lads would imitate. For there was a hard something which kept the youth from being quite natural. Hamerton's admirable simplicity of language well describes this period. His early contemporaries, too, are often happily enough hit off as to individuality, but we wish that there might have been more heart-to-heart comradeship.

The turning-point in his life is not hard to find. Before it was reached, however, Hamerton made a visit to Paris, where he quickly comprehended the immense importance of knowing French. It would add to his ken a new world. He then set out to realize that ideal, and did so well realize it that, finally, thought came to him in French as readily as in English. His interest with languages grew with years.

> When at Sens, we studied Italian together. My husband made it a point to read some pages of it every day, and even to write his diary in that language. Later still he used to send to Florence some literary compositions to be corrected. . . . He used occasionally to ask his son-in-law, M. Raillard, for lessons in German, and had even undertaken to write, with his collaboration, a work on philology, which was to have been entitled "Words on Their Travels and Stay-at-Home Words." . . . The afternoon of the day on which he died, as he was coming back home from the Louvre in a tram-car, he took out of his pocket a volume of Virgil and read it the whole way. "I furbish up my Latin and Greek when on a steamer or in omnibuses," he said; "it prevents my being annoyed by the loss of time."

So wrote his wife, that wife perfectly pictured by Hamerton, pp. 179–180. He had made her acquaintance during his first visit to Paris, but, strangely enough, he still persisted in regarding marriage only as a device against loneliness. He had already been refused by an Englishwoman when the possibility of winning Mademoiselle Gindriez as a life companion occurred to him. He returned to Paris and to happiness. It was the turning-point of his life.

With his marriage Hamerton's autobiography ceases. This is a pity, for only then did he begin

[1] *Philip Gilbert Hamerton: Autobiography and Memoir.* Roberts Brothers, Boston. $3.

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really to live. The far richer material of his career falls to the charming, clever, and more spontaneous pen of Mrs. Hamerton, who displays as astonishing command of English as her husband did of French. At first we regret the change from the direct manner of the first person singular, but, after reading a few chapters of the "Memoir," are completely won over to a true woman's true account of her husband. In every sentence there is sanity, lucidity, truth; but there is also a love-song therein. On every page she responds to what Hamerton wrote, not so long ago, in giving a jewel-casket to her:

She will put them here in the casket, the ultramarine and the gold,
And, if such a thing might be, I would give them to her twice over,
Once in my youthful hope, and now again when I'm old,
But alike in youth or in age with the heart and the soul of a lover:

First of all we learn about the Hamerton home-life at Loch Awe, Scotland, and later at Sens, Pré Charmoy, and Boulogne-sur-Seine, France. She gives us a picture of the entire Hamerton —"painted with all his warts on," as a great man once commanded—but she also relegates her own feelings unhesitatingly to the background, generally describing his alone. We have a delicious page on Hamerton's perverseness in posting up the sign "English Visitors to this House are Earnestly Requested Not to Stay after 7 o'clock P.M.," etc., and we have also a self-effacing page on "He received a telegram announcing the death of his beloved sister-in-law, Caroline Pelletier. . . She had been like both a daughter and a sister, and her affection had always been very sweet to him. The shock was so great that his health suffered in consequence." There is no word about Mrs. Hamerton's more intimate sorrow.

If Hamerton's friendships were unsatisfactory before marriage, we note a radical change afterwards. The book gives us many new lights on many interesting people, among them George Eliot, Lewes, Tennyson, Browning, Mark Pattison, Millais, Seeley, Woolner, Watts, Flameng, Rajon, Brunet-Debaines, Sidney Colvin, Tadema, Seymour Haden, Stevenson. Speaking of the last named, in 1879 he had sent a MS. to Hamerton with the request that he "would read it and recommend it to a publisher if it were worth the trouble."

One reason why this "Autobiography and Memoir" will be popular is that readers want to know about the conception and varying success of those somewhat unequal but charming books, "Etchers and Etching," "A Painter's Camp," "Round My House," "Modern Frenchmen," "Wenderholme," "The Life of Turner," "The Intellectual Life," "The Graphic Arts," "Human Intercourse," "Landscape," "The Saône," "French and English," "Painting in France," etc. These were mostly criticisms of art and life. They were generally born in adversity and poverty. Yet, however much the physical nerves might have been unstrung, Hamerton's mental fiber was vigorous enough never to subordinate the intellectual to the emotional. His every book shows that he had not only the Englishman's cool head; he had also the artist's dry light. We wish that Mrs. Hamerton had given us many more words about her husband's books, and about the founding and nurture of "The Portfolio"—the forerunner of the etching revival, and the first English art-magazine to make use of all new methods of illustration. Subjectively and objectively interesting is all that she says, however, and we are grateful for such paragraphs as these:

Mr. Hamerton was writing a series of articles on the "Characters of Balzac" for the "Saturday Review." To save time, I read to him "Père Goriot," "Eugénie Grandet," "Ursule Mirouet," "Les Parentes Pauvres," "La Cousine Bette," etc. Mr. Harwood approved of the series, and although my husband admired Balzac's talent greatly, he disliked the choice of his subjects in general, and complained to me of the disappointing state of mind they produced in him; he called it "withering" sometimes. In consequence, he became convinced that it was not a good study, mentally, for him, and rightly abandoned the series, for it was of importance that he should be in the healthiest mental condition to write "The Intellectual Life." . . .

The dedication of "The Intellectual Life" was a perfect surprise to me when I first opened my presentation copy. The secret had been well kept. I felt grateful and honored to be thus publicly associated by my husband in his work, though my share had been but humble and infinitesimal—more sympathetic than active, more encouraging than laborious. Our common dream had been to be as little separated as possible.

That last phrase is indeed a description of a happy marriage. More than most books, this memoir pictures for us a singularly united life, full of struggles nobly borne because of unfailing trust and love. Hamerton once said to Rajon, "If you take other people's opinions about the choice of a wife, you are not yet ripe for matrimony. No man ought to get married unless he feels that he cannot help it—that he cannot live happily without the companionship of a particular woman." This is a grateful change from earlier sentiments. The love which had triumphed over difficulties presented by differences of country, language, opposition of family and friends, was only strengthened by adversity. For it is when we come to the tragic things—Hamerton's nervous and cerebral disorders, his attempt to jump from a train, the son's suicide, etc.—that the test of Mrs. Hamerton's nature places this book alongside those best ones which recount the lives of devoted and heroic women. And Hamerton's innate nobility becomes broader and better and richer as we go on. The history of this marriage-harmony, with its consequent character-development, makes the volume as choice a contribution as any to recent literature. However delightful to have intimate glimpses of the best people, however instructive the revelations of book-authorship, we must, after all, applaud the fact that these things have not been

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allowed to interrupt the work's main purpose—a study of character.

A New Theological Journal

The "American Journal of Theology," from the University of Chicago Press, will add to that metropolis of the lake region renown as a theological center. Judged from the richness of its opening number (January) it will be indispensable to every student of theology, however erudite. Its scientific freedom from theological bias appears in the editorial announcement that "writers upon all theological subjects and of every school of theological opinion will receive welcome."

About half of the "Journal of Theology" will consist of elaborate articles. Each number will also present documents containing matter hitherto unedited or inaccessible, critical notes upon special topics, book reviews and abstracts of periodical literature, with a classified bibliography of recent publications. The last named will not be the least valuable. The papers in the present number are on "Theological Agnosticism," by Dr. Bruce, of Glasgow; "Bernhard Weiss and the New Testament," by Dr. Gregory, of Leipsic; "The Scope of Theology and its Place in the University," by Dr. Briggs, of New York; "The Natural History of Sacred Books," by Dr. Menzies, of St. Andrews; "The Life and Letters of F. J. A. Hort," by Dr. Sanday, of Oxford; "Recent Tendencies in Theological Thought," by President Strong, of Rochester. While all these articles are of high value, Dr. Bruce's is of special importance as a keen critique upon the "exaggerated ignorance" which he regards as the special weakness of the Ritschlian school, and Dr. Briggs's as an inspiring prospectus of the new stage of development upon which theology is now entering. Dr. Menzies presents a view of what one may call the evolution of the doctrine of Biblical inspiration. He raises the question "whether it be possible for the adherents of religion in an enlightened age long afterwards to go behind some of the sacred books, and to attach their faith more closely than even some of the sacred writers did to the spirit of the founder." On this he merely remarks, without discussion, that "where this is attempted with any likelihood of success, a great schism in the religion is probably at hand." We doubt it, and regard the doubt as validated by the history of Biblical criticism in Dr. Menzies's own Scotland.

—Mr. E. D. Baring-Gould has been telling Californians about his father's struggles to win recognition by the pen. The book that won fame to the father, and which had an enormous sale, "he had to hawk about from publisher to publisher, all refusing to take it." Mr. Baring-Gould says that his father does not enjoy novel-writing as a rule; he prefers the domain of the religious or the antiquarian; "he writes history for his own pleasure, and novels for the pleasure of his purse." The son says that when his father's famous hymn, "Onward, Christian Soldiers," was written, the Bishop was very Low Church, and would not let the hymn-writer use it as a processional. The writer accordingly changed the line, "With the Cross of Jesus going on before" to "Left behind the door." "This made the Bishop very mad," said Mr. Baring-Gould, "and he dismissed my father from that living; but Mr. Gladstone gave him a very much better one in Essex."

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending January 29. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

An Introduction to the Study of the Apostles, by James D. Stifler, D.D., Professor of New Testament Exegesis in Crozer Theological Seminary (Fleming H. Revell Company, New York), is not exactly an introduction. "It is not concerned with the time or place of the writing of the Acts." It is not exactly a commentary; "it does not undertake to explain the meaning of the words inscribed by Luke." It is a retelling of the history told in the Acts, in the words of Dr. Stifler, without special insight or remarkable critical acumen; and also without any straining after effect or scholastic pretensions. It is a very good summary, and will be of aid to the lay rather than the professional student of this book.—— A companion volume, dealing with in part the same subject, is *St. Paul: His Life and Times*, by James Iverach, M.A. (Fleming H. Revell Company, New York.) This is one of the Men of the Bible Series. The author is critical rather than constructive, and is lacking in imagination. His general point of view is illustrated by his statement that "Christ is now living in a human body." To one familiar with the works of Conybeare and Howson, Dean Farrar, Pfleiderer, Matheson, Pressensé, and others, there will not be found much of value in this monograph.

The main value of so small a treatise on so large a subject as is furnished by *Contemporary Theology and Theism*, by R. M. Wenley, Professor of Philosophy in the University of Michigan (Charles Scribner's Sons, New York), lies in its presenting in a compact form and in a very clear style, to the lay reader who has not time or training for the study of larger works, a résumé, in sharply defined outlines, of current philosophy. Compact this volume certainly is, but too compact to be easy or altogether clearly intelligible reading. The book is provocative of thought, but valuable only to the trained thinker.—— *Thoughts for the People, Illustrating Man's Real Relation Physically, Politically, Socially, and Religiously to the Universe of God*, by Reuben Greene, M.D. (Lee & Shepard, Boston), might be

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described as a series of lay sermons by a medical man dealing with social, religious, educational, and sanitary problems. They are generally practical, and, while not strikingly original, are characterized by common sense.

Messrs. Thomas Nelson & Son, of New York, of whose American-made Bibles we have recently spoken, have now issued a "new series" of *Teacher's Bibles*, which include, in addition to the Authorized Version of the Scriptures, an Illustrated Bible Treasury and a Combined Concordance. Of these latter features we have also spoken with high approval, as being really remarkable specimens of the condensation of valuable information. The union of all these "helps" in one volume with the Bible makes a convenient and complete book of reference. Teachers and students will find it admirable in plan. In printing and binding the book is artistic and eminently satisfactory.

Guesses at the Riddle of Existence, by Goldwin Smith, is a series of five essays upon the profoundest religious problems, written by one whose master-light is science, but who sometimes doubtingly permits himself to walk by a dim faith in the promptings of his heart. This element of faith appears at its strongest in his essay on immortality, where such passages as these occur: "Now, there does seem to be a voice in every man which, if he will listen to it, tells him that his account is not closed at death. . . . There seems to be no reason why we should not trust the normal indications of our moral nature as well as the normal indications of our bodily sense; and against the belief that the greatest benefactors and the greatest enemies of mankind rot at last undistinguished in the same grave, our moral nature vehemently rebels." In the main, however, the criticisms of religious faiths are purely destructive—inspired, however, by a love of truth and not a love of iconoclasm. (The Macmillan Company, New York.)

Dr. Charles Foster Kent, of Brown University, has published through Messrs. Charles Scribner's Sons, New York, *A History of the 'Hebrew People*. The book is an excellent compendium of Jewish history from the division of the kingdom to the fall of Jerusalem in 586 B.C. The volume is prefaced by a capital chronological chart, and the text appeals to the student and to the busy man alike. The author's style is clear and concise, and his work will assuredly prove, to many, only a starting-point for more detailed investigation.——*Ancient India: Its Languages and Religions*, by Professor H. Oldenberg (The Open Court Publishing Company, Chicago) we reserve for further notice.

The Clock of Nature, by Hugh Macmillan (Thomas Whittaker, New York), is a collection of talks on religious subjects, the texts chosen from the changes in nature from season to season. The most original interpretation is given to "The Yoke of Christ," which the writer interprets as a sharing or harnessing with Christ, not as a burden to be borne for Christ's sake.

NOVELS AND TALES

Mr. Louis E. Shipman's *Urban Dialogues* are clever and sometimes witty bits of talk in which the follies of society and the salient characteristics of various American cities are presented. In real life, people who talked as Mr. Shipman's sometimes do would be regarded as impertinent and offensive, but it would be absurd to hold the author of so evidently careless trifles to strict accountability. The sketches are intended to amuse, and they do just that. (Stone & Kimball, New York.)——As much cannot be said of Charles Charrington's *Lady Bramber's Ghost*, which incidentally introduces real persons under such disguises as "Sadwood" for Gladstone. The story is that of an opium-eating genius who writes novels and plays for which "Lady Bramber" gets the credit. (Same publishers.)

The whole of "Sentimental Tommy" is contained in the two bound volumes of *Scribner's Magazine* (January to December, 1896). The lover of fiction will also find here Mr. Cable's remarkable short story, "Gregory's Island," Mr. Bunner's "Lost Child," Mr. Davis's "Cinderella," and many other good specimens of the American short story. Outside of fiction, President Andrews's "History of the Last Quarter-Century" is the strongest feature. In variety, quantity, and general excellence these volumes of this magazine show distinct advance. (Charles Scribner's Sons, New York.)

"Constance Maud," who wrote a very acceptable book on "Wagner's Heroes," now follows it with one on *Wagner's Heroines*. Only three heroines are included—Brunhilda, Senta, and Isolda—as the stories of others were told in the stories of the heroes. These stories form an excellent prelude to the hearing of the operas. The style is a little too romantic, but the narrative-treatment is capital. (Edward Arnold, New York.)——As we are speaking of Wagner, we may mention the fact that the Open Court Publishing Company, of Chicago, publish a translation by Otto Werner of Wagner's curious so-called novel, *A Visit to Beethoven*, which was suggested by Wagner's own experiences.

The Macmillan Company have published the second volume of Balzac's *The Harlot's Progress*, upon which comment was made in these columns several weeks ago.

By means of original incident and keen portraiture, *Miss Ayr of Virginia and Other Stories*, by Julia Magruder (Herbert S. Stone & Co., Chicago), is made a decidedly readable collection. In the initial tale the character of the young Southern girl is especially well drawn; Miss Magruder's most artistic work, however, is found at the end of the volume under the title "Once More."——Mr. John D. Barry has published through Messrs. Stone & Kimball, New York,

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Mademoiselle Blanche. Mr. Barry's plot is original, his characters are realistically drawn, and his style is attractive. The book is a wholesome one. Its central figure is the somewhat peculiar one of a young woman who follows the profession of an acrobat in a circus performance, but is at the same time a most religious and exemplary young person. Her lover is discovered to be, after all, in love with her performance and not with the performer. ——*A Sturdy Beggar*, by Mr. Charles Charrington (Stone & Kimball, New York), contains bits of well-aimed satire on men in general and sculptors in particular. The latter class will find small comfort in Mr. Charrington's art-creed, which applies rather to the world of dreamers than to that of the busy man.

CRITICISM AND LITERATURE

The fine editorial judgment shown in the selection of verse for the Temple Dramatists (The Macmillan Company) is evidenced by each successive issue in what promises to be one of the most valuable of recent republications of classic works. The latest issue presents Ben Jonson's *Every Man in His Humour*—a play which is generally held to be the most representative and characteristic of all Jonson's plays. It was one of the earliest English comedies which developed interest in character rather than in incident or plot.

Miss Alice E. Sawtelle's *The Sources of Spenser's Classical Mythology* was undertaken as a doctrinal thesis in the English Department of Yale University, and is a piece of careful, intelligent, and scholarly work. The Globe Edition of Spenser has been used as the basis of the investigation, which covers a very wide field, and appears to have included all the sources from which Spenser drew his classical references and allusions. The uses of such an investigation to the student and reader of Spenser are manifold and obvious. (Silver, Burdett & Co., New York.)

A revised edition of Sidney Lanier's *The English Novel: A Study in the Development of Personality*, is timely and appears in very attractive shape. The lectures which the book contains were delivered at the Johns Hopkins University in 1881, and published three years later. It was impossible at the time of publication to revise the work with the thoroughness which it demanded, and a number of mistakes crept into the text. These have now been corrected, several omitted passages have been restored, verbal repetitions suppressed, a table of contents added, and the work presented in proper form. It is needless to say that this is one of the most original and important contributions yet made to American literary scholarship. (Charles Scribner's Sons, New York.)

TEXT-BOOKS, ETC.

There are two additions to the excellent "Riverside Literature Series" (Houghton, Mifflin & Co., Boston)—*Burke's Conciliation with the Colonies* and *Pope's Iliad* (Books I., VI., XXII., and XXIV.). No model could be better for synthetic work in schools and colleges than the first named of these books. It is an almost ideal composition, and in its finely developed organism well illustrates some of the fundamental processes. It has been edited by Mr. Robert Andersen.——In the second of the additions to the series we realize more than ever the anachronism of the endeavor to transport the immortal figures who people the Iliad into an age perhaps the most removed of any from the temper of the Homeric poems. If Pope gave to the English tongue a clarity and a conciseness which it did not before possess, at all events he was the product of an artificial, posing, and sophistical age,

The study of history has become popular. This has led to the publishing of small books on historical subjects, often written by acknowledged scholars. The "Library of Useful Stories" (D. Appleton & Co., New York) is now enlarged by *The Story of Extinct Civilisations*, by Robert E. Anderson. The book contains six chapters—on "The Origin and Races of Mankind," "Chaldea and Babylonia," "Ancient Egypt," "Hittites, Phœnicians, and Hebrews," "The Arabs," "Iran, or Ancient Persia."

MISCELLANEOUS

Pennsylvania, Colony and Commonwealth, by Sydney George Fisher, is a capital historical essay. Our chief criticism upon it is its title. The words "and commonwealth" do not belong there. The author, with refreshing insight, describes the events in the colonial history of Pennsylvania which really affected the life of the people. The reader is made to understand what convictions and feelings were really at work, and how, unconsciously to themselves often, colonial Pennsylvanians slowly achieved civil liberty. (Henry T. Coates & Co., Philadelphia.)

Inebriety: Its Source, Prevention, and Cure, is an interesting study of this phase of intemperance from the standpoint of one who regards it rather as a disease having an environment of immorality than as primarily an immorality. While there is no mention of the Keeley cure, the book sets forth the philosophy of that treatment. (Fleming H. Revell Company, New York.)

During the week two attractive books have appeared in the domain of German literature. The first is an excellent translation by Mr. Henry E. O. Heinemann of Gustav Freytag's *Martin Luther* (The Open Court Publishing Company, Chicago). The illustrations in this volume are of special value. The second is an edition, by Dr. B. W. Wells, of Moser and Heiden's *Köpnickerstrasse 120*. As might be expected from the author of "Modern German Literature," the introduction and notes are full of interest, and Dr. Wells's five years' residence in Berlin well enables him to appreciate the dry and caustic element in Berlin humor, an element well brought out in the play. This is a play which is more universal, however, in its humor than some others, and is a

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capital subject not only for study, but even more for recreation.

Fond parents with tendencies to rhyme may through that medium find expression for their feeling, but it does not follow that the productions are worthy of permanent form. This applies to *Four Children in Prose and Poetry*, by W. Trego Webb (The Macmillan Company, New York). How can justification be found for the following?

Hope, go get your garden dress on,
Warm are here the winter hours;
I will teach you, sweet, a lesson
Out among the flowers.
You shall hold the spade with father,
Gather withered twigs that fall,
Rake the leaves, or, if you'd rather,
Weed with fingers small.

All lovers of dogs will read with pleasure *Boss and Other Dogs*, by Maria Louise Pool. (Stone & Kimball, New York.) The dog heroes of this book are exceptional dogs, but they appeal to the faith and love of the readers because of the writer's fidelity to the facts she sees in dog nature.

At the Sign of the Sphinx, by Caroline Wells, is a clever little volume within and without. There is not a little diversion in these ingenious metrical puzzles. (Stone & Kimball, New York.)

Literary Notes

—"Cosmopolis" has obtained an entry into Russia, and it is rumored that the magazine will have a Russian supplement.

—In the review of Mr. H. D. MacLeod's "History of Economics," included in our department Books of the Week in the last number of The Outlook, the name of the publisher was omitted. The book is published by Messrs. G. P. Putnam's Sons, New York.

—It is announced that the late Gustav Freytag's books, collected by the novelist to write the "Bilder aus der deutschen Vergangenheit," have been presented to the Frankfort-on-the-Main city library by the proprietor of the "Frankfürter Zeitung." The collection contains about 7,000 volumes and 500 old broadsides.

—In Mr. Charles D. Lanier's excellent sketch of Mr. Kipling (February "Review of Reviews") we learn that the novelist is a singularly systematic and painstaking workman. "He makes on the wide margin of his paper corrections and changes and substitutions—slues of them, but all very intelligible. And he tears up scores of written pages, so that sometimes his waste-basket holds considerably more manuscript than his desk."

—Mr. Samuel H. Howe, of Boston, a descendant of the original owners of the tavern, has bought the "Wayside Inn" at Sudbury, Mass. This is the inn made famous by Longfellow, and all Americans will be glad to learn that Mr. Howe is to convert the building into a permanent memorial of the poet. It is to be filled with articles of historic interest and restored, as nearly as possible, to its condition at the time of the writing of Longfellow's poem.

—Dr. Robertson Nicoll writes that, in actual sales during the past month in England, Marie Corelli's "Murder of Delicia," Dr. Watson's (Ian Maclaren's) "Kate Carnegie," and Rudyard Kipling's "Seven Seas" have taken the lead; other authorities say that Mrs. F. A. Steel's Indian Mutiny novel, "The Face of the Waters," has sold far in advance of other books. Mrs. Steel, by the way, has written a new story, and, for once, not about India, but about Scotland. It is even said that it is a Scotch story which has very little Scotch in it.

Books Received

For the week ending January 29, 1897

D. APPLETON & CO., NEW YORK

Anderson, Robert E., M.A., F.A.S. The Story of Extinct Civilizations of the East.

EDWARD ARNOLD, NEW YORK

Maud, Constance. Wagner's Heroines.

E. P. GUILD & CO., BOSTON

Ballou, Hosea Starr. Hosea Ballou, 2d, D.D.: His Origin, Life, and Letters. $2.50.

H. L. HASTINGS, BOSTON

Hastings, H. L. The Guiding Hand.

D. C. HEATH & CO., BOSTON

Wells, B. W., Ph.D., edited by. Meser and Heiden's Köpnickerstrasse 120. 30 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Andersen, Robert, A.M. Burke's Conciliation with the Colonies. 25 cts.

Pope's Iliad. Books I., VI., XXII., XXIV. 25 cts.

LEE & SHEPARD, BOSTON

Greene, Reuben, M.D. Thoughts for the People.

THE MACMILLAN CO., NEW YORK

Jonson, Ben. Every Man in His Humour. (Temple Edition.) 45 cts.

Webb, W. Trego. Four Children in Prose and Verse. 60 cts.

Smith, Goldwin, D.C.L. Guesses at the Riddle of Existence. $1.25.

Balzac, H. de. A Harlot's Progress. Vol. II. Translated by James Waring, with a Preface by George Saintsbury. $1.50.

THOMAS NELSON & SONS, NEW YORK

The Holy Bible. (Old and New Testaments with Combined Concordance.) $1.50.

THE OPEN COURT PUBLISHING CO., CHICAGO

Wagner, Richard. A Pilgrimage to Beethoven. Translated by Otto W. Weyer. 50 cts.

Oldenberg, Professor H. Ancient India: Its Language and Religions. 50 cts.

Freytag, Gustav. Martin Luther. Translated by H. E. O. Heinemann. $1.

FLEMING H. REVELL CO., NEW YORK

Stifler, J. M., D.D. An Introduction to the Study of the Acts of the Apostles. 75 cts.

Palmer, Charles Follen. Inebriety. 50 cts.

Iverach, James, M.A. Men of the Bible. St. Paul: His Life and Times. 75 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Lanier, Sidney. The English Novel. $2.

Wenley, R. M. Contemporary Theology and Theism. $1.25.

Kent, Charles F., Ph.D. A History of the Hebrew People. $1.25.

Scribner's Magazine. Vol. XIX., January-June, 1896. Vol. XX., July-December, 1896.

SILVER, BURDETT & CO., NEW YORK

Sawtelle, Alice E., Ph.D. The Sources of Spenser's Classical Mythology.

HERBERT S. STONE & CO., CHICAGO

Magruder, Julia. Miss Ayr of Virginia, and Other Stories. $1.25.

STONE & KIMBALL, NEW YORK

Wells, Carolyn. At the Sign of the Sphinx. $1.25.

Charrington, Charles. A Sturdy Beggar. $1.25.

Pool, Maria Louise. Boss, and Other Dogs. $1.25.

Charrington, Charles. Lady Bramber's Ghost. $1.25.

Shipman, Louis Evan. Urban Dialogues. $1.25.

Barry, John D. Mademoiselle Blanche. $1.50.

THOMAS WHITTAKER, NEW YORK

Macmillan, Hugh. The Clock of Nature. $1.50.

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The Religious World

Dr. Hall's Orthodoxy

The citizens of Brooklyn were subjected last week to a genuine and disagreeable surprise by an attack made upon the orthodoxy of the Rev. Dr. Charles Cuthbert Hall, by the Rev. Dr. John Fox, pastor of the Second Presbyterian Church. At the winter session of the Presbytery to which both ministers belong, Dr. Fox called the attention of the Presbytery to two books written by Dr. Hall, the one "Does God Send Trouble?" the other "The Gospel of the Divine Sacrifice." He thought these publications unorthodox, and moved the appointment of a committee to whom they should be submitted for examination, and who should report thereon in the spring. A motion was at once made by the Rev. J. D. Burrell to lay Dr. Fox's motion on the table, and this was carried by an overwhelming majority. From this action Dr. Fox can, if he chooses, appeal to the Synod. The matter is of more than local interest, because Dr. Fox's action was taken just on the eve of Dr. Hall's election to the Presidency of Union Theological Seminary; but no action of either Presbytery or Synod can affect that election, since the Seminary is entirely independent. One who remembers Christ's standard for the measurement of religious teachers, "By their fruits ye shall know them," and who knows what a splendid ministry Dr. Hall's has been in Brooklyn, and how spiritually fruitful, cannot but wonder at such an attack upon his ministry just as it is drawing to its close in that city. If Dr. Charles Cuthbert Hall is not safe from charges of heresy, who can be?

Professor Charles A. Briggs

Before this issue of The Outlook reaches our readers Professor Charles A. Briggs, of Union Theological Seminary, will have sailed for Europe, to spend a year in pursuit of the studies to which he has given his life. All who know Professor Briggs, and the tireless way in which he works, will well understand that he needs, not only time for study, but also time for rest. Without question, he is our first Old Testament scholar. One of the most amazing things in ecclesiastical history of recent times is the fact that any body of intelligent men could have regarded him as heretical. Professor Briggs is a man of genial personality, and he is always reverent in spirit, and, in the best sense, conservative in his studies and conclusions. One of the most eminent of American scientists recently made his acquaintance and had a long interview with him. The scientist was so impressed with the earnestness and spirituality of Professor Briggs that he returned to his home saying that he had added a new saint to his calendar. The list was short, and included but one other. In other words, this accomplished and earnest scholar, who is under the ban in his own Church, made so profound an impression on one whose life is given to physical science that he was ready to enroll him as a saint. It is known that for many years Professor Briggs has been constantly engaged on an exhaustive work in his special department. His year abroad will be largely occupied in the completion of that work. His many friends—and they are constantly increasing in number—will wish for him a happy year.

Practical Christian Union

The Federation of Churches and Christian Workers in New York City is one of the most practical forms of Christian Union which has yet been devised. It is made up of churches within the city, and charitable and educational associations selected by them. One hundred and forty churches and eleven such organizations are now members. The Council of the Federation is composed of two representatives, one clerical and one lay, from each denomination having fifty or fewer churches on the island, with two additional representatives in cases where a denomination has above fifty churches. The oversight of the work is in the hands of an Executive Committee. The President of the Federation is Mr. Spencer Trask; the Chairman of the Co-operating Committee, the Rev. J. Winthrop Hegeman; Treasurer, Mr. Harvey E. Fisk. Among the prominent workers are such men as the Revs. Leighton Williams, A. P. Atterbury, D.D., F. M. North, D.D., Josiah Strong, D.D., and Messrs. A. W. Milbury, C. Loring Brace, and Dr. W. H. Tolman. Already a house-to-house canvass has been made which has been of very great value. Among the practical results of the Federation has been Hartley House and the Neighborhood Club, both of which were located as the result of the Federation's Report. The aim of the Conference is to organize auxiliaries, confer with the Charity Organization Society, become possessed of all the facts which will help in ameliorating the condition of the poor, adding to the church and school facilities, and in every possible way improving the localities in which the Federation is working. While other bodies are discussing the subject of Christian and Church Union, this Federation is giving a practical illustration of it in its best form. A body of Christian people united in the service of humanity is surely much nearer to the Christian ideal of the one Church than a body of those who happen to have been baptized in one way, received into fellowship by one ceremony, or who accept one creed. The Federation of Christian Workers in New York

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will bear careful study on the part of all those who believe that Church Union is more than a dream. It should be added that the office of the Federation is in the Kennedy Building, 289 Fourth Avenue, and there detailed information concerning its methods of operation can be obtained.

A Venerable Church

The Reformed Dutch Church of Flatbush is one of the oldest churches in all the metropolitan district. On Sunday, January 17, its pastor, the Rev. C. L. Wells, D.D., delivered a historical sermon, from which we cull the following facts: This church was organized in 1654, while religious services had been held since the settlement of the place, about 1634. Toward the end of the year of its organization its first building was dedicated. This served its purposes until about 1700, when a new edifice was erected and dedicated in 1701. Its third building, and the one which the Church now occupies, was completed toward the close of 1796 and dedicated in January, 1797. These three buildings all stood on the same site, now corner of Flatbush Avenue and Church Avenue. In the days of the settlement of the town, the town and the church were one. The freeholders took action in relation to the church building. The present structure is nearly the same as when first built. It has been remodeled from time to time, but the general features are the same. There have been only three pastorates in this edifice: Mortimer Schoonmaker, from 1784 to 1824; the Rev. Dr. T. M. Strong (installed in 1822 as associate with Mr. Schoonmaker), who died in 1861; the present pastor was installed in 1863. The three pastorates cover a period of one hundred and thirteen years. The church has now two branches—Grace Chapel, essentially a separate church, which grew out of a mission and has now a membership of about one hundred and forty; and Grout Street Sunday-School Chapel, with an enrollment of four hundred and seventy-five. The church itself has a membership of three hundred and eight. The church bell, put in the steeple before the church was completed, has rung every Lord's Day since, and the tradition is that a Sunday service of the church has never been missed. While the building was undergoing repairs, the bell was always rung and services held in some other place. The building is as firm to-day as one hundred years ago, and bids fair to stand a century more.

Another Course of Study for the Sunday-School

A valuable course of study on the Bible and Religion has been prepared for the First Presbyterian Church of Troy, N. Y., of which the Rev. T. P. Sawin, D.D., is pastor. The course extends over seventeen years, four years being given to the Primary Department, three to the Junior, three to the Intermediate, four to the Advanced, and three to the Senior. The Primary Department, which includes children from the ages of five to eight, is occupied with the Story of Jesus and the Apostles, and with Old Testament stories. The Junior Department, which includes children from nine to eleven, studies the History of Jesus, of the Apostolic Church, and Old Testament History. The Intermediate is occupied with another grade of the same Biblical books. The Advanced Department, in which are young people from fifteen to nineteen, studies the Teachings of Jesus; then the History of the Apostolic Church; then the History of the Christian Religion, using Fisher's "History of Christian Doctrine;" and then the Great Religions, using James Freeman Clarke's "Ten Great Religions." The Senior Grade studies the Origin and History of the Bible, using Dr. Gladden's "Who Wrote the Bible?" then the Bible as Literature, using Moulton's "Literary Study of the Bible:" and then the Bible as a Divine Revelation and Educational Code. The Adult Department is occupied with the critical study of selected books and selected subjects. We have seen no more carefully and intelligently planned course of study than this. Those who pass through all its grades will surely be able to give a reason for the faith that is in them.

The Waldensian Church

Few Protestants realize the capital work for Protestantism, Christianity, and civilization which is being done by the Waldenses in Italy. The persecutions which this band of believers have endured entitle them to a high place in the history of Christian martyrdom, and the sturdiness with which they have kept to their belief in darker ages than this has led many to regard them as the rightful precursors of the Reformation. Not until 1848 were they emancipated, but since the righteous edict of King Charles Albert they have so strengthened their original churches in Piedmont and established missions throughout Italy that they have met with deserved success. Nevertheless, they have had to fight inch by inch to conquer their new field of labor. They have now organized 49 churches in outer Italy, 44 stations, and 5 circuits, with about 5,500 church members and 3,300 Sunday-school children. The work is carried on by 45 pastors, 17 evangelists, 62 teachers, and 12 Bible readers. The Waldenses have also organized many Young Men's Christian Associations, benevolent societies, orphan asylums, hospitals, soup-kitchens, day and evening schools. The Rev. G. C. Maugeri, who has been spending some months in this country as the officially intrusted representative of the Board of Evangelization of the Waldensian Church, has given us the above statistics. In reply to the question, Why do not the Italians support the Waldensian Church? he answers, that if by this is meant the Italians as a whole, the Italians as a whole are nominally Catholics. If by "Italians"

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the recent converts to Protestantism are meant, Mr. Maugeri says that they are few in number, they are poor, and are already bearing more than their proportion. Last year they contributed $16,000. This is a large sum for those heavily taxed for the State, in addition to which they must pay taxes for the support of the Roman Catholic Church as the State Church. The old Waldenses in the Piedmontese Valleys number 14,500 church members. They have 22 pastors, and about 5,000 pupils in their Sunday-schools. The Board of Evangelization is in need of money. True, last year Europe contributed over $63,300 for the Waldensian work, but America only $7,500. Under the direction of their own boards, various American denominations are doing good religious work in Italy, but the Waldensians believe, and with some justice, that they can do better work than can any other laborers sent out from this country. Mr. Maugeri says that $125 will support 130 laborers and their families for one day; that $25 will support an evangelist or a teacher for a month, and that $20 will support a colporteur for a month. Mr. William Dulles, Jr., 156 Fifth Avenue, New York City, will receive and forward regular subscriptions in favor of the Waldensian work.

Dr. Barrows in India

Reports are already reaching us of the arrival of the Rev. John H. Barrows, D.D., in India, and the beginning of his lectures on the Haskell Foundation. In Bombay he was received very cordially, especially by those who remembered the position which he had occupied as President of the Parliament of Religions. His first lecture, delivered the night before Christmas, was on "The Universalism of Christianity," and the inquiry to which he asked the earnest attention of his hearers was, "Is Christianity fitted to become the World-Religion?" The result of Dr. Barrows's lectures will be watched with great interest. We believe that they are a step in the right direction, and that if a continual procession of the strongest men in the Church could be kept moving around the world delivering lectures on the essential features of Christianity, it would be the best form of missionary service which could be conducted in the present condition of religious thought. They would not take the place of the permanent missionaries, but they would reinforce them as no other form of service possibly could.

An Industrial School for Indians

The Presbyterians of western New York are earnestly endeavoring to establish an Industrial School for Indians in that part of the State. The Committee of the Synod of New York which has the matter in charge are anxious to proceed, and are hindered only by lack of means. A year ago subscriptions for nearly the required amount were received, but the financial difficulties of the year have been so great that only a part of the pledges have been redeemed. $10,000 from the Olden Estate, with a site of one hundred acres of land, is pledged on condition that $10,000 more be raised, and the continuance of the school for ten years can be guaranteed. The work is in the hands of a committee of eminent Presbyterians, of which the Rev. W. S. Hubbell, D.D., of Buffalo, is Chairman. It seems as if such a cause ought not to be allowed to languish when the amount of money required is so small.

A New Movement Among Jews

Rabbi Isaac S. Moses, of Chicago, is leading in a new movement among the Jews of that city, and the influence of his course is already felt in other cities. He has found that quite as large a proportion of Jews are not connected with any synagogue as so-called Christians with any church. The reason for it he believes to be in the aristocratic tendencies of the synagogue. He has, therefore, formed what is called "A People's Synagogue," which is to be conducted on much the same principles as the free churches. That there is a field for such work is seen in the fact that out of 4,000 Jewish families on the south side of Chicago only 1,000 are connected with the synagogue. He characterizes the usual Jewish society as a "stock company with a dividend-drawing agent called a Rabbi, whose chief task is to swell the ranks of contributing shareholders." Rabbi Moses will reverse all this. He will receive no definite salary, but will content himself with what the congregation will give after all other expenses are paid. He believes that he will succeed, and is encouraged by the assurance that similar organizations are already contemplated in other cities.

Oxford Summer School

We have received many inquiries as to whether there will be a Summer School of Theology at Oxford this year. We have no information on the subject. No such school has yet been announced. It was never the intention of Principal Fairbairn to continue the school through successive years. If the school is to be held next summer, The Outlook will give its readers full information concerning it.

High Church

We have received a courteous protest from a Baptist correspondent against our use of the term "High Church Baptist," but we cannot withdraw it. The term High Church belongs to all denominations. There are High Church Baptists, High Church Congregationalists, High Church Methodists, as there are High Church Episcopalians. The person who puts great emphasis on some special theory of the Church belongs in that category. Our correspondent also objects to our commendation of the Open Communion position taken by Mr. Spurgeon, and asks whether every

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other denomination does not make baptism a prerequisite to the communion? He is probably correct. Of course he would go on then to affirm that only immersion is baptism. We cannot enter into a discussion of the subject in these columns, but can only remark that Baptists of the type of Mr. Spurgeon and Dr. John Clifford, as well as many in this country, do not agree with our correspondent. As to who is right—that being a denominational question, we leave it to be decided in the denomination.

At the Gates of Seven Universities

In a recent personal letter to a friend, Professor Richard T. Ely, of the University of Wisconsin, said: "Certainly there is no other religious denomination which is making its money tell educationally as you (Disciples) are." This he said in view of the religious education which they are offering the students at the gates of seven universities in as many States in the Union. On the first of March Professor Herbert L. Willett, Ph.D., Assistant in Semitics and Dean of the Disciples' Divinity House of the University of Chicago, began a series of lectures on Biblical themes before the students of the University of Virginia at Charlottesville. These lectures will include four courses of study, as follows: "The Life of Christ" (twelve lectures), "Prophecy" (six lectures), "Old Testament History" (six lectures), "The Beginnings of Christianity" (six lectures). They are being delivered in the University chapel each evening of the week, except Saturday and Sunday, and are open to any and all students who desire to take one or more of the courses. These lectures are the result of the earnest efforts put forth by the Christian Woman's Board of Missions and the Y. M. C. A. at Charlottesville, though the Virginia Christian Missionary Society raised the money to pay the expenses of the course. It is understood that this arrangement looks toward the inauguration of a Bible Chair enterprise perhaps similar to the one now maintained at Ann Arbor. Professor C. A. Young, of Chicago, is to begin soon a five weeks' course of Bible lectures at the University of Georgia. This work, too, will be done under the auspices of the Christian Woman's Board of Missions, whose general headquarters are at Indianapolis. Thus at three of our State universities, viz., Michigan, Virginia, and Georgia, this organization of Christian women is having the Bible taught to the students. In addition, the Bible truth is offered in special courses at the State Universities of Missouri, under the superintendence of Dr. W. T. Moore; of California, under Professor S. M. Jefferson; and of Oregon, under Professor E. C. Sanderson, D.D.; besides the Divinity House, Chicago University, in charge of Professors H. L. Willett and E. S. Ames. This means that the Disciples of Christ have strong representative men pleading the claims of the Bible and of Christ within the gates of seven universities, besides maintaining their own educational institutions. This work costs the universities nothing, but enjoys their hearty co-operation in every way possible.

The Episcopal Church in Scotland

The Episcopal or Anglican Church is foreign to Scotland. In England it is established; in Scotland it is nonconformist. The Queen in England is, ecclesiastically speaking, an Episcopalian; in Scotland she is a Presbyterian. The smallness of the Anglican communion in the North is indicated by the fact that the number of communicants is less than 42,000. The number of its clergy is 342. During the last year its communicants increased a little over 1,000. The subject of union between the Episcopal and the Established Church of Scotland has recently been agitated. The question has been raised as to whether the Scotch Presbyterians would not unite with the Episcopalians. That would be much like a large lake uniting with a few drops of water, since the Presbyterian body is vastly larger than the Episcopalian. A writer in the "Guardian" speaking on this subject regards the reunion of Episcopalians and Presbyterians as greatly to be desired, because "it would tend to bring back the democratic element in the government of the Catholic Church which contributed so immensely to the legitimate power and influence of the Church in early days; but while the writer thinks it would be desirable, he has no hope that it will be accomplished. He says the desire is shown only by a select few. The younger ministers are almost a unit against it. He does not believe that a majority in its favor could be secured in a single Kirk Session; and he recognizes that unity among the various branches of Presbyterians is far more probable than between the Established Church of Scotland and the Anglican. The writer of this paragraph once heard Charles Gore, then Principal of Pusey House in Oxford, say, in reply to a question as to what should be the attitude of the Anglicans toward Presbyterians of the Establishment in Scotland, that they could be recognized only as Dissenters. Some time, probably, the world will move faster than it seems to be moving now; then the desired union may be possible.

Is there anything more pathetic in life than a crippled child? Or anything more beautiful than work in behalf of these helpless little ones? It seems to us not, as we look over the fourth annual report of "Daisy Fields," the well-known home and hospital for the crippled children of the poor which is maintained at Englewood, New Jersey. Unlike many reports of philanthropic work, this particular pamphlet is vivid and interesting. The illustrations which it contains are alone appealing enough to draw sympathy and support from the most callous and undomestic bachelor. We are not afraid to have the reader investigate the reasonableness of this statement, as he or she may easily do by sending a two-cent stamp for a copy of the report to the President of Daisy Fields, Mrs. Herbert B. Turner, Englewood, N. J.

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Worse than War[1]

By the Rev. S. D. McConnell

Rector of Holy Trinity Church, Brooklyn

On Tuesday, December 7, 1895, I chanced to be at a gentlemen's reception where there were present a number of men, the most prominent in the business life of the country. There were two or three great railway presidents, several millionaire Senators, great manufacturers, and private gentlemen of large wealth. The droning buzz of conversation which filled the drawing-rooms with its monotone had in it a strident, venomous note which was unusual. The topic of conversation was President Cleveland's Venezuela message. To say that it was unanimously condemned is to speak mildly. It was denounced in terms of such concentrated bitterness that my interest was awakened to discern just why. If these had been men who were especially kindly, with quick imaginations, the puzzle would have been much less. One could have seen how they saw so vividly the horrors of war that they shrank appalled from so dreadful an evil. But they were not that kind of men. Several among them who were loudest in their denunciation were the not very scrupulous owners of a great street railway system in which an unfortunate strike had occurred only a few weeks earlier. During the progress of the strike and ts attendant rioting, these men had shown themselves conspicuously indifferent to the real suffering of their men, and most earnest in their cry to the State to settle the rioting out of hand by force. I turned to a great railway president and said: "You do not seem to approve of Mr. Cleveland's message?" "Approve of it?" said he; "do you know that fifty million dollars of value in American securities has been swept out of existence since yesterday morning? And what for? Simply on account of a piece of condemned sentimentalism over a few square miles of swamp and a few thousand niggers!" There was no sentimentalism about these men, but they were deadly opposed to war, or to anything which looked like war. They represented in their own persons the money-getting energy of the United States. Had they had their way, the message would have been withdrawn with apologies. Three days later it became evident that a deeper spirit in the American people had been touched, a spirit which was not to be frightened by the jeering cry of "Jingoism," and which was powerful enough for the time to silence the mutterings of Capital. As it turned out, there was no war. But that calamity came in sight, and the glimpse of its grisly front stirred a deeper and a better feeling in the people than that which moves in their every-day commercial life.

"He jests at scars who never felt a wound." I am old enough to have seen war at its worst, and have no wish to ever see it again. But there are evils which are worse, and which are far more imminent. One of them, I cannot but think, is one of the motives which are so active in the attempt to make war impossible by arbitration or otherwise. It is not the only motive, of course, nor is it the one upon which you and those like you lay emphasis in your advocacy of the Arbitration Treaty. Nevertheless, it is the motive which is a thousand times more influential than the ones which you urge. It is the consideration of the cost of war, and the derangement which it must always create in the nicely adjusted arrangements of commercial life.

In this motive there lies a most serious peril to the people of this country. And this all the more because it co-operates with all the other forces and conditions in the midst of which we live. Our danger is not truculence, but that shameful timidity which comes from sordidness. Not the sword, but the yardstick, is the weapon to be feared. I think that no student of the life of our country can note without a feeling of apprehension the slow change from devotion to political ideals toward devotion to commercial values. The issues about which the first century's life of the Republic revolved were questions of principle. They kept men's minds fixed upon the distinctions of right and wrong. They took little account of profit and loss. They were such as national independence, the liberty of the individual, the freedom of the slave, the status of States lately in rebellion. But for twenty-five years the issues have been sordid ones. They have concerned the tariff for revenue or tariff for protection, the regulation of monopolies, the regulation of trade and commerce. They are questions which appeal directly to self-interest, and hardly at all to ethical distinctions. The ideal is "prosperity;" the *bête noire* is "bad times." By all this the temper of the people has become profoundly affected. One of the results has been a nervous and unworthy dread of any course of action which might possibly embroil the nation in a conflict that would disturb economical relations. It is not so much the thought of blood and wounds and weeping mothers which it shrinks from as commercial disturbances and the shrinkage of securities. It wishes not to be interrupted in its business. It snatches at a scheme of arbitration, not because the spirit of the Prince of Peace is in the heart, but because such a scheme guarantees to some extent continued opportunity to trade and get rich.

Of course it does not follow that those who truly seek peace should refuse the co-operation of those who join them from sordid motives. The Treaty of Arbitration is good in itself, and will, no doubt, be adopted. But what then? We may well pause to think whether war may not become too difficult. Not because a Treaty of Arbitration bars its desolating path, but because the same sordid motive which masquerades now under the name of love for peace may take

[1] See editorial on this topic.—THE EDITORS.

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shelter behind it in order to escape the duty which it ought to do at any cost. "There are worse things than war," as you well say. But I cannot think that the instance of such greater evil which you give is well chosen. "One of them is the cowardly playing at war in mock heroics, the bluster and braggadocio that tries to pass itself off for courage." That is worse, indeed. But that is not, in fact, the way of the American. He does not threaten long before he shoots. A gleam of indignation in his gray eye is usually the only warning before the blow. We are not a vaporing people. Our besetting fault just now is quite a different one.

To take a present case. Almost in sight of the fair Southern gate of the Republic lies desolated Cuba. The moral sense of Christendom is outraged, and its heart is sore when it looks that way. Confusion, cruelty, anarchy, devastation, are at work, and have been all these years, at our very door. Whose place is it to speak the word which could end it all? Clearly ours. Why is it not spoken? Does diplomatic courtesy seal our lips? Does the red tape of precedent tie our hands? Who does not know that these would be swept away like spider-webs if we cared to act? What hinders? A sentimental love of peace? No. Cowardice? A thousand times no. What then? Simply an unworthy shrinking from the possible cost of war. We are comfortable, decently dressed, and going about our own business. What is it to us if we pass two men hewing at each other by our path? Let us hasten, or we will be late at our offices!

No lust of war, but lust of money, is our fault. The nation which wantonly takes up the sword shall perish by the sword. This has been proven again and again. But the nation which timidly puts its hands in its pockets when God offers it a sword to do his will perishes as surely.

There are worse things than war. A miasma is more deadly than a cyclone. It may well be that the God who has led us out of so many perils, through strange paths, will think well to run the sharp ploughshare of war under our too fat soil to break it up for a more wholesome harvest.

Correspondence

Unitarians and Evolution

To the Editors of The Outlook:

I am somewhat surprised to see how both Dr. Abbott, in his papers on the "Theology of an Evolutionist," and your correspondent, the Rev. J. W. Cochran, in The Outlook of January 23, have assumed that theologians have "universally shunned" Evolution. On the contrary, there is a whole denomination of Christians who, for at least fifteen years, have not merely accepted, but have cordially welcomed and used, that theory. To a Unitarian who has hardly ever heard any other theory used either in the pulpit or the divinity school for half a generation, it is a little odd to see it set forth now as something novel and courageous. It is over a quarter of a century since the Rev. M. J. Savage, without any hesitation or evasion, began to teach Christianity from the standpoint of Evolution in his Boston pulpit. And for fifteen years the great majority of Unitarians have taken its truth for granted, and have used it in their thinking just as they have the theory of gravitation. I am sure that most Unitarian ministers would say, what many of us can say for ourselves, that we have for many years used Evolution as a most helpful "clue to the labyrinth of life." Does not fairness demand that the Unitarians be given some credit for being pioneers in this matter? (Rev.) FREDERIC GILL.

Arlington, Mass.

The Ever-Present Greenback Question

To the Editors of The Outlook:

It seems to me that you do not meet the objections to the continued use of greenbacks as money which influence the judgment of those who demand that they be canceled and retired. We hold:

1. That they are not money; and the proof of this is that they are a printed promise of the United States Government to pay dollars.

2. That they were originally a forced loan; the Government, being short of money, paid out these promises to pay to its creditors, who had to take them or nothing. In other words, they were a legalized robbery by the Government of its then creditors.

3. The Government does not get the interest of this forced loan for nothing. In finance as in physics, from nothing nothing comes, and the greenbacks have been and are a most expensive loan to the Government.

4. They constitute an ever-present danger to the business of the country, threatening the Government with bankruptcy whenever its stock of gold runs low. O. E. E.

[The Outlook believes that Government notes plainly possess all the advantages of bank notes, and two additional advantages: (1) They rest upon the credit of the Government, which is broader and stronger than the credit of private institutions. (2) They enable the credit of the Government to enrich the Government instead of enriching private institutions.—THE EDITORS.]

Senatorial Elections

To the Editors of The Outlook:

The comment of The Outlook on the election of Senators in New York, Pennsylvania, and Illinois truthfully depicts a deplorable condition

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of our politics. Is it not, however, unjust, even by implication, to censure the boss for sending himself or his "alternate" to represent him and his vested interests in our National Senate? Having acquired, by dint of much labor and expense, a proprietorship in the State Legislature, why should not he do as he likes with his own? The wrong, if there be wrong, consists in permitting individual ownerships of legislatures. Since we condone this ownership, we should not demur to its logical consequences. It would be a miracle greater than that of the loaves and fishes were the boss to consult public sentiment in doling out his patronage.

Yet we may, nay must, cry out for relief; but whence or how shall it come? To overthrow the prevailing system of legislative padroneship with the skill, the resources and interest of the bosses actively arrayed against us, is an appallingly difficult task. But there is a chance for success through the withdrawal of the motive for investment in legislative seats. Since the road to the United States Senate lies through the State Legislature, the securing of a Senatorship has come to mean nothing more than the selection of the members of the Legislature. They who fancy that public sentiment has anything in particular to do with it must have indulged in a political Rip Van Winkle sleep of more than twenty years.

The remedy for all this, of course, lies with the people. But the remedy through popular action could be made more easy of application by a change of constitutional method. If we would but adopt and engraft on our Constitution that plank of the Populist platform which proposes to take from the State Legislatures the election of Senators, a vast amount of capital now invested in legislative ventures would be diverted to other channels of business enterprise, while the standard of our State legislators probably would be raised. Whether the characters of our National Senators would materially improve, time alone could tell. Certainly the work of reclaiming the State Legislatures would become a far easier task. Moreover, it is not likely that the people could be directly bought so easily as they can be cajoled into sending the pawns of the boss to the Legislature.

The demand for the election of United States Senators by direct vote of the people should be pressed until it shall become an irresistible popular cry. The Outlook's reference to the Pennsylvania contest is suggestive, and, were it not so serious, would be amusing. Intelligent, educated men, who fail to see in this style of reform politics one of the most vulgar and one of the most dangerous forms of bribery, must be afflicted with moral strabismus. The simple truth is that the method here disclosed was simply a competing with the boss for the ownership of a Legislature. It was the farthest possible remove from an appeal to public opinion; yet we are reassured by the statement that the fight is to be continued under the same inspiring leadership, and presumably by the same methods!

What hope have we that public sentiment will ever again dictate the choice of United States Senators, or that the people will regain possession of their State Legislatures, unless we shall choose the Senators by popular vote?

LINTON SATTERTHWAIT.

Trenton, N. J.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

In Notes and Queries (December 12, 1896) your answer to "E. A. C.," although good, leaves the reader to suspect your doubt as to the truthfulness of the story of Jonah and the fish. When Christ referred to Jonah, he meant the whole story, from beginning to end, and not a part, as the "sign" "given to this generation." If the story of Jonah and the whale be not received, Christ goes; for it makes him as not knowing what he was talking about. I accept Mr. Moody's position, not because it is his, but because I would not dare to assume ignorance on Christ's part as to this story, or dishonesty in conveying his thought with a double meaning. If I misinterpret your meaning, please make it clear.

S. D. A.

Perhaps you have not observed our careful explanation given January 2. As we there showed, a comparison of Matt. xii. and Luke xi. gives good ground to believe that Matt. xii., 40, is not part of the original text, but one of the later additions, a number of which have been cut out in the Revised Version, though this one has not. Finally, please notice that the fundamental question in debate is this: Is the story of Jonah a historical account, or is it a story of the religious imagination, like Job, which used to be thought historical, but is now universally believed to be a dramatic poem? For a good exposition of Jonah as a work of the religious imagination, which we hold it to be, see the truly evangelical account of it in the "Bible as Literature," recently published (Crowell & Co., New York). For our part, we do not dare to stake our faith in Christ on any opinion which the progress of knowledge may discover to be mistaken. Indeed, true faith in Christ cannot be so staked, but only a nominal faith.

Is there any brief, simple, and modern statement of moral and religious teaching which you could recommend to be used as a sort of catechism for children in the Sunday-school? G. I. A.

Such a one has just come to us, "The Gospel of Truth," a catechism prepared by the Rev. J. W. Cooper, D.D., of New Britain, Conn., for use in his own pastoral teaching of young people. It is adapted for use in Junior Societies of Christian Endeavor and similar circles. Address the Adkins Company, New Britain, Conn. (5 cents; $3 per hundred). Another, recently received, is strictly ethical: "The Commandments Father Wisdom Taught the Child He Loved," a series

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of ten precepts concerning the relations and duties of child-life, prepared in simple language by the Rev. E. M. Fairchild, and designed to be committed to memory. For copies address the Educational Church Board, 117 Lake Avenue, Albany, N. Y., inclosing a two-cent stamp. We wish in this connection to call attention to "The Christian Primer" at the end of Dr. Bruce's admirable book, "With Open Face," which we reviewed January 9. It is a catechism on the life of Jesus, intended to present the Gospel as a Gospel for children.

May a subscriber, and one to whom your paper has been in many ways a great help, ask for some information in regard to the training of proof-readers? Is there any place in New York or Brooklyn where one could take a course which would fit him for the work, or would it be preferable to enter a publishing house at once? M. K.

We have never heard of a school for the training of proof-readers, but presume that our correspondent might get such training by inserting an advertisement in one of the daily papers for instruction by some practical proof-reader during his leisure hours. This would be decidedly preferable to trying to "pick up" a knowledge of the work in a publishing house.

Where can I get a literal translation of the Greek New Testament, and what is the price? I want one free from all theological bias, and one that will give both sides of all doubtful questions. R. F. H.

Professor Noyes's translation, published by the American Unitarian Association, 25 Beacon Street, Boston, is the work of an eminent and thoroughly unbiased scholar. It costs, we think, about $1. By comparing this with the Revised Version, including the marginal notes of the revisers, and the notes of the American Committee in the Appendix, you will get all the various points of view.

Kindly inform me whether or no the Presbyterian and Congregational denominations have established orders of deaconesses similar to the Episcopal or Methodist orders, and if so, where the "Training Homes" are located, and where information as to details and necessary qualifications for entering the work can be obtained. H. S.

They have not. But individual churches of these denominations have appointed deaconesses. The training obtained at Mr. Moody's Bible Institute in Chicago, and Northfield (Mass.) Training School, goes far, we suppose, to qualify for such work.

Kindly indicate to me some modern and authoritative work or works on the subject of church music. W. N. H.

"Studies in Worship-Music," by J. S. Curwen, 2 vols., London. Any bookseller can order it for you.

Does Evolution graft well upon Platonic Idealism? If not, why? J. F. B.

Perfectly well. Plato held that the things which come into existence in the cosmos pre-existed as ideas, or patterns, in the divine mind. The process through which the creative thought issues into objective form is all that the evolution doctrine is concerned with.

Who is the author of "Pushing to the Front," or "Success under Difficulties"? D. F.

Mr. E. A. Rand has a story called "Pushing Ahead."

X.—It has never been understood until now why the Philistines, as described in 1 Samuel vi., should have made atonement, when returning the sacred ark to Israel, with golden images of mice as well as of the "emerods," as the Authorized Version translates. The Revised Version translates by "tumors." It was in fact the same bubonic plague that is now in India. "Tumor" in Latin is *bubo*. A singular feature of the plague is that rats and mice die of it, and when attacked by it desert their holes without fear of man. Thus the epidemic among the Philistines is identified as the first clear case in history of this terrible scourge. Other identifying features are: (1) the fact that the tumors were particularly noticeable in cases that were not fatal, ch. v., 12, and (2) the communication of the disease by infection, as the ark was carried about, so that it spread even into Israel when the ark was brought back (ch. vi., 19). We condense this account from a recent paper by a physician of Montreal, Dr. Adami.

Federation of Churches.—A few weeks ago a query, whose date and signature we forget, was put concerning the scheme now evolving in England for the federation of the Free or Nonconformist churches. We replied by letter that there was no available publication that could be referred to. This lack is now supplied. A series of articles on the subject by Mr. Thomas Law, the Organizing Secretary of the National Council, was begun January 14 in the "Christian World," of London, a valuable weekly journal costing 2 cents a copy, exclusive of postage, or to subscribers in this country $2.08 yearly, postage included.

A. E. C.—Another Jewish scholar supplements our answer of January 30 to your inquiry respecting the Jewish view of Jesus by referring to Dr. Hirsch's pamphlet on Jesus, and Dr. Wise's lectures on Jesus, published by the "Reform Advocate," of Chicago.

A. L. P.—There is a Burial Reform Association in the Protestant Episcopal Church, of which Bishop Potter is President, and the Rev. B. F. De Costa Secretary, at 224 Waverley Place, New York. A Burial Reform Association in Philadelphia has an office at 242 Franklin Street.

The sacrificial theory of the Atonement, as taught by Professor Sanford Guthrie Buoney, of the Cumberland Presbyterian Church, is mentioned by a correspondent as likely to interest some readers of this column, who reject the penal, substitutionary theory. It is outlined in his book,

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"Soteriology," to be had from the C. P. Publishing House, Nashville, Tenn.

Can any one tell me of any verse or rhyme entitled "Who is my Neighbor"? I am interested in mission children, am chairman of the Children's Aid to the Women's Health Protective Association, and am looking for something that children can commit that will give a definite idea of respect and consideration for humankind, not simply the person they like next door to them. M. T. H.

I wish to find the music of a song beginning "Oh, the old Virginia hills, how majestic and how grand!" Perhaps some one of the readers of The Outlook can tell me about it under "Inquiring Friends." Music-dealers in Richmond, Va., and in this city have been applied to in vain. N. F.

"The wind one morning sprang up from asleep" is quoted as written by William Howitt, born 1795, in England. "G." can find the words in Charles J. Barnes's "New National Fourth Reader," on page 193. S. R. B.

Will some one inform me through your Correspondence column where I may obtain Vols. I. and VII. of "Contributions to North American Ethnology"? J. H. B.

About People

—Senator Pritchard, who has just been re-elected to the United States Senate from North Carolina, was once a printer's "devil" in the office of the Jonesboro' (Tenn.) "Tribune."

—Mr. Robert Barrett Browning is establishing a school at Asolo, Italy, for the benefit of girls employed in the silk-mills there. The memory of Robert Browning will thus be linked more closely than ever to the place.

—Mrs. Maria Lloyd Steele, a daughter of Francis Scott Key, the author of "The Star-Spangled Banner," and the widow of the late Henry Maynadies Steele, has died at Annapolis, Md., in the ninety-sixth year of her age.

—A service in memory of the great physiologist, the late Professor Du Bois Reymond, is planned in Berlin, similar to the services recently held for Professors Curtius and Treitschke. It is also proposed to erect a monument to Du Bois Reymond in the garden in front of the University, alongside those to Helmholtz and Treitschke. Professor Du Bois Reymond spent the last fifty years of his life in the service of the University of Berlin.

—This story is told of the late James Anthony Froude as happening during a general election, when a canvasser called at the professor's residence in London: "Mr. Froude was out, so the canvasser interrogated the butler as to how Mr. Froude would vote. The butler—an old servant who understood his master well—replied: 'When the Liberals is in, Mr. Froude is sometimes a Conservative. When the Conservatives is in, Mr. Froude is always a Liberal.'"

—The late Albert Nobel, the Swedish engineer, has bequeathed his entire fortune of $10,000,000 to the University of Stockholm. The interest on the money will be divided equally into five prizes, to be awarded annually. Three of the prizes will be for the greatest discovery in physics, the greatest discovery in chemistry, and the greatest discovery in physiology or medicine. The fourth prize will be for the most notable literary contribution of an ideal kind, and the fifth for the greatest achievement for the promotion of peace. The competition for these prizes will be open to the world. Nobel was the first man to make nitroglycerine available for practical purposes, and he did this in 1864, seventeen years after the invention of the explosive. Two or three years later he made dynamite, and it is said that he came upon the compound in experimenting to find a method for the safe transportation of nitro-glycerine. A few years later another explosive was announced as the fruit of his industry. It was called blasting gelatine.

—Mr. Charles Edward Stowe, a son of Mrs. Harriet Beecher Stowe, writes to the Hartford "Courant" that he and his sisters will erect a suitable monument over their mother's grave, inscribed, "Erected by her children." He adds: "No more useless or unsightly way of wasting money, generally speaking, is known to man than that which finds expression in the statue nuisance. There are many ways of doing honor to the memory of a person like Mrs. Stowe much more in keeping with her character. If anything is to be done, why could not money be raised to found a Harriet Beecher Stowe Scholarship at Hampton, Fisk, or Tuskegee? Such a memorial would, I know, be quite in keeping with my mother's taste, and far more useful to man and honoring to God than some brazen monstrosity scowling the unfortunate beholder out of countenance from its ugly granite pedestal. The ordinary bronze statue ought to be regarded as a terrible penalty to be inflicted only on great offenders against society, like Adam, Captain Kidd, or Benedict Arnold."

Answers to "Fifty Pollys"

See The Outlook for January 30, 1897

1. Poly-technic. 2. Poly-glot. 3. Poly-syllable. 4. Poly-gamy. 5. Poly-cotyledon. 6. Poly-petalous. 7. Poly-sepalous. 8. Poly-anthus. 9. Poly-andria. 10. Poly-gon. 11. Poly-hedron. 12. Poly-hedral. 13. Poly-hymnia. 14. Poly-basic. 15. Poly-chord. 16. Poly-plectrum. 17. Poly-chromatic. 18. Poly-gnotus. 19. Poly-cletus. 20. Poly-type. 21. Poly-thalarnous. 22. Poly-morph. 23. Polype. 24. Poly-neme. 25. Poly-pode. 26. Poly-ergus. 27. Poly-gram. 28. Poly-graph. 29. Poly-phonic. 30. Poly-nesia. 31. Poly-hydrite. 32. Poly-chrest. 33. Poly-pharmacy. 34. Pollux. 35. Poly-phemus. 36. Poly-carp. 37. Poly-theism. 38. Policy. 39. Polity. 40. Politics. 41. Polites. 42. Poly-dectes. 43. Poly-dore. 44. Poly-idus. 45. Poly-nices. 46. Poly-xena. 47. Polish. 48. Poly-style. 49. Poly-scope. 50. Poly-histor.

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For the Little People

The White Hare's Valentine

By Francis Sterne Palmer

The woodpecker hunted far and wide,
And found it high on a birch-tree's side—
Flawless bark for a lover's art,
Fit to speak for the white hare's heart;
Deer-mice help with clever teeth,
Tricking it out with flower and wreath,
With symbol quaint and woodland sign
Proper to forest valentine;
Squirrel takes a tuft from his ear,
Twining it into a red "My dear;"
The jay brings feathers white and blue,
Weaving them into "heart" and "true;"
Snowbird's feathers are white and buff,
The grouse has plucked a plume from his ruff.

And, last, the hen grouse shy and gray
Says, "I've no plume or feathers gay,
But, sir, your message I'll swiftly bear
To the white hushed home of the lady hare."

A Valentine

By Grace Thompson

Mattie sat with a frown on her face. Her hair fell almost over it, so it was not as disagreeable as it might have been. Still, you know, even if the one who is cross is in another room, or downstairs, if you know she is cross, you feel uncomfortable.

Mattie kicked her heels against the rungs of the chair. "She's just hateful," said Mattie. "I'll never play with her again," and she shook her hair down further over her face.

"Why, Mattie! you are the picture of bad temper. What is the matter? I thought you were going to spend the afternoon with Alice." And Mattie's big sister put her books on the table and walked toward her little sister.

"Go 'way!" screamed Mattie. "I don't want you. I think Alice is horrid."

Mary, the big sister, looked at Mattie a moment, and then said, slowly:

"I am sure, dear, you need not scream, and tell people you do not want them. Nobody could possibly want to be with you now, except mamma. How sorry she would be if she were here!" And Mary walked out of the room, and closed the door after her.

In the next house sat a little girl, with big blue eyes that just now told that Alice—for this was Alice—had been crying. She had a box of paints in front of her, and she was coloring a picture she had cut from a magazine. The picture was of a little girl running out of a house, with her arms out, evidently going to meet some one she loved. You quite longed to know the story. If Alice had not been so busy she would have told you. Mattie knew the story well, for she took the same magazine. It was the story of two little girl friends, who had quarreled as to which had the prettiest tea-set. The little girl in the picture was the hostess, and she had been rude in telling her little guest that she thought her own tea-set the prettiest. That started the quarrel. You know how big such a quarrel could grow, and how quickly. The little guest went home very unhappy and sad. But after a time she remembered that it was quite right for each to like her own tea-set the best, and that she had been very rude in telling her hostess that old, mean buttercups were horrid—never as pretty as roses. She remembered how pretty the fields looked in summer, with daisies and buttercups nodding in the wind. Why, both buttercups and daisies were pretty—all flowers were pretty! And before she knew it, she was running back to the tea-party. The picture was that of the little hostess coming out to meet her.

"Mattie loves pink, mamma. I'll make the dress pink," said Alice to her mother, who was reading.

"I would, dear," said mamma.

"I think I'll make these flowers look like roses," continued Alice, her face shining with love.

She worked carefully, so the paints would not spread. Her mamma looked at her with eyes full of love. At last the picture was done, and her mamma made holes in the top of the cardboard on which it was mounted.

"I wish I had a pink ribbon to put in for a picture cord," she said.

Alice stood a minute, and with very pink cheeks went out of the room hurriedly.

She came back in a few minutes with a pretty new pink ribbon in her hand.

"Why, dear, that's your new sash for your doll!" exclaimed her mother.

"Mamma, I want Mattie's picture to be pretty."

Alice's mamma said nothing. She tied the pink ribbon for a picture cord in the picture, with pretty bows on either side. Alice brought a box, and the picture was put carefully in.

With her hood tied carefully under her chin and her rubber boots on, she took the box, on which she had printed "You are my valentine," and started for Mattie's house.

Mattie was in the window. She saw Alice trudging through the snow. When Alice got to the gate, the front door flew open, and Mattie, with her arms out like the little girl in the picture, rushed out, saying, "Your dolly's hat is lovely, Alice. Just lovely!"

The two little girls went into the house hand in hand. When Mattie saw her valentine, she hung her head for a minute, and then she put her arms around Alice's neck and whispered, "Thank

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you for the beautiful valentine." It hangs over Mattie's desk in her own room.

The Mouse and the Teacher

The mouse had grown fearless. There were so many hours of the day without a sound that he felt the world was his, and it was very foolish to be afraid when there was nothing to fear. So he stepped through the hole in the closet wall, and through the door, which was open just a little way, and into the great silent hall. "How foolish," thought the mouse, "to scamper up and down between the walls when this great world is unoccupied!" He would have compared himself to Columbus, if he had ever heard of Columbus. He ought to have known about Columbus, who discovered the New World, and about Alexander, who sighed, when he had conquered all the world he knew about, because there were no new worlds to conquer; for this mouse lived in a school-house. But you cannot complain of a mouse who is shut between the walls; when he listened he could only hear indistinctly. Many little boys and girls who are right in the class often do not hear what is said by the teacher! This mouse felt very important. He quite despised those other mice who refused to follow him. "Some mice are never anything but just common mice!" and he strutted down the silent hall. "My, but this is fine!" he said. "I'll run;" and run he did. At the end of the hall was a flight of stairs. Down this scampered Mr. Mouse. Into another big hall. "This is glorious!" twittered Mr. Mouse, in his loudest tones. He ran so fast that he could not see. Suddenly there was a black giant before him, who gave an awful shriek and fell flat. The mouse was paralyzed; he could not move. Doors opened, other giants came out, there were more shrieks, and then something struck him, and Mr. Mouse never got back to the mouse world between the two walls. The other mice waited for him to tell of his travels, but he did not come back to tell of them. The Governor of Mouseland shook his head sadly, and in a sorrowful tone said to the citizens assembled: "I was afraid, when I heard that awful noise, that it would end this way. Those humans are much larger than we are, and we never could hurt them; but they always make that noise when they see one of us, and the one they see usually gets caught" And there was sadness in Mouseland for a week, for the traveler was very attractive and was the leader in all the games.

The Boy and the Policeman

The cold wind was blowing down Broadway; blowing off hats, turning fur collars up over the heads of the ladies, making the few small children out walk faster, and turning the noses of the people red.

The policemen stood in the shelter of doorways when they could. A big policeman came round a corner where the people were hurrying in every direction, and beckoned to a small boy standing inside the doorway of a big express office. The boy came running out. He had no overcoat nor gloves. He turned the corner, and there was a news-stand made of two soap-boxes. A man wanted to buy a paper. The policeman watched the stand from his post on the corner, and called the small boy out when there was a customer. He was a big, cross-looking policeman, and would have made a bad boy run just to look at him, but you may be sure the little newsboy did not think him cross, when the policeman let him stand out of the cold while he protected the boy's property. I saw the boy look at him as he passed him, and I think he made the policeman know how he felt.

Pussy Went Fishing

The story is told of two small boys who were seen dancing wildly and screaming in front of a store. Some people hurried to see what was the cause of their excitement. It was Sunday, and the store was closed. A large glass globe, in which were several goldfish, stood in the center of the store window. On either side were piles of canned goods. On top of one of the piles was a cat reaching over as far as she could toward the fish. This it was that excited the small boys; they discovered that pussy was trying to fish. Pussy at last tumbled the pile of cans over. She seemed frightened, but in a short time she climbed to the pile on the other side. From there she could just touch the edge of the globe, but she could not get back. She tried to spring over the opening, but she fell in. Puss was as frightened as the fish. She was so frightened that she never thought of the fish. Puss swam and swam, trying to catch her claws in the smooth sides of the globe.

At last Pussy was seen lying in the bottom of the globe, while the fish were swimming about as if nothing had happened. The two little boys went sadly down the street.

Useful Citizens

The school-children of Rochester, N. Y., have by their industry succeeded in ridding the city of a pest of moths. These moths had become so destructive that the Forestry Association offered a prize of five dollars to each of the children in any one school who would bring in 1,000 or more of the cocoons of this insect; three dollars to the three bringing in the second largest number; two to the three bringing in the third largest number This was in 1893. The next year the amount of the prizes was increased to ten dollars for the boy or girl who brought in a greater number of cocoons than were brought in by any one pupil in 1893; this was 44,900. Twenty children each won a ten-dollar prize. The school-children of Rochester have gathered from the bark of trees, fences, rough places in houses, almost 9,000,000 of those moth cocoons, and now the city is free from these insect pests, through the efforts of these children.

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The Home Club

Illustrated Songs

By Kate F. Ellis

A pleasant feature of an evening's entertainment for young people is the illustration of well-known songs—those familiar from long association, which have passed from one generation to another, as well as the familiar songs of the day which are sung on the stage, whistled on the street, and ground out by the hand-organ or traveling piano.

If this game is played at home, let little slips of paper, each one bearing a number, be passed to each person, with directions to draw a picture of any song he has in mind. A certain number of minutes—ten or fifteen is deemed sufficient—is given for the work, then the papers are collected, pinned to portière or door, and the company makes careful examination of the art collection, each person making out a list of the songs he has read in the illustrations. Of course such songs as "The Old Oaken Bucket," "Star-Spangled Banner," and "Bicycle Built for Two," are quickly guessed, and noted on the list at once, while others, such as "Twinkling Stars are Laughing," "Man in the Moon," and "The Girl I Left Behind Me," are not made out without some little effort. Much depends, of course, upon the ability of the artist to portray in a telling way what he has in mind.

This same idea may be carried out in another way when it is desired to entertain an audience of young people in a small hall, or at a church entertainment. The illustrations can be made out on large sheets of paper and be ready to show, one after the other, without taking time for their preparation. The showing of these pictures may be interspersed with tableaux and pantomimes illustrating other songs not given as pictures. On such occasions the guessing will be done by the members of the audience, who call out the name of the song as soon as it is guessed.

Of the songs which may be acted out I give a few which were brought out before a mixed audience of young and old at a recent New Year's entertainment:

"Seeing Nellie Home:" A young lady familiarly known as Nellie stands upon the stage and receives the request of a young man to escort her home. She bows in acceptance, takes his arm, and they walk off.

"The Rainy Day:" A young man and woman, attired in waterproof and mackintosh, cross the stage together under one umbrella.

"'Twas My Last Cigar:" A young man comes upon the stage, opens a cigar-box and shows great distress of mind when he finds it empty, and corresponding joy when he finds one cigar left in the box.

"Flowers that Bloom in the Spring:" This was portrayed by flowers blossoming from a spiral spring, borrowed from a neighboring upholsterer for the occasion.

"Sweet and Low:" This was rather more realistic than ideal, for instead of a mother bending low over the cradle of her infant and crooning a lullaby, there was simply a glass bowl filled with sugar placed upon the floor of the stage.

A mother rocking her child in her arms suggested many songs before the right one of "Rock Me to Sleep, Mother" was guessed.

In making out this list of "songs without words" it is well to assign to the artist those songs which are more easily portrayed by sketches than by actions, and among such may be mentioned "Sailing, Sailing," "White Wings," and others of that character.

The programme can be made still more attractive by the addition of singing. Let a person at the piano strike up the chorus of one of the well-known songs at the moment it has been correctly guessed from the pictures or pantomimes, and the audience will spontaneously join in the singing in a hearty fashion. Or, if it be the illustration of a song usually given as a solo, let some one person be prepared to give a few verses, or a quartette of young people give a refrain, out of sight, of such songs as "There's Music in the Air," "Tenting To-night," etc.

These are only suggestions of what may be done in this line if the inventive minds of entertainers, whose resources are generally unlimited, are taxed sufficiently, and if others are ready to help in carrying out the programme. As this form of entertainment has proven successful with one set of young people, it is hoped that others may enjoy following in their footsteps.

The Doctors and the Schools

The Homeopathic Medical Society in Kings County (N. Y.) recently presented a memorial to the Board of Education. This memorial states that many of the more delicately organized students in the Girls' High School of Brooklyn and in the grammar grades have succumbed to the mental application and long confinement necessitated by the prescribed course of study. They call attention to the fact that this strain comes at a critical period in life, when the physical system is more susceptible to the injury from prolonged effort or unaccustomed demands. The memorial states that a large proportion pursue the course of study without detriment to their health, but that many are left behind, broken down in body and feeble in mind, while even death has been the result of this continued nervous strain necessitated by the course of study pursued in the advanced grammar grades and in the high schools and the colleges. The doctors say that this forcing process may result in developing

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some geniuses, but "it inevitably produces unbalanced characters and insane temperaments." These doctors consider the curriculum of the Brooklyn Girls' High School too severe and exacting, and include in this condemnation the upper grammar grades. The doctors call attention to the eye-strain; these physicians emphasize their condemnation by declaring that they have several patients who are students from these schools. The Board of Education, especially the Committee of the High School, consider that the doctors have made a mistake.

This is only one more evidence that what is needed is better primary schools. Better teaching at the beginning of the educational life would reduce the strain now made necessary because of the bad teaching which precedes entrance into the higher courses of our schools. It is simply impossible to give a right foundation to the education of any child who depends upon the public school for its educational opportunity while the primary classes vary from sixty to one hundred and ten. Recently a little girl, who has been in school six years, heard a comment made on three children sitting in a seat designed for two, when she looked up in surprise and said, "Why, I have always sat four in a seat!" And it is true; as far as that child had gone she had been subjected to that tremendous strain of sitting four in a seat designed for two, and so far had never been in a class-room that was not overcrowded; and, added to this, she had for three years been compelled to study and sit in a room artificially lighted all dark days. Another girl of seven and a half, who has been in school two and a half years, was asked, "Do you like to go to school?" "Yes, if I could have more room. I don't like falling off the seat, because it makes the teacher cross." And this small child had that very day been reprimanded, until she came home feeling like a criminal, because she had fallen off the seat, being pushed off by one of her little overcrowded neighbors. She has been the third in a seat designed for two during her school life. This overcrowded physical condition of the schools shows how utterly impossible it is to give to little children any individual attention, or help them to use their own minds. The result is that they come into the grammar grades unprepared for the arduous work, made arduous because so unacquainted with the steps that lead up to thinking. As long as a community will submit to poor primary schools, we shall have nervous invalids as the product of our upper grades. The trouble can be remedied by better teaching, more individual attention in the beginnings of education.

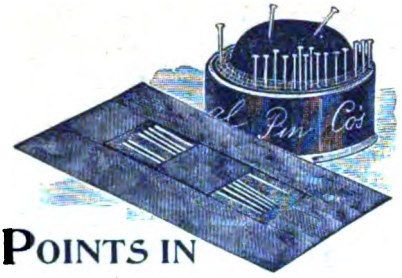
The College and the Poor Man

It may surprise some of the members of the Home Club who have associated Harvard University students with wealth to know that President Eliot, in a lecture recently delivered on "The Relations of the College to the Workingman," stated that the great majority of the students of Harvard lived at a cost of $4 per week for meals, while rooms could be hired as low as $22 per year. He stated that meals cost the members of the Foxcroft Club $2.50 to $2.75 per week. He further claimed that a college community was the most democratic community in this country. Ability to meet the environment was the condition of leadership. The value of education to fit a man or woman for the struggle of life is indicated by the statement recently made in a Wisconsin newspaper. A careful canvass of the State prison was made by the Warden. He reports that 37 per cent. of the convicts could not read or write. It is estimated by careful comparison that, of the illiterates of the State of State-prison age one out of every 173 goes to the State's prison; that those of State's prison age in the State who can read and write are represented by one out of every 1,557 of that class of the population. Surely such figures must convince the mother in every intelligent home that the question of the public schools is of vital importance to her. She should ask: What are the schools and their relation to the community? What percentage of the children of the poor attend the public schools, and what benefit they derive from the attendance? Does the school meet the needs of those school-children whose school life must be limited to five or seven years at best? Does the community, in the expenditure of its private funds, supply what the public funds will not supply? Every uneducated, every neglected child in the community is a menace to every home in the community, a charge upon the woman who would protect her own children from the contamination of ignorance and vice. The intelligent woman will go further. She will by every effort, as well as by example, seek to raise the standards of education in the community; she will make education a desirable thing to the poorest by the earnestness with which she will strive to place it within their reach.

The Common Responsibility

Never was the interdependence of the human family demonstrated more clearly than it has been in Massachusetts. A few years ago an entomologist residing near Boston brought home some specimens of the gypsy moth. Several of these moths escaped, and the State has spent $450,000 in four years to exterminate this insect destroyer. It is now declared that at least $1,000,000 will be required to rid the State of this pest. This calls to mind a plague of rabbits from which the Australian colonies have suffered. Whether we accept the responsibility or not, the fact remains that we are our brother's keepers—keepers of his health, keepers of his purse, keepers of his morals, keepers of his education; and that literally it is true that not only does no man live unto himself, but by no possibility does any home live unto itself.

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Leslie M. Burwell 1897

The Outlook

Saturday, 20 February, 1897

Greece, Crete, and Turkey

The Arbitration Treaty

The Sugar Trust Investigation

Washington's Birthday: Early Celebrations

College Training for Women

The Theology of an Evolutionist

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A WASHINGTON NUMBER

OF

THE OUTLOOK

The Illustrated Magazine Number of The Outlook for March, which appears on Saturday succeeding the inauguration of President McKinley, will contain a number of features of special Washington interest.

The New Administration

is the title of an article, fully illustrated with portraits, giving an estimate of the President and Vice-President, and sketches of the members of the Cabinet, with a forecast as to the probable line of action of the Administration.

The Outgoing President

and his career will be editorially reviewed, and an estimate given of the Administration of the past four years.

The New Congressional Library

By F. Hopkinson Smith

This article is illustrated by full-page reproductions of four paintings by the author, made by Mr. Smith expressly for The Outlook. The picturesque and useful aspects of this great National undertaking are forcibly presented by the artist, writer, and book-lover.

Civil Service Reform: A Review of Thirty Years

The beginning of the new Administration affords an excellent point in history at which to turn back and review the progress made in this respect. Portraits of some of the most eminent workers in the field of Civil Service Reform are included.

The Story of Gladstone's Life

By JUSTIN McCARTHY

(Third Installment)

The chapters here printed describe vividly Mr. Gladstone's early connection with the Irish question, his part in the Free Trade struggle, his famous speech in answer to Lord Palmerston in the "Don Pacifico" debate, and much else of interest in his public and private life. The illustration in quantity and quality is remarkable.

Reform and Public Charities

A startling contrast is drawn by Mr. Homer Folks, Secretary of the State Charities Aid Association of New York, between the treatment of the poor and the inmates of public institutions under the Tammany rule and under the present Reform Administration. Illustrated.

Fiction

The feature of this issue in fiction will be a complete short story by Miss Grace King, one of the best of those delicately yet powerfully written studies of character and life in New Orleans which have made the author's reputation as one of the best of Southern writers of fiction.

Other Features

"The Theology of an Evolutionist," by Lyman Abbott, will be continued. In Mr. Hamilton W. Mabie's "Literary Worthies" series the subject treated this month will be Plutarch. A selection is made from the poems of "W. V.," which have been lately attracting special attention.

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The Outlook

Published Every Saturday

Vol. 55 February 20, 1897 No. 8



HE acts of the Cretan insurgents and the bold step taken by Greece in their support have almost brought Turkey and Greece to the sword's point. War may be averted by the Powers; but the situation is both serious and complicated. The contest in Crete is of long standing; originally between Christian and Mussulman, it has grown into one between Cretan and Turk. The Christian Cretans outnumber the Mohammedan Cretans very largely, and, though the latter are fierce, the Christians could easily gain and hold control if the Sultan would keep his hands off. On the other hand, the Sultan could easily pour troops enough into the island to subdue it if the Powers would allow, but this has not been permitted by the Powers—partly because of Greece's hostility, partly because of the likelihood of a general break-up of the Turkish rule and the consequent possibility of Crete's falling to the share of one of themselves. Under pressure of the Powers the Sultan last summer agreed to give Crete a Christian Governor, to institute other reforms, and to preserve peace without sending more Turkish troops. He appointed as Governor a Christian indeed, but a Roman Catholic instead of an Orthodox Greek. The other reforms have lagged or have been forgotten in the usual Turkish fashion. The new Cretan gendarmerie, to be composed of foreigners, has not appeared, while the old police force has been abolished. Naturally, outbreaks have again occurred, Christians and Mohammedans showing equal readiness to fight at slight provocation. It cannot be said that in Crete, as in Armenia, the Christians have been slaughtered without resistance; they are in the large majority, and have been distinctly aggressive. The recent outbreak at Canea was an insurgent movement, and the Turkish troops seem to have been defeated and driven back. Immediately the insurgent leaders formally declared their intention to bring about Crete's annexation to Greece, to which country Crete is closely related by history, race sympathy, and religious affiliation.

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Greece seized the opportunity with startling audacity. Prince George of Greece has reached the coast of Crete with a torpedo flotilla, and, it is reported, has already landed from transports arms and ammunition for the insurgents. Of course this is itself an act of war, and it has been followed by the forcible detention at Candia of a Turkish transport by the Greek cruiser Miaulis, which fired two shots over the bows of the transport. The Porte has informed the Powers that Turkish forces will march upon Thessaly unless the Powers at once restrain Greece. Neither Turkey nor Greece has a strong navy; Turkey's army is much the stronger. To reach Thessaly the Turks must pass through Macedonia, and it would require but little to throw Macedonia into open revolt against Turkey; a general Balkan war might follow. Indeed, Macedonia is one of the danger-spots most feared whenever a general European war is discussed. The world is waiting to see what the Powers will do. Most of all it is waiting for Russia to speak. Other Powers have already remonstrated with Greece; Russia is still silent. It is possible that she secretly sanctions Greece's attack; it is more likely that she is waiting for the exact moment when she can best show again that Russia is the preponderating force in European affairs. A general

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blockade of Crete by the Powers (proposed and rejected by Germany and England last summer) is again being discussed. It would leave the Cretans to fight out their battle to the end, but so long as the Sultan maintains his suzerainty the Cretan question will exist. Greece has laconically replied to the Powers that she "accepts full responsibility for her acts."

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The deliberations of the Ways and Means Committee of the House of Representatives upon the tariff bill to be presented at the special session of Congress make it apparent that the Republican party is determined to do its utmost to frame schedules satisfactory to the farming districts. Not only will it repudiate the artificial distinction made in the Wilson Law between "raw materials" and "finished products," and restore the tariff on wool to an almost prohibitive figure, but it will also raise the duties on all farm products to figures corresponding with those on manufactured goods. Inasmuch as all the great agricultural staples—wheat, corn, oats, cotton, and meat products—are cheaper in this country than they are abroad, it is difficult to see how this procedure will affect the prices received by our farmers. Indeed, the farmers themselves are more and more generally recognizing the fact that they cannot be helped in this way. The following resolutions unanimously adopted by the State Grange of Pennsylvania at its recent annual meeting are significant of the present sentiment among agriculturists even in the citadel of protectionism:

"We have a right to demand that the same proportion of advantage shall be given to the agricultural industry that is accorded by law to any other in this broad land.

"This it is utterly impossible to effect by any tariff, no matter how high, upon the staple crops; whereas a bounty on exports could not fail to raise the price of such products in the home market to the extent of that export bounty.

"Just as long as our manufacturers are protected on their productions by a tariff on imports, every consideration of justice, equity, and expediency demands as offset an equal protection to agriculture by a bounty on exports."

Rather than be taxed to pay the farmers an artificially high price for their products, the manufacturing centers would prefer to forego the taxes now levied upon farmers to raise the prices of manufactured products. The demands for equal protection to all industries and no protection to any industry mean about the same thing.

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The Immigration Bill, after having been a second time referred to a conference committee, has again passed the House. In its present form the bill admits the illiterate wives of literate husbands, and terms every person literate who can write in any language, whether that of his "native" country or not. The Russian Jews, therefore, cannot be excluded because of inability to write Russian. The bill in its present form passed the House by a vote of 217 to 36. Three-fourths of the adverse vote came from the South, where the presence of vast areas of unoccupied land sustains a desire to stimulate immigration.——The House Committee on Pacific Roads last week listened to the suggestion of President Stuyvesant Fish, of the Illinois Central, that the Government should foreclose its mortgages on the Union and Central Pacific roads, and make these public highways, over which all connecting roads should have equal rights. This, it will be recalled, is the plan of railway reform suggested by Mr. Hudson's work, "The Railway and the Republic." It would insure low rates of transportation to the territories served by the roads, and if a moderate toll per ton mile and per passage mile were charged by the Government, the income might be sufficient to pay a fair interest on the selling value of the roads. President Fish's suggestion is certainly worthy of the careful consideration of the House Committee.——In the Senate, Mr. Hill's motion that the Arbitration Treaty be discussed in open session was defeated by a vote of 49 to 9. The Torrey Bankruptcy Bill was discussed at some length, but was criticised severely by several Senators who are unquestionably in favor of a bankruptcy law. With so general an agreement in favor of most of its principles, it seems a pity that a bill cannot be passed embodying these, and the law be amended in the future by adding the severe provisions now objected to if they prove to be necessary. In its present shape the Bankruptcy Bill is not likely to pass at this session.

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The most interesting echo of the recent Presidential election that has come to our ears is in a letter which we have received from Mr. John M. Stowell, President of "the Filer and Stowell Company, Engineers, Machinists, and Founders," of Milwaukee, Wisconsin—a firm of large interests and high standing. Mr. Stowell expresses astonishment that The Outlook should have said anything in its comments on current events "discrediting the idea that in our recent National election any general system of coercion was practiced." He mentions a number of occurrences which he believes indicate that the intimidation of free-silver voters by coercion was widespread. The most striking feature of his communication is a copy of a circular-letter, dated September 21, 1896, the salient paragraphs of which we give as follows:

To Our Employees:

For the first time in our history of forty years in this city, a political appeal has been addressed to you by our firm, or by any member thereof. I see by the "Sunday Sentinel" of yesterday that our esteemed manager, Mr. T. J. Neacy, has gone into public print with his circular-letter addressed to you, advising you as to how you should vote [for McKinley]. He did not take me into his confidence, even to the extent of advising me of his intention of addressing you on this matter at all.

In former years, whenever there has been an exciting political contest, and the politicians in the opposing parties have sought our influence, the most we have done has been, in one or two cases, to distribute the ballots of each party among you, with never a word as to which you should vote. Until now, we have considered you to have sufficient intelligence to guide you in the exercise of this highest prerogative of the American citizen. It seems to me that Mr. Neacy must have become badly "rattled" to have so lost confidence in you as to now deem it necessary for him to pose as a sort of guideboard to you at the forks in the political road. . . . Mr. Neacy thinks that if Mr. Bryan should be elected the price of silver would go down to fifty cents on the dollar, or less. Then he is not in the employ of the silver barons, after all, for it is not for their interest to lower the price of silver, but to raise it. Mr. Neacy's party *pro tem.* says, in case of his triumph, the whole world will dump its silver on us in a perfect deluge. Will they give it to us, or will they sell it to us at fifty cents on the dollar? In either case, let it come. "I repeat it, sir, let it come." If they take our commodities for it, it must make lively times for us, and trade would be stimulated amazingly. I should not wonder if, in the shuffle, prices would go up and leave no room for either stagnation or panic. A majority of the American people in the commercial world are not fools.

Now, gentlemen, look into this matter for yourselves. Vote as your good sense dictates, without fear or favor. You will not lose your places, nor will your wages be cut down, on account of any vote you may cast.

Respectfully yours,
JOHN M. STOWELL, President.

This unusual utterance from the head of a large corporation criticising the political attitude of another important officer of the company, and urging the workmen to vote as they please, is, in fact, evidence less of coercion than of the opposite. The fact that as late as January 11 Mr. Neacy's name appears on the letter-head of the company as General Manager indicates that he has not been asked to resign on account of his activity in opposition to the political views of his chief.

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Various other letters which we have received indicate that the question whether coercion was employed in influencing votes in the late Presidential campaign seems to be still discussed with warmth and interest in various parts of the country. Just after the election The Outlook expressed the opinion that "coercion" on the part of the employers against employees was practically *nil.* We did not believe, nor do we now, that any appreciable number of firms or corporations definitely dictated to their wage-earners how they should vote. But we have no doubt, as we have heretofore said, that influences which amounted to what may be perhaps called "moral coercion" were widely effective. Wage-earners are as likely to be guided by self-interest as capitalists. And when a great corporation believes that its legitimate interests will be better served by the election of one rather than the other candidate, the employees are apt to share the opinion of the officers. It is clear from the letters we have received that there were at least some instances of definite threat and dictation; and as all the complaints that have been made to us are from supporters of Mr. Bryan, we infer that Republicans in the free-silver States have no criticism to make on this score. What would have been their feeling if Mr. McKinley had been defeated may reasonably be imagined from the bitter accusations of social and physical coercion which have for years been made by Republicans against Democrats in the Southern States. The whole

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question, as it bears on the late election, is now one for the historian and not for the journalist, and we must therefore consider the discussion closed as far as the columns of The Outlook are concerned.

The Messrs. Havemeyer and Treasurer Searles, of the Sugar Trust, have been the principal witnesses thus far examined before the New York Legislative Committee investigating Trusts. Mr. Theodore Havemeyer admitted that the Sugar Trust had paid 7 per cent. on its preferred stock and 12 per cent. on its common stock, and had increased its surplus about a million dollars a year. When asked whether these were not monopoly profits, he replied that he would not go into any business that did not pay 15 or 16 per cent. When Mr. Searles, the treasurer of the Trust, took the stand, he admitted that the Trust was capitalized at $74,000,000, while the companies consolidated into the Trust had been capitalized at only $7,000,000. The individual companies, however, he said, had been "undercapitalized." When asked if their actual value in 1891 was not approximately $12,000,000, he declared that it was much greater, but did not estimate how much. It is clear, however, that 12 per cent. dividends on the Trust's inflated capitalization mean a higher rate upon its actual capital. In conclusion, Mr. Searles urged that the Sugar Trust had given lower prices and higher wages, but did not explain how this was possible when practically the same refining plants continued to be used. Later testimony showed that the fall in price had been due entirely to the fall in the raw material, and that the charge for refining sugar had increased since the organization of the Trust.

While the Sugar Trust was being investigated, the Steel-Rail Pool collapsed, and the public had a chance to study the effects of trade combination as exhibited by conditions in one industry before and after the combination. Before it was formed in 1886, the price of steel rails in Pennsylvania had fallen to $26 a ton. During the next seven years the price fluctuated between $27.50 and $39 a ton. After the panic of 1893 the price fell to $22, and remained at that figure for two years. A year ago the Pool raised the price to $27. Last week the Pool collapsed, and the price fell to $17, or $5 less than the ruling price for steel rails in Great Britain. That the organization of the Pool raised prices and that its disorganization lowered them stands out in the boldest relief. The injurious effect of the combination upon general industry, and even upon its own employees, has been hardly less marked. When prices were raised during the present depression from $22 a ton to $27, orders fell off, and thousands of employees received work so rarely as to be practically unemployed. In South Chicago, where the mills of the Illinois Steel Company are located, extreme destitution has prevailed. When the Pool collapsed last week, three thousand employees returned to work. Orders said to aggregate $9,000,000 have been received by various members of the Pool at prices ranging from $21 a ton to $17, and full employment is assured to steelworkers in Illinois and Pennsylvania for months to come. It is true that wages have been cut about 15 per cent., but the experiences of wage-earners during the depression from 1873 to 1879 indicate that industry cannot fully revive until wages have been reduced as much as prices. The president of one of the railroad companies which have given large orders for rails at the reduced rates believes that a general revival of industry will follow the collapse of the Steel-Rail Pool. This is doubtless optimistic, yet there is no doubt that artificially high prices in any industry do check production, not only in that industry, but in other industries dependent upon it.

After the disruption of the Steel Pool, the most important event in the business world last week was the warlike preparation of Greece, which greatly disturbed the European market and was reflected in our own stock and bond transactions. The effect abroad was somewhat lessened at the close of the week by the announcement that Russia had decided to transform her artillery armament and to adopt the new quick-firing French cannon. The entire innovation is estimated to cost

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about $40,000,000, and the inference on the various European Bourses was that, until the transformation is completed, Russia would hardly take part in any great war. An event at home which is likely to have a far-reaching influence is the settlement of the traffic dispute among our Western soft-coal railways. The conflict had already carried one of the participant corporations—the Wheeling and Lake Erie—into receivers' hands. It may also be noted that not only has the great production and export of Southern pig iron curtailed the market for the product on which the Ohio coal roads rely, but that the difficulties of adjusting rates among these roads have greatly hampered the producers of coal, iron, and steel. The sales of print-cloths last week were on an unprecedented scale, and have already changed the whole character of the dry-goods market. Other markets, save steel and iron, have had less stimulus. Wheat, corn, and cotton have declined in price and in volume of exports. The earnings of some of the "granger" railways are gratifying as compared with the like period a year ago, but there is hardly any general improvement in railway earnings.

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One of the most successful examples of "municipal socialism" appears to exist where it was least expected—in New York City. Mayor Strong, in his message of last week dealing with the Department of Public Works, makes the following report from the Bureau of the Water Register:

> "For the first time in the history of the city, the revenue collected last year from water-rents was more than enough to reimburse the city for the entire outlay of the Department of Public Works, which is taken from taxation. To express it in another way, our water-rents paid for road pavements, street lighting, care of and repairs to the entire water system, care of and repairs to public buildings, salaries, wages, and all other administrative expenses."

These astonishing financial results were achieved in spite of water-rents lower than those of neighboring towns supplied by private companies. Indeed, it had seemed to us probable that part of the expenses of the water department was borne by general taxation. Instead, however, of the taxpayers being burdened to make water cheap in the homes and business establishments, the latter are paying not only for the water they use, but also for that used by the public in the streets, the parks, and the public buildings, and, finally, for all the expenses of street lighting and paving, and the care of and repairs to all public buildings. The profit to the taxpayers from the public ownership of the water-works is almost without parallel. The Mayor may well speak of the management of the Department of Public Works as "clean, honest, and intelligent."

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The report of the State Factory Inspection Department of New York has just been made public. The report contains some interesting figures. In all, 27,425 inspections were made. These inspections were of manufactories, bake-shops, mines, and mining plants. There were employed in these establishments over 500,000 persons, 159,226 of whom were women, including 53,997 under twenty-one years of age; 12,100 children between the ages of fourteen and sixteen were employed. In the entire State during 1896 84 children under fourteen years of age were found employed; 211 children under fourteen years of age were found employed in factories in 1895. In 1896, of the 12,000 children between the ages of fourteen and sixteen, only 185 were illiterate; the report of 1895 reports 310 as illiterate. The benefits to child-labor conferred by amendments to Section 2 of the Laws Relating to Child-Labor are proved very conclusively by the Factory Inspector's report. The amended section gives the control of children of legal age to local boards of health. The local board of health issues certificates as to age and condition of health, and the Factory Inspector is authorized to enforce the law which prohibits child-labor under fourteen years, or the employment of illiterate children in mill, shop, or factory. The Factory Inspector believes that the continued enforcement of the amended law, which has been in operation only a few months, will work most beneficially for the children in whose interests it is enforced. One unexpected outcome of the enforcement of the law is that children of foreign birth are compelled now to learn our language before

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they can be employed. The Factory Inspector recommends that the hours of labor for women under twenty-one years of age and youths under eighteen be reduced to 58 hours per week instead of 60.

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Again the Factory Inspector points out the almost insurmountable obstacles to the enforcement of the law in workshops in tenement-houses, and frankly admits that "the Department has no power which will enable it to force the contractor, jobber, or sweater to give greater prices to the workers than that for which they offer to do the work." The prices paid to the garment-makers are appalling. The worker gets from 50 to 75 cents a dozen for making "knee-pants," and coats are made from 32 cents to $1.50 each. In regard to New York City, the report states that there are 400 wholesale clothing manufacturers in the city who utilize sweat-shop labor, and 150 wholesale cloak-houses that also use sweat-shop labor. In this system the manufacturer gives out the work to a contractor, who in turn gives out the work to a sub-contractor or to families who do the work in their own homes. According to the Factory Inspector's report, the condition of the clothing trade in New York City is worse than ever before; he states that there are men who are in a condition of slavery—men offering to do two and three hours' extra work for nothing if given a chance to work. The same conditions, the report states, exist in Buffalo, Rochester, Syracuse, Boston, Chicago, San Francisco, Hartford, Newark, St. Louis, St. Paul, and in every other very large center of population where the manufacture of clothing is carried on to any extent.

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The evils of the tenement-house sweating system have been pointed out again and again. The clothing made in the tenement-houses is made under conditions that are often vile. This work is done at the points where rents are lowest and the population most congested. The rooms are occupied day and night. The hours of labor are so long that no attempt is made at cleanliness. That the sweat-shop is a means of spreading contagious diseases has been proved beyond question. The Inspector believes that Congress can to a large degree solve the problem by immigration laws and a tax system which would force the workers out of the tenements and into shop buildings. The bake-shops of the State, under the bake-shop law passed in 1895, all had one thorough and complete inspection in 1896. The report of the Inspector states that, bad as the conditions in the sweat-shops are, the conditions prevailing in the bake-shops are much worse. Inspections and the enforcement of the law have resulted in improving the conditions, but they are still bad. The mining industries of the State have suffered so from stagnation of business that the Inspector confines his report to the statement that "the condition of the people living in mining localities is in many instances most pitiable."

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New York, like other large cities, has this winter a great army of unemployed, and the usual number of chronic paupers and semi-paupers. The problem is made more complex in New York by the ill-advised efforts of those who claim that they are meeting the present emergency by providing free food and lodgings. The Salvation Army announced in the fall, as part of its winter work in New York, the opening of free lodging-houses for the homeless. The Conference of Charities of New York gave the projector of this enterprise the history of the free lodging-houses in the city, and protested against their re-establishment. In spite of the authoritative protest, the free lodging-houses were opened, and their opening was advertised months in advance! The New York "Journal" has opened, in the heart of the East Side, a so-called relief station for the distribution of food. Here, for hours at a time, men, women, and children stand with pails and pitchers, pushed about by policemen and treated rudely—treated as human beings never should be treated. It is impossible to watch these people without a feeling of degradation. The most pernicious effects are those produced on the children. A half-dozen members of the same family have been known to get supplies day after day from this station. There is no attempt at discrimination; no attempt to

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change the conditions of those who must be recognized as daily visitors.

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The Outlook protests against the tendency, in these days, of the individual to throw his responsibility as a neighbor on an organization or an institution. In such times as the present the burden of responsibility on Christians is great. He meets it who, if he cannot by personal effort establish the relations that should exist as between man and man, at least gives to him who asks, the service of organizations that will not merely feed him for the moment and provide for him for a night, but will endeavor to preserve his self-respect by affording him the opportunity to pay in part, at least, for what he receives. There are times when the giver must give the gift at once, without question or parley; but the wholesale distribution of charity, in any form, degrades the whole community, and the results fasten burdens on it that must be carried for years. More intelligent relief is already promised the unemployed in New York City. The Commissioners of Charities have begun improvements on Blackwell's and Randall's Islands. The sum to be expended is over a million dollars. There are improvements contemplated at Bellevue Hospital, and a new hospital in Harlem. It is hoped that the widening of Elm Street will be undertaken at once. This last improvement will give employment to a class of laborers now nearly idle.

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The question of public baths is certainly pressing to the front in American cities. In Boston Mayor Quincy, in his annual address, puts public baths first among his recommendations. He announces that the public bath-house, the plans for which we commented upon a few weeks ago, will be completed within six months; and he formally recommends a loan of $200,000 towards erecting similar baths during the present year in Charlestown, East Boston, the North End, South Boston, and Roxbury. When the needs of different sections for shower-baths have been met, he believes that "one or more large swimming-baths, such as the town of Brookline has recently opened, should later be added." He also commends the decision of the School Committee to try the experiment of baths in one of the schoolhouses. In Boston the public baths are to be free. They are, indeed, simply an extension of the public policy to furnish to all classes the opportunities for culture, cleanliness, and healthful recreation. Among our large cities Boston has been the leader along these lines, and Mayor Quincy has made himself the leader of the movement in Boston. Here, in brief, is what he has to say about the park system:

> "I know of no direction in which the expenditure of a few hundred thousand dollars will do more for this community, through the healthful development of its children and young people, than by the judicious provision of properly located and equipped playgrounds. . . . If one-twentieth of the sum which Boston has spent upon her magnificent park system could be devoted to the acquisition in proper localities throughout the city of numerous areas to serve as playgrounds, the investment would, in my opinion, bring in a still larger percentage of return, in the shape of physical development and social well-being. . . . A fair beginning in this direction has already been made during the past year."

In a great city adequate playgrounds for the children cannot be furnished by individuals, however rich. Collective action, such as Mayor Quincy proposes, furnishes the one way of meeting the common need.

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The long-advocated change in the jury system by which a unanimous verdict shall no longer be required in civil cases has been authorized in Nebraska. By a constitutional amendment adopted at the recent election, five-sixths of the jury in civil cases may render a verdict for the plaintiff. The defendant is still slightly favored, since he may retain possession of the contested property if only three out of twelve jurymen think that it belongs to him; but the anomaly of one or even two stubborn jurymen "hanging" the jury is put an end to. The cases are relatively few in which a convinced majority cannot by argument increase their number to ten out of the twelve. In general, the requirement that ten shall agree is only a requirement that the jury shall thoroughly discuss the case. In criminal cases, of course, the requirement of unanimity remains, for in criminal cases the plaintiff—the State—is as much interested as the defendant—the accused—that the latter shall not lose his

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case if there is doubt as to his guilt. In the same State of Nebraska the lower house of the Legislature has just voted down the proposition to submit a woman suffrage amendment to the Constitution. The vote stood 56 to 36. The support of this amendment came chiefly from the Populists. The Republicans were almost unanimously opposed to it.

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Liberty or Death

The latest manifestation of the spirit which would silence free inquiry in the Church and the pulpit is in San Francisco. The Rev. William Rader, of the Third Congregational Church of that city, has been delivering a series of sermons on the Bible, in which he has given to his congregation the results of modern criticism. In the course of this series he delivered a sermon on the Book of Jonah on the last Sunday in January—by a curious coincidence, on the same day on which Dr. Abbott was preaching on the same subject in Plymouth Church, Brooklyn. "The dignity of Biblical criticism," said Mr. Rader, "has almost been surrendered in the contention for the literalism of this adventure. The Gospel concealed in the book, as the gold is embedded in the quartz, has been correspondingly neglected. Men have thought about the whale rather than the truth expressed in the adventures of a reluctant missionary." In bringing out the truth of the book, Mr. Rader told the story of Jonah much as The Outlook told it editorially week before last (p. 390), and drew from it the same lesson which Dr. Abbott drew (both following, doubtless, the same scholarly authorities)—the truth of the Eternal Goodness. "The Gospel of the Book of Jonah," he said, "is that of Jesus Christ, leading out of the narrowness of Israel into the universality of the atonement and the merciful righteousness of God." To guard against possible misinterpretation, Mr. Rader was careful to add his belief in the inspiration of the Scriptures and to explain the spiritual purpose of his course of sermons. This eloquent paragraph, we think, deserves to be quoted in full, as an inspiration to other preachers:

"Do not think for a moment that I do not believe in the inspiration of the Word of God: If I could, I would write it once for all in letters of fire. What I am saying is without mental reservation, without pretension, and with the most careful and prayerful study. I am trying, my friends, to be absolutely honest with the Bible as literature, and with you as Bible readers. A man has no right to speak about the Bible unless he speaks out of his honest, manly convictions. I am not dealing in pious platitudes, but in convictions. Since these studies began I have heard new voices out of this mighty library of sixty-six books. Its devotional passages, the history which thrills, the heights which charm, the men magnificent in their spiritual power, have uttered new truth. Above all does the everlasting Christ appeal more and more to me as I enter into the mysteries of his revelations."

Mr. Rader's Gospel purpose and reverent spirit have not had the effect of preventing an attack upon him. He is a leader on the Pacific coast in the Christian Endeavor movement. There is to be a Christian Endeavor Convention in July in San Francisco, and Mr. Rader is Chairman of the committee for the supply of the pulpits in that city on the two Sundays during which the Convention will be in session. The "Occident," the well-known Presbyterian weekly of San Francisco, demands his resignation of that position, on the ground that "to place the pulpits of the city under the control of Mr. Rader for a single service would be an insult to the kingship of Christ, and a mockery to the guiding power of the Holy Spirit." Mr. Rader, with courageous wisdom, has made no reply to this attack; but others have done so. The "Pacific," the local organ of the Congregationalists, resists this demand for Mr. Rader's withdrawal because his interpretation of one of the books of the Bible does not agree with that of the editor of the "Occident;" and Professor Lovejoy, Professor of Hebrew in the Pacific Theological Seminary, in a paper read before a Congregational Association, while not directly discussing either Mr. Rader or his views, defends the doctrine that the authority of Scripture rests on God revealed in the human soul, and insists that the Higher Criticism has helped to strengthen its true spiritual authority.

But the most valuable contribution to the discussion which the demand of the "Occident" has excited is furnished by Mr. S. W. Condon, the President of the Alameda County Christian Endeavor Union, under whose auspices, we judge, the Convention in July is to be held. We quote at some length from this significant

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letter. It indicates that young men in all our churches are beginning to be ready to gather about and sustain any man who is doing earnest religious work and is attacked because he dares to think for himself:

"If the editor of the 'Occident,' who has put so much spleen into his criticism of Dr. Rader, hopes to stay the tendency among intelligent young men and women to think for themselves, it will not be accomplished by vindictive criticism or unchristian and unbrotherly treatment of a man generally admired and loved by Endeavorers for his moral courage and high Christian character. . . . Any one in touch with the young people of any denomination may, if he will, find that its young people do not get out of their church when they differ theologically with their pastor. We venture the assertion that if any strictly orthodox Protestant pastor in the city of San Francisco or Oakland knew the real convictions of his flock upon matters of belief, he would be surprised and startled. The younger element in the churches is fired with a more practical zeal than that which centers about the preservation of the story of Jonah and the whale or Noah's disembarkation on Ararat.

"Humanity is calling for a practical Christianity manifesting its presence in deeds of mercy. It is interested in the spiritual culture of men and women along the lines of human need. . . .

"Dr. Rader is honored by Endeavorers. He will be deservedly honored at the 1897 Convention. He is a courageous, practical, devoted friend of all that the Endeavor movement means to the Church and to human society. We venture the assertion that no vituperation directed at him by those who have a right to differ with his individual beliefs can in any way lessen the esteem in which he is held by the Christian Endeavorers and others who honor moral courage and Christian character, and who believe that a man's character and usefulness in the presence of suffering and need do not depend upon his estimate of the capacity of a whale or the Mosaic authorship of the Pentateuch.

"The Endeavorers are not going to be induced to follow the 'Occident' in its unchristian attack upon Dr. Rader. We shall be proud of his co-operation at the 1897 Convention. We are not going to bend ourselves to the religious persecution that has been so long a blot upon denominationalism. We recognize in Dr. Rader a man of true Christian spirit, whose faith and loyalty to Jesus Christ as the Divine Redeemer and whose passion for true service to his fellow-man no man has questioned. The so-called heretic is to-day doing less to subvert faith and repel intelligent young men and women than those few who rebel at free inquiry and seek to stifle investigation. These are turning young men and women away from the Church and the Bible by thousands."

We believe that this last sentence is profoundly true; that it is not the men who are promoting, but the men who are seeking to stifle, free inquiry who are turning thoughtful young men and women from the churches and creating sometimes open infidelity and sometimes the spiritual indifference which is even worse. The issue raised by such an attack as that of the "Occident" upon Mr. Rader raises a question immeasurably more important than any concerning the authorship of the Book of Jonah or its proper interpretation. It is the question whether a Christian teacher is to be permitted to study the Bible and to give the results of his studies to his congregation. We hope and trust that Mr. Rader will not resign, and that the issue raised by the "Occident" will be met by the Christian Endeavor Society in the spirit of its President. That Society can at the present juncture do nothing for evangelical religion more effective than to prove that there is liberty of thought and teaching in the Church of Christ, and that the young men and women of all the churches are determined to defend that liberty wherever and by whomsoever it is assailed, because they see clearly that the only alternative to spiritual liberty is spiritual death.

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A Theological Luminary

The New York "Sun" appears bent upon earning the title of "Defender of the Faith," which the Pope gave to Henry VIII.—and earning it from the same source and by similar arguments. For it attacks every religious faith except the Papal, and leaves such of its readers as accept its conclusions no alternative between rationalism and superstition. For instance:

"If it [the Bible] is not believed in as coming from God by supernatural revelation, but is treated as simply human in its origin, it will be criticised on its merits alone, as the Jews, for instance, criticise it, and as it was criticised by the Romans."

Is it possible that this "Defender of the Faith" does not know that for real, genuine, thoroughgoing, unadulterated belief in verbal inspiration, inspiration extending to letters, vowel-points, and accents, we should go to the Jewish Rabbis of the hyper-orthodox school? And what an alternative this theological luminary presents to the pupils who attend this new seminary of Biblical learning! To criticise is to "pass judgment upon with respect to merit or demerit." "My dear pupils," says

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this delightfully innocent professor of theology, "you must either accept the Bible as a supernatural revelation coming from God, or you must pass judgment upon its merits. You cannot do both. If you dare to examine into its merits, you must abandon all hope of being able to accept it as a supernatural revelation coming from God. You must accept it blindly, or you cannot accept it at all, for you can never accept it if you examine it on its merits." Is this defense or attack? It is as if the "Sun" were to say, You must either accept "Hamlet" as a work of genius, or you must study it critically; or, You must either believe that the world is the product of a wise and beneficent Creator, or you must study it scientifically. Well might the Bible cry out to be saved from such a friend as this!

Take another instance:

"If the Biblical story of Jonah and the whale is to be regarded as purely a parable, an allegory, whose actual occurrence was impossible and therefore unbelievable, Christianity must descend from its exaltation as a religion of Divine authority, and drop to the level of a system of religious philosophy or speculation, of human authorship."

Well! well! "Nothing new under the sun," said the wise man; perhaps not! But there is something new *in* the "Sun"—namely, an entirely new theory of the foundations of Christianity. We are familiar with the theological school which founds Christianity on the doctrine of universal depravity—the awful necessity which demands a divine redemption; with that which founds it on the Incarnation—the supreme life and character of Christ, his own and all-sufficient attestation; with that which founds it on the Law of Sacrifice—the universal law of love, leading up to its true culmination in the Cross; with that which founds it on the resurrection of Jesus Christ—a historical demonstration of his divinity and of man's immortality. But to found it on the story of Jonah and the great fish is a novelty in theology. The New York "Sun" is entitled to the credit of having discovered or created an entirely new scheme of apologetics. What a beautiful spectacle this "Defender of the Faith" would present, entering the lists against, say, Robert Ingersoll or Professor Huxley, and, in order to maintain the truth that Christ came into the world to save sinners, falling back, as on the last and fundamental line of defense, upon the vital fact that once upon a time, no one knows when, on the testimony of a writer no one knows who, a great fish swallowed a prophet and vomited him out upon the land again! To this issue at last are led those Defenders of the Faith who refuse to use in the cause of religion that reason with which God has endowed his children.

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Arbitration

The indications at this writing are that the Arbitration Treaty will be delayed by endless talk and emasculating amendments, so that it cannot be acted upon at the present session. The last amendment, if newspaper reports are true, is, as it seems to us, absolutely destructive of the Treaty. It provides that every question which arises under the Treaty shall be first submitted to and passed upon by the President and Senate. The practical effect of this amendment is to make the Treaty amount to this—We agree that we will submit to arbitration every question arising between Great Britain and the United States which we agree to submit to arbitration as the cases arise. It would be a great deal better to defeat the Treaty altogether than to adopt it with any such amendment as this, for the country is aroused and will not be content without a treaty, but it is not yet so much aroused but that an emasculated and even an inane treaty might content it.

The first feeling of the ardent advocate of the substitution of Law for War will be one of discouragement at the Senate's haggling over details as though the Treaty were a bargain between hucksters, and at the consequent delay. But though a humiliation, this is not altogether a cause for regret, for it is not enough for the Senate to confirm this Treaty; we want something much more important than this: we want the education of a public sentiment and the education of a public opinion which, interpreted by the Treaty and made effective in it, will prevent the danger, if not the possibility, of war. And the delays in the Senate give both occasion and opportunity for the

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necessary public agitation and education. For this we must depend on various agencies. The press throughout the country is doing good service. As an illustration, take the following sentences from the "Engineering and Mining Journal:"

"According to these enlightened (Jingo) authorities, arbitration is all right when it is strictly stipulated that it is 'heads I win, tails you lose.' This might be expected of a benighted barbarian of South Africa, but is wholly unworthy and insulting to a civilized people, which we Americans claim to be. The United States should set a better example to the civilized world. What is an arbitration treaty good for unless it covers all subjects of dispute?"

This is a pertinent criticism of exactly the kind of treaty a considerable party in the Senate apparently wish to give us. It would be worse than none.

The labor leaders are also beginning to take the matter up. War and industry are sworn enemies. A great military establishment and popular sovereignty have never lived long together in the same country. Mr. Samuel Gompers, in the "American Federationist," the organ of the American Federation of Labor, puts this tersely and effectively: "Labor recognizes that peace is as essential to successful industry as is air to lung-breathing animals; that the spirit of greed for gain and power often seeks to divert the attention of the people from redress of domestic grievances to foreign wars in the Jingo hope of foreign conquests. With this the workers have neither patience nor interest; it is against their humane sentiment, at variance with their interests, and at the thought of it their hearts revolt." He concludes by advocating the ratification of the Treaty in principle, while disavowing the intention of undertaking to determine whether or not it is capable of improvement by amendment.

But it is to the churches and the clergy that the country has a special right to look for both wisdom and impulse in this emergency. It is not necessary to be oracular on questions of international law, or assume wisdom on details involved in proposed amendments. The real obstacle to the Treaty is either a provincial nationalism—that is, self-conceit—or hostility to Great Britain, such as is involved in the ancient saying, Thou shalt love thy neighbor but hate thine enemy—a commercial rival being in this case regarded as an enemy—or a mere unintelligent brutalism and inherent love of war. Against these no voice can be so potent as that of the pulpit, and no duty can be clearer than to use that power on behalf of international brotherhood, a generous, not mean or petty, emulation, the spirit of peace, and the substitution of reason for war and brute force.

Clergymen who desire material for use in their ministry on behalf of the principles of peace will do well to address Dr. Benjamin F. Trueblood, Boston, Mass., or Dr. L. T. Chamberlain, United Charities Building, New York City. Let us make vigorous war against war, until the whole country shall demand a permanent International Tribunal as a guarantee of permanent peace.

Dr. Fox's Letter

We call the attention of our readers to Dr. John Fox's letter on another page. It appears to us to confirm our previously expressed opinion that his opinion of what is orthodoxy, even according to Presbyterian standards, does not accord with that entertained in the Presbyterian Church. We do not understand that accepting the Westminster Confession of Faith "as containing the system of doctrine taught in the Holy Scriptures" is an acceptance of everything contained in the Westminster Confession of Faith. Even Dr. Fox would probably concede that there are things essential and things non-essential. In our judgment, it is not the Calvinism, it is the Christianity, which constitutes what is essential in that Confession of Faith; and that, in our judgment, was historically determined when the union of the Old School and the New School was brought about. To go back of the agreement then formed, and insist that no man conforms to the Westminster Confession who does not conform to the Old School interpretation of that Confession, appears to us to be a palpable violation of the tacit if not of the explicit agreement made in the reunion of 1869. In our judgment, the Old School interpretation of the Confession is correct and the New School interpretation of Scripture is correct; but which is correct it is

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not now material to inquire, since the very basis of the reunion was not an acceptance of either interpretation by the joint body, but an agreement to allow liberty for both within the United Church. The Outlook did dissent and does dissent in some very important respects from the theology of Dr. Hall's volume, "Does God Send Trouble?" but it would never occur to us to think that to be a reason for not working cordially with him in the same Church of Christ. As little, probably, did it occur to Dr. Hall, the American editor of the "Expositor," that his approval of Dr. Watson, expressed editorially in his notice in that magazine of "The Cure of Souls," was at all inconsistent with the publication in the same number of a severe criticism of Dr. Watson's "Mind of the Master," written by the Bishop of Derry and Raphoe.

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The Life of the Spirit

Not Rejection, but Redemption

Self-denial lies at the base of all noble living and of every form of noble activity; and no one attains to supreme moral excellence, or to a high degree of skill in any art or profession, without thoroughly subjecting impulse, inclination, and passion to the higher and finer ends towards which he moves. To excel in any craft or skill involves a clear and definite setting aside of many things which are at moments almost irresistible in their appeal to our desires and impulses; and it is quite as much by what he discards as by what he accepts that the worker evidences his mastery of his materials and his tools. Behind every great career there lies a denial of self of which the world knows nothing, unless it have the wit to discern in the finished product not only the visible traces of skill, but also those invisible achievements of the will over self-indulgence of all kinds which give the heart courage, the spirit poise, and the mind clearness of vision. Behind noble productiveness in the arts there is a heroism of toil and consecration of which no trace remains save that perfection of line or form which is the last fruit of victorious striving. In like manner, the life of the spirit, if it be fruitful, luminous, and progressive, begins and continues in clear sovereignty of spiritual purpose over all confusing or diverting aims and impulses.

But self-denial is the beginning, never the end, of the true life of man. There are times, it is true, when to deny is more positive than to affirm, and to protest is the most courageous and effective way of announcing a new truth. The first followers of Christ, living in a society saturated with the spirit of paganism, confronted on every side by pagan forms, services, ceremonies, found their first duty in denial and protest. They could not live in amity with a social order which was at once corrupt and idolatrous. In whatever path they trod they found themselves face to face with customs to which they could not conform; every ceremonial in domestic, civic, or social life presented a sharp and definite issue between loyalty and disloyalty to the Master they served; and to deny and protest were the foremost duties laid upon them—duties which often meant the prison, the cross, or the awful show of the amphitheater. In like manner, when society was full of rottenness and confusion, in the centuries when Christianity and paganism were locked in long and inevitable struggle, thousands of faithful believers found, or thought they found, safety and peace in separation from their fellows, and in lonely places practiced a self-denial which became, to the imagination, a kind of exaltation.

But society has passed through transformations which have gone to the very center of its structure; it is now nominally Christian; its formal observances, customs, habits, and standards are all Christian. He who follows Christ to-day does not confront pagan images and rites at every turn; wherever he turns he is face to face with the symbols of his own faith. Self-denial is still the necessity of his soul, but it is no longer the supreme evidence of the reality of his faith. It is the beginning, not the end, of his spiritual growth. It is a beautiful thing to keep one's self unspotted from the world; to resist its temptations, escape its snares, repel its attacks, and overcome its obstacles; but this, after all, is only the initial step of a deep spiritual life. No man shines like a light before his fellows

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unless he does something greater than resist and escape the evil that is in the world; the great commander is on the defensive only by force of circumstances; his true line is the aggressive. It is his ultimately to lead, attack, and conquer, not to repel. There are moments when his first duty is to hold his own; but the great movements and moments in his career are those which liberate his own powers and give play to his own construct ve and creative genius It is a noble thing to be clean in a society which is full of that which soils and discolors; but it is a nobler thing to carry a contagious purity into vile places and to throw a white light into the encircling darkness. The noblest spiritual growth is not evidenced by that which it rejects, but by that which it redeems; a man of low spiritual vitality may be content to hold his own, but a man of high spiritual vitality is driven by the very force of that vitality to mix with the widest movement of his time and take his stand where the great forces which move men converge.

Christ came not, like the master of a lifeboat, to pluck here and there a drowning man from the wide and desolate seas; he came to bring life, and to make it more abundant. He came not to witness to purity and righteousness by rejection and denial; that was the office of John the Baptist, and of all other men of the ascetic type. Christ came to witness to the glory of God and the nobility of his works by redeeming that which man had corrupted, and restoring that which man had defiled. He came to take back from evil uses that which men, in their spiritual ignorance and weakness, had given over to evil so long that they confounded their own use with the very nature of the thing. Christ came, not to protest and deny, but to affirm and reveal. And the true evidence of the noblest following of his example is the demonstration that the world is the Lord's, and the clear revelation of the possibility of redeeming it by making noble use of it. The highest service of such a career as that which Phillips Brooks lived among men is the deepened sense which it gives men of the richness and beauty of life. Here was a man than whom none was more unspotted; a man as clean and white as ever anchorite or ascetic kept himself; and yet a man who kept himself in closest touch with all the great movements; who loved travel, books, art, history, nature; who valued humor, wit, eloquence, culture; a man, indeed, to whom every phase of activity and every kind of expression were precious, because God was in all good things, and all good things revealed him. Here, clearly, the test was not completeness of rejection, but inclusiveness of acceptance; not the ringing note of protest, but the full-voiced declaration of the glory of God in the beauty and uses of the world. In an earlier day and in a pagan society that voice, so full of passionate devotion to the things of the spirit, would have sounded the note of denial; in this day it came freighted with a richer music.

For society is no longer in its spiritual childhood; it has come to a certain degree of maturity. Its larger intelligence and its increased strength ought to be evidenced by bolder and fuller use of the things which God has fashioned; by a nobler thought of the world which God has made and redeemed. That he has made the world we are ready to believe; that he has redeemed it still seems incredible. We find it hard to believe that all society and every form of activity are by and by to declare his glory and reveal his purpose. But if this be not true, Christ suffered in vain. It was not for a fragment of life, a broken bit of time, a little section of the race, that he bore the agony of Gethsemane and Calvary. Out of that crucible of suffering there issued a power vast enough and deep enough to redeem all time, all men, all life. Slowly out of that inscrutable experience, and as the result of Christ's whole teaching, there dawns the vision of a world which is the Lord's in the fullness thereof; a world in which every activity, art, science, knowledge, culture, reveal the presence of the Lord and show forth his glory.

The old struggle against temptation within and without goes on as it went on when Jacob sinned and was sorrowful, and Peter denied and repented in the bitterness of that awful morning when his Lord was led to the crucifixion. That struggle lies in the experience of every man, and will be renewed in the unfolding of the life of the spirit to the

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very end of time. In the world there is contention, confusion, wrong-doing, and the tragedy of unrighteousness working out its ancient fruits of misery, remorse, and death. And yet, in spite of all these things—rather, through all these things—there slowly dawns in the religious consciousness the meaning of the great declaration that the world is the Lord's, and the fullness thereof. As the Christ was veiled in the garments of the human child, and the glory of the Highest hidden in a manger, so the thought of God is written in every normal work of man's spirit; in every form of activity through which he pours himself upon the world; in every art whose tools turn to the uses of beauty in his hands; in all knowledge, training, skill, and enlightenment. Through all these things God speaks, for these are the voices of man's spirit; voices often confusing and discordant, oftener pathetic and appealing; but always voices of that spirit which has borne so many burdens, carried so many crosses, worn so many crowns of thorns, drunk so many cups of suffering. The tragedy, the aspiration, and the divine sonship of man are in his works as truly as himself; God made him what he is, and his works are therefore the disclosure of God's purpose. Not until we read all true human activities and achievements in the light of this thought do we understand how the world is the Lord's, nor why Christ came not to deny and reject but to redeem and glorify.

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The Spectator

The Spectator has recently had evidence of the enlightening influence of travel. For years he has had occasion to walk, to drive, and to wheel over a certain piece of country road, a piece of road as bad as a combination of mud and sand and sods and loose stones can make a road. Last summer he found this piece of road not only good, but excellent and improving all the time, until in the autumn it was as good a dirt road as any one could want. The other day the Spectator chanced to meet the overseer of the "deestrick"—the same overseer, by the way, who has had charge for twenty-five years past. "I wish to congratulate you, Mr. Overseer," said the Spectator, "on the good road you have made. It is fine, fine!" The rugged face of the overseer was wreathed in smiles, and his cheeks glowed with pleasure. Then, as he spoke, his look became serious. "Well, I tell you how it was, Mr. Spectator. Last fall I took a drive down to Blank"—naming a large town sixty miles away and three counties off—"and I seen some roads that made me ashamed of the old mud-holes up here, and I says to myself, 'If ever I work the roads of my deestrick again, I will have good roads too.' So I asked 'em how they did it, and, by George! they tell me that they didn't do nothin' but keep the stones outen the road, keep the sods off, and open up the ditches so as the roads wouldn't wash. And that's all I done this spring; but I kept on a-doin' it, and though we had the worst washes this summer I ever see, the roads in my deestrick have been better than they ever was afore. Next year," he continued, "I mean to tell the Town Committee that I will take a mile more of road, and don't want no more money than I been gettin'."

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Now, on this little excursion from home, this honest old farmer had learned the real secret of road-making, and he had had the sense to apply it when he resumed work in his "deestrick." Water is at once the most destructive and the most beneficial force that the road-maker and the road-repairer has to contend with and to count on. If it be harnessed, so to speak, it can be made to keep the roads clean and smooth and hard; if it be uncontrolled, it is sure to wash the roads into ruts, and make them all but impassable. Drainage is the most essential feature of a road, and in most instances this is simplicity itself. In the Spectator's experience he has rarely come across a country road-maker who did not believe that the sods taken out of the side ditches should be put into the road to be ground up into dust by the wagon-wheels, converted into mud by the rains, and finally washed back into the ditches again. This process of road-repairing does no good at any time, as the road so worked is usually—indeed, in nine cases out of ten—better when the repairer puts his hurtful hand upon it than at any other time. It is so easy to make a good dirt road and to keep it in order that it seems ever a wonder to the Spectator that in this country, where the people plume themselves upon their ingenuity and adaptability, they should keep on being stupid on this very important matter of road-repairing. The Spectator knows from actual experience that in the average country neighborhood the roads can be kept in most excellent order ten months in the year with the money that is now spent on them. If elementary instruction in drainage could be given to the overseers of the roads, then the powers of nature, now

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only destructive, could be made to do most of the necessary work of road-repairing. The spring rains can be made to do the work of road-scrapers, and the summer rains will, more frequently than not, suffice to keep the roads moderately free from dust.

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These road-scrapers, by the way, the Spectator is convinced, as at present used do more harm than good. They are a lazy man's easy way to do much harm in a very little while. They were invented to shape up a properly formed dirt road, a road tolerably, if not entirely, free from stones. As now used they scrape into the sod between the roadway proper and the ditch, and throw all of the material—sod, stone, and dirt—into the very middle of the road. Through this the horses must flounder and the wagons be painfully dragged till this material is washed back to the place whence it had been taken. Then the road is much improved. That is, the road is much improved when the work of the road-scraper has been undone and the road is again in the condition that it was before it received the unkind but well-meant attentions of the road overseer. When a dirt road has been placed in a proper condition, the road-scraper can be used to great advantage and with much economy. The experience of the old overseer who has been quoted in the first paragraph proves that, without more money than is usually spent on road-repairing, in one season a thoroughly bad road may be made excellent, and this without using a scraper at all. This having been done, the scraper can be used so that for eight dollars a day—the pay for four horses and two men—it can be made to do the work that would cost at least twenty-four dollars without it.

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A good dirt road should have a slight crown, so that the water will drain each way from the center to the side ditch; and there should be no intervening strip of sod between the roadway and the ditch. The second requirement is most important, and it is almost universally disregarded. The sod is tougher than dirt, and it also becomes higher. The grass being permitted to grow, its edge forms a ridge which interrupts the drainage, and then, when the rainfall is heavy, there is sure to be a gully above the ditch—a gully which in a little while will extend into the roadway and make it more or less impassable. The crown to a dirt road, or to any road for that matter, should be higher on a grade or hill than on a level stretch. The rainfall on a hillside runs off with greater velocity, and therefore does more damage; therefore it should be diverted from the surface of the road even more quickly at such places than where the grade is level. These few simple engineering principles, it seems to the Spectator, could be inculcated and the rural population relieved of a very heavy burden without any cost whatever in the first instance.

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In the movement for good roads, it seems to the Spectator that dirt roads have been too hardly abused. A bad dirt road is certainly very vexatious and annoying, but it is not worse than a bad stone road. Then, again, it must be borne in mind that, for a hundred years to come, out of every hundred miles of roads in a neighborhood fully eighty miles will continue to be dirt roads. And the Spectator is of opinion that eighty per cent. of the roads should continue to be made of dirt, and these are his reasons: A good dirt road is better than a good stone road for six months in the year, and just as good as a stone road for nine months in the year. To construct a good dirt road costs only about ten per cent. of what a stone road costs, and it costs no more to maintain it. A dirt road is pleasanter to ride, to drive, and to wheel over than a stone road, and for hauling, so long as the road is a subsidiary one and free from heavy traffic, it answers the purpose admirably well save when the frost is coming out of the ground in the early spring. The Spectator does not wish to be misunderstood in what he has just said. No more zealous advocate of the extension of Macadam and Telford pavements into the country districts has spoken on the subject than he; but he insists that because good stone roads are needed is no reason in the world why good dirt roads are not also needed. We can never pave all of the side roads and country lanes; to do so would be extravagant folly. But we can make them all good without spending a cent more than is spent now; we only need to exercise a little instructed intelligence. And that intelligence need not be, to begin with, of a higher order than is now possessed by the average American road overseer, a man who at present hurts as much as he can ninety-five miles where he benefits in the slightest degree five miles.

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The Spectator is persuaded that road-making and road-maintenance should be taught in the country schools. He does not think that this should include instruction in the construction of Macadam and Telford and other stone pavements. The building of such roads should be placed in the hands of competent engineers, men specially educated in a science in the practice of which none but

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they can hope to excel. At this moment, in this country, more than half the money that is being spent on stone roads is being thrown away by reason of the fact that county authorities are spending most of the money appropriated, and with no better professional advice than may be had from country surveyors who never saw a good stone road in their lives, and who never read a text-book on the subject. The Spectator knows a county where a half-million dollars was spent on stone roads last summer, and not one-fifth value given in return. In that county the people who will have to pay for these "improved roads" will be sick of the subject for a generation to come. At the country schools the pupils might be profitably taught that stone-road-making should be left to engineers, just as physical maladies are left to doctors and court cases to lawyers; but they ought surely to be instructed in the work that will fall to them when they take their places as men and citizens. Let them be told also of the roads in other lands and other localities, and let them be encouraged to go out when the opportunity offers to learn the lessons the observer learns when he gets beyond the little neighborhood of his nativity—the little neighborhood, perhaps, in which his life-work will be done. Travel is the great enlightener, and it broadens the mind as closet study never can.

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The Vacation Fund

The inner history of this Fund can never be written. Glimpses are caught, and these can be given, but not all the story of love and self-sacrifice on the one hand, nor of need, and the mastery of self to accept the world's gift to meet that need, on the other. The generous gift of two houses at Santa Clara in the Adirondacks, to meet the needs of the working-girls of New York and vicinity, has been announced. One of these houses has proved its value in the lives of fifty working-girls. The other must be furnished. It can be opened as an all-year-round house in May, 1897, if the money is then in hand to furnish it. Three of the four houses now at the command of the Fund—Cherry Vale, at Greenwich, Conn., Elmcote, at Craigville, Orange County, N. Y., and the summer house at Santa Clara—have been furnished almost entirely by the school-girls of the country. The new house is another opportunity for them to show their interest in the girl who needs what they have to give. Some of the rooms at Santa Clara have been furnished as memorials. We publish two letters received this week, one from a mother:

Dear Outlook: I have been somewhat interested in your enterprise for the help of the working-girls of New York City. In September I lost my only daughter, at twenty-three years of age. When I read that there were memorial rooms to be had for fifty dollars, I thought I would like to have one in her memory. As I am a widow and teacher (public school), my resources are not very great, but that would be within my means. Would the room bear the name? She was a working-girl, for she too was a teacher, and I am sure she would be glad to have me do anything to help your poor girls. I would like to have an answer to the question above, and to know what steps should be taken further.

The second recounts only one of many life-struggles that show the need of heroic girls for what Santa Clara can give:

Dear Outlook: May I take a few minutes of your valuable time to tell you about a case which came up for consideration at the last managers' meeting?

The case is that of a girl in whom some of us have been interested for the past four years. We assisted her to learn the hairdressing, shampooing, and manicure business.

She and her young brother have been the main support of their father and mother, the former of whom has been ill all this time with Bright's disease, and is now very sick.

About five weeks ago this girl, the breadwinner, fell ill from overwork, exposure, and lack of food. Her gratitude for past assistance prevented her from letting me know of her illness until about two weeks ago, when my husband made a thorough examination of her, and found her left lung in very bad condition and the right one somewhat affected. Her stomach was in such a state that it would not retain even milk and Vichy. Consequently she had become very much run down, and the physicians say that she must be sent away at once in order to save her life.

This case coming so near our own door proves to me the necessity of a winter home.

This poor girl has all the fall been teaching her younger sister the business. (It would seem, now, so that the latter might become the breadwinner in place of the one who has through no fault of her own been obliged to rest from her labors for at least a time.)

The young girl referred to in the above letter has been sent to the hotel at Liberty, to be under the care of the doctors and nurses at the Loomis Sanitarium, which is full. Besides the working-girls at the Sanitarium under the Working-Girls' Vacation Society, there are four others at a farm-house under special care; each girl—thanks to our readers—has been provided with necessities in the matter of clothing, both for in and out of doors.

VACATION FUND

Previously acknowledged	$1,404 78
E. B. B., New Kensington, Pa	2 00
Plantsville Congregational Sunday-School	3 00
S. H. W., Brooklyn, N. Y	2 00
E. L. W., Brooklyn, N. Y	3 00
N. M	5 00
A. B. C	2 50
C. R. W	2 00
L. C., Brooklyn, N. Y	1 00
In Memory, L	1 00
M. J. M., Columbus, O	1 00
B. L., Newport, R. I	2 00
H. B. R., New Haven, Conn	5 00
Mr. and Mrs. J. M. K., Boston, Mass	10 00
H. M. M., Cambridge, Mass	10 00
S. J. C., Bangor, Me	5 00
In Memoriam, S. C. C	50 00
In Memoriam, T. B. C	50 00
A Friend, Asheville, N. C	1 00
Total	$1,560 28

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Washington's Birthday: Early Celebrations

By Frank W. Crane

THE celebration of Washington's Birthday, like the Fourth of July, is an event which, it is a pleasure to say, has lost none of its patriotic sentiment with the advance of years and the rapid and wonderful growth of our country. As long as the name America shall stand for the principles put forth in the Declaration of Independence, the twenty-second day of February ought always to be remembered, and the indications are that its future will be happy in this respect.

It is rather a singular fact that in Washington's voluminous correspondence there is hardly any mention of his birthday and the many honors paid to him on its occurrence. About the only notice is found in a letter written to Count de Rochambeau, in 1781. The occasion of Washington's reply is of particular interest in American history, as it marks the first notable celebration of his birthday, and that, too, by Frenchmen. The credit belongs wholly to Count de Rochambeau, and it was a graceful acknowledgment of the friendship between the two countries for the French officers to observe the birthday of the American army's commander with every evidence of patriotic ardor. The French Count had been in America barely six months, and was stationed with his force at Newport, R. I. He had, however, met Washington, and a warm friendship had sprung up between them. At that time the old calendar system was still generally adhered to, and Washington's Birthday, therefore, was February 11; but about 1790 the 22d of the month was universally observed. Count de Rochambeau's letter to General Washington, acquainting him of the celebration at Newport, must have been a genuine and cheerful surprise. It was dated from Newport, February 12, 1781, and among other things the Count says: "Yesterday (Sunday) was the anniversary of your Excellency's birthday. We have put off celebrating that holiday till to-day, by reason of the Lord's Day, and we will celebrate it with the sole regret that your Excellency be not a witness of the effusion and gladness of our hearts."

Washington received this letter in his winter quarters at New Windsor, N. Y., from which place he was closely watching the movements of the enemy, anxiously awaiting the time to strike a decisive blow, which opportunity came the following October at Yorktown. The reply of Washington, dated February 27, is interesting from this allusion to the celebration: "The flattering distinction paid to the anniversary of my birthday is an honor for which I dare not attempt to express my gratitude. I confide in your Excellency's sensibility to interpret my feelings for this and for the obliging manner in which you are pleased to announce it."

After the Revolution the people had more leisure to think of holiday celebrations, and the highest honors were paid alike to Washington's Birthday and the Fourth of July. In a certain measure the natal day of Washington took the place of the King's Birthday, which had always been observed with varying degrees of festivity. These royal holidays being relegated to abject insignificance with the retirement of the British from our shores, it was but natural that the birthday of America's great leader should occupy a position of national prominence. The citizens of New York, just as soon as they regained control of their town, did not lose any time in manifesting a proper regard both for the day and the man. The first popular celebration of the day in this city was in 1784, less than three months after the departure of the British. Although a large part of the city was in ashes, as the result of the great fire in 1776, these scenes of desolation were for the time forgotten in the happier events of the day. Church bells rang out their joyful peals, flags and bunting decorated the houses, while from the old fort on the Battery patriotic salutes were fired at frequent intervals. In the evening an entertainment was given on board an East Indian ship in the harbor "to a very brilliant and respectable company." A discharge of thirteen cannon was fired, and all the exer-

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cises of the day, we are informed, were characterized "with that hilarity and manly decorum ever attendant on the Sons of Freedom."

It is interesting to notice the important part played by the number thirteen in all of these early celebrations. The salutes were always thirteen in number, and thirteen toasts were invariably drunk at the banquets. Later, as new States were added, the number increased proportionately, but gradually this custom of having a toast for each State died out, possibly because the drinking capacities of the diners were unable to keep pace with the rapid increase of additions to the political body. The members of prominent clubs and societies could always look forward to at least two sumptuous dinners every year, on Washington's Birthday and the Fourth of July. Toward the closing years of the last century, when party feeling ran high, these dinners partook of a strong political stamp, and, while patriotism and the welfare of the Union were toasted in highly colored phrases, the men and opinions of the opposite party were denounced in violent and sometimes vituperative language. No better idea of the social customs and amusements of our eighteenth-century ancestors can be obtained than by a study of their holiday celebrations, and the many incidents of Washington's Birthday recorded in the papers of the time are full of amusing as well as of historical interest.

One of these celebrations of over a century ago that should appeal with peculiar interest to New Yorkers was that given by Tammany Hall in 1790. The Society of St. Tammany had organized the previous year, and its members nobly improved the opportunity of paying their respects to the man who, as first President of the United States, was then living in New York City. The loyal Tammanyites, moreover, adopted a resolution that Washington's Birthday should always be remembered by the Society. The account of this interesting event as published in the New York "Gazette" a few days after the affair is as follows:

At a meeting of the Society of St. Tammany, at their wigwam in this city, on Monday evening last, after finishing the ordinary business of the evening, it was unanimously resolved: That the 22d day of February be from this day and ever after commemorated by this Society as the birthday of the Illustrious George Washington, President of the United States of America. The Society then proceeded to the commemoration of the auspicious day which gave birth to the distinguished chief, and the following toasts were drank in porter, the product of the United States, accompanied with universal acclamations of applause:

1. May the auspicious birthday of our great Grand Sachem, George Washington, ever be commemorated by all the real sons of St. Tammany.
2. The birthday of those chiefs who lighted the great Council Fire in 1775.
3. The glorious Fourth of July, 1776, the birth of American Independence.
4. The perpetual memory of those Sachems and warriors who have been called by the Kitchi Manitou to the Wigwam above since the Revolution.
5. The birth of the Sachems and warriors who have presided at the different Council Fires of the thirteen tribes since 1776.
6. Our Chief Sachem, who presides over the council fire of our tribe.
7. The 12th of May, which is the birthday of our titular saint and patron.
8. The birth of Columbus, our secondary patron.
9. The memory of the great Odagh 'Segte, first Great Sachem of the Oneida Nation, and all its successors.
10. The friends and patrons of virtue and freedom, from Tammany to Washington.
11. The birth of the present National Constitution, 17th of September, 1787.
12. The Sachem and warriors who composed that council.
13. May the guardian genius of freedom pronounce at the birth of all her sons—Where Liberty dwells, there is his country.

After mutual reciprocations of friendship on the joyous occasion, the Society adjourned with their usual order and harmony.

The year 1790 seems to have called out a particularly large number of elaborate celebrations, undoubtedly due to the fact that Washington had been inaugurated President in April of the previous year, and his birthday of 1790 was the first time that it had been possible for the people to honor him as their Chief Executive. The newspapers, for weeks after the occurrence, were full of accounts detailing at considerable length the methods employed by residents of other localities in remembering the day, the toasts they drank, and the sentiments they expressed. The New York "Daily Advertiser" copies the following account from a Philadelphia paper, the day being celebrated there according to the old style:

Thursday, the 11th, being the birthday of His Excellency, George Washington, President of the United States of America, the Volunteer Company of Artillery and two companies of infantry paraded and fired a *feu de joie.* Posterity will long remember

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the day which gave to America its political saviour. They will not celebrate it as the birthday of a monarch whose annals can say no more than that he was born, that he succeeded his father, and, dying, left his kingdom to his son, or perhaps contain a long catalogue of those black vices which disgrace human nature. No—they will, with grateful hearts, return thanks to the Divine Being who raised up a man to rend asunder the shackles of slavery endeavored to be imposed upon a free people, and, after delivering them from the tyrants of a powerful nation, to save them from destruction from a greater, which they little suspected—danger from themselves. They will rehearse his virtues to their attentive offspring, exhorting them to the practice of them, and endeavor to set them the glorious example.

The Philadelphians of 1792 were honored by the company of the President himself, at a ball given by the New Dancing Assembly, in Chestnut Street. Mrs. Washington was also there, Vice-President John Adams, the French Minister, and many other prominent officials. The ladies added largely to the pleasure of the evening by the originality of their ideas in arranging various patriotic sentiments, wrought in gold letters, in their headdresses. After the dance there was a supper, at which the President and his wife remained, but when half the toasts had been given the former rose, drank the health of the company, and, with Mrs. Washington, retired. Some of the toasts on this occasion were:

The land we live in. May temperance and industry continue to be characteristics of its inhabitants; patriotism form the cement of the Union, and its hospitality open an universal asylum for the oppressed and meritorious.

The daughters of Columbia. May their virtues insure respect, their charms awaken love, and Hymen crown them with domestic bliss.

Peace and friendship between the United States and all the powers on earth.

The observance of the day in New York City in 1798 is thus described in one of the newspapers: "Yesterday the great, the virtuous, the beloved Washington entered his sixty-fifth year. The citizens of New York observed it with a dignified temperance, a becoming zeal! At ten o'clock a salutatory discharge of cannon was fired, and in the evening upwards of four hundred ladies and gentlemen attended a grand ball and supper at the Tontine City Assembly rooms, Broadway. Washington's full-length portrait was exhibited at the same place in the evening, which showed to great advantage."

That the college students of the time were not unmindful of the return of patriotic anniversaries is shown from an interesting newspaper description telling how the boys of Harvard College honored the day in 1798: "The sons of our University never let slip any opportunity of doing honor to the character they so much admire. In one of the circles met to celebrate the birthday of the Hero of Mount Vernon, among other toasts were the following: George Washington. A man brave without temerity, laborious without ambition, generous without prodigality, noble without pride, and virtuous without secrecy. Three cheers in pantomime for fear of disturbing the peace."

This fear of disturbing the peace on special occasions is surely not shared by the Harvard students of the present time, or, indeed, by the students of any other college, judging from their proclivity to exuberant outbursts of feeling on almost every possible occasion.

The 22d day of February, 1800, was celebrated in a very different way from that of the previous years. The death of America's great patriot was still too fresh in the minds of the people to allow of extravagant demonstrations of festivity. The beloved Washington died December 14, 1799, in his beautiful home at Mount Vernon, and, in due sense of their great loss, the day of his birth was in 1800 generally observed as a day of mourning. President Adams issued a proclamation in accordance with a resolution of Congress, "That it be recommended to the people of the United States to assemble on the 22d day of February next, in such numbers and manner as may be convenient, publicly to testify their grief for the death of General George Washington, by suitable eulogies, orations, and discourses, or by public prayers; and that the President be requested to issue a proclamation for the purpose of carrying the foregoing resolution into effect."

The New York State Society of the Cincinnati paid fitting honors to their de-

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parted chieftain by marching in solemn procession to the New Dutch Church. They were accompanied by the Mayor, many other officials, and the clergy of the city. The Rev. Mr. Linn delivered a eulogy on General Washington, and so expressive was it of noble and patriotic sentiments that the New York "Gazette and General Advertiser" in printing a portion of the address also says: "This oration exceeds all praise. All were overwhelmed with grief, all in tears! The message from the tomb of Washington was original, bold, and striking. Ye Cincinnati, his companions in arms, and sharers in his glory, what scenes does this day bring to your remembrance! In imagination you suffer all the toils and fight the battles over again. Before you moves the majestic and graceful man; graceful when he steps, more graceful when he mounts the prancing steed. Serene at all times, most serene in misfortunes and dangers. The cares of America appear on his brow, and he wears her defense by his side. Ah, had he been captured by the enemy, your gleaming swords would have been drawn for his rescue. Or had he been exposed in the front of battle, you would have shielded him with your bodies. And had he fallen, a thousand victims had avenged his death. Against natural death you could interpose no shield. Seek not to restrain your tears. 'Tis soldierlike now to weep. True courage and sensibility are intimately connected. Your General, your Father, and your Friend, is no more. The last time he and his band of brothers were all together you followed him with pensive countenances to the banks of the Hudson, and on his entering the barge he turned towards you, and by waving his hat bade you a silent adieu. He now bids you an adieu forever. Imitate him in his love of country, in all his public and private virtues, and then, like him, you will live beloved and die lamented."

Many other orations were given of a similar nature, not only in New York but in other cities throughout the country. The people on this occasion showed their patriotism, not by outward gayeties, but in attending the numerous church exercises and suitably remembering the death of their great leader—George Washington.

College Training for Women

I.—What May be Expected from It

By Kate Holladay Claghorn

IN considering what college training is to do for a girl, we may pass over, as understood, the direct and ostensible results aimed at by the college discipline, the acquirement of facts and a method. Of course the college must give the student access to the stores of material laid up by the human race in its long journey out of the past; of course it must give the student some principles of selection and arrangement by which those resources may be made available. There are, however, certain indirect results brought about by the circumstances under which the direct results are produced, that are less definitely noticed, and perhaps even more worthy of study—a sort of "by-product" of the educational process, so to speak, which, like the "by-product" of mechanical manufacture, may turn out to be of as much if not of more value than the main product itself. Such "by-products" are especially manifested in the various elements going to make up that elusively indefinite complex we know as personal character. Chief among the influences formative of personal character is the personal character of others. In the college the personality of the instructors (not outward appearance and manner, but inner spirit and character) stands for more in its effect upon the students than any stores of learning laid up, or set method of teaching employed. The teacher's character teaches more than his words. It may teach vanity, unworthy emulation, showiness, envy, and jealousy; it may teach idleness, sluggishness, heedlessness; it may teach selfishness and mercenary motives; it may, on the other hand, teach that devotion to truth and to humanity which is the crown of the scholar's life;

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it may teach nobility, diligence, disinterestedness, integrity, and other lessons fitted to build up a fine manhood and womanhood.

The influence of character upon character is also shown in the relation between the student-body and its members. The new science of sociology is teaching us that a social group is a collective person, with thoughts and feelings of its own, and that from it is developed the individual personality—a result, not a cause, of the social personality. The student-body in a college is one of these "social persons," and, while a complete study of it has not yet been made, some leading traits are obvious. First, being made up of the young, it dominates the individual with tyrannical sway. Like the youthful race, the young of the race have not yet developed individuality enough to be able to dispense with the support of public opinion. Every one knows how susceptible the young are to opinion, especially the opinion of those of like age; ethnology teaches how strong a trait in primitive races is their respect for the same impalpable force. The girl, then, going into college, finds that she must conform closely to certain codes of manners and morals, well understood, if not definitely formulated. Another obvious trait of the college personality, also common to primitive man, is that the code laid down has more to do with manners than morals, with acts than thoughts, with rites and ceremonies than with intentions and motives. The "college spirit" prescribes certain ways of behavior, speech, and dress as fitting or the reverse, and shapes the outer man or woman into conformity with its own type. Like primitive man, too, the college personality lays down an unwritten code of tradition and custom, rather than a written code of rule and regulation. The young are commonly thought of as the arch-radicals of nature, the born destroyers of all rule and law. It is, however, their very subserviency to a rule and law, unformulated, unwritten, the existence of which is therefore largely unsuspected, but none the less real, that makes them break the formulated, written law of adult life, when, as it so often does, it runs counter to their own. So it happens that in the college the student appears as the natural enemy of all set rule and regulation, while she is really influenced in every act of her daily life by the stringent law of the "college spirit." The lessons that the college spirit teaches are in the main wholesome ones. It frowns on local peculiarities, and on those personal eccentricities that come from a desire to make one's self conspicuous; it encourages devotion to a common cause, and forgetfulness of self; it approves of courtesy, and regard for the feelings of others. In general it discountenances sham, and respects and admires the genuine and real. The intolerance of the group is, finally, itself a means to tolerance and a wider view of things on the part of its individual members. The first thing the group does is to crack the shell of prejudice and personal peculiarity, showing the student that her standard is not that absolute canon of truth and propriety she had thought it. The next thing it does is to show her that within the group limits are other individuals of other personal and local traits than her own, whom it values quite as highly. The strong character will develop a greater and more assured strength in its contact with the college spirit, founding its traits as the result of the strain of a contest that will tend to eliminate the unreal and to ground more firmly the real; the weak character will usually find itself benefited by the discipline of the college spirit, since the "college personality" represents a type somewhat higher than the average girl, consisting, as it does, not in the sum and substance of the actual characters of the individuals making it up, but of their ideals. The crowd, as a crowd, is quick to condemn in one of its members an act, a manner, a way of speech or dress, that any other member, singly, might be not at all disinclined to manifest in her own person.

Another important influence upon character is found in the personal character of the governing body of the college—not, perhaps, the nominal and legally constituted directors and guides of the institution, but the real center of power, whether board of trustees, committee of the faculty, dean of a department, or president—the source from which comes all actual direction of college affairs, and upon whom rests all real responsibility for their man-

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agement. They have it largely in their power to give the tone, the form, and the direction to the college spirit, and thus to enter into one of the strongest influences in the college. They can, to a great extent, determine whether the college ideal shall be comparatively low or comparatively high. They can set the seal of approval upon a mechanical scholarship, a tricky method, and a material success, or upon the living power of the mind, the straightest integrity in all dealings, and a success that cannot be measured by "marks," "grades," or fellowships.

There is much, however, that the college cannot do. One of our unfounded expectations from college training is of a great and general increase in mental power in consequence of its wide diffusion. Under the proper discipline any given individual will find himself acquiring more complete possession and use of the powers with which nature endowed him at birth; but experience seems to show that no amount of training can add to that original stock. It is a common complaint that with the increase in attendance at our woman's colleges there is no corresponding increase in original mental product. The same may be said of the college for men. Mankind seems to be pretty constantly divided into the relatively small class of the inventive-minded, the relatively great class of the adoptive or imitative-minded, while below both is a deficient class—which must always be smaller than the two upper classes if society is to hold together—which will not, or cannot, either imitate or invent. It is the first class that produces great and original work for the delight and instruction of mankind, and, unfortunately, its limits are so narrow that any considerable extension of educational opportunities is sure to go far outside them. It is the inevitable result, then, that original production falls proportionately behind the spread of education; the good, however, done by education is none the less real. The college may never make genius out of mediocrity, but it is no small nor worthless achievement to enable mediocrity to appreciate and make use of the fruits of genius.

Finally, the college cannot, in some mysterious way, make up for all deficiencies in home and school training; the girl brought up in uncultured surroundings is apt to come out of college much improved, no doubt, but with much of the old narrowness and lack of atmosphere; the girl badly trained in the preparatory school misses something of the good of the college course, because her college race must be run with the handicap of all the distance she should have gained, but did not, in the school.

The influences of college life are not the only forces involved in making up the completed product known as the Bachelor of Arts, Letters, or Science. The mind and character on which they act are just as real forces. It is the interaction of personal character and college influence that makes up the process of education, and the one factor determines the product just as inevitably as the other.

A Church Reference Library

To the Editors of The Outlook:

You have recently given a list of books helpful to the pastor, from the standpoint of modern Biblical scholarship. Will you now kindly give a list for a church reference library? The intention is to place in some room in our church a collection of books and periodicals so that they may be accessible afternoon and evening to Sunday-school teachers and any others of the church or congregation especially interested in Bible study. The list should include the best modern commentaries (with name of publishers), books treating of the Bible as literature, some of the best works on theology, and such periodicals as The Outlook. Of course the list would include many of those given in the list for the pastor, but it should also include some of a more popular character. The idea of a church reference library will doubtless be new to most people, but I think The Outlook can do a real service to many city churches by furnishing such a list of books as I have indicated. Hoping that you may be able to do this favor at a very early date, I remain yours,

Y.

The following list, or any part of it, is recommended to any church where there is a number of persons disposed to read. We must observe that a work not of popular character may by its index be available for reference by a person who does not care to read it. The list is comprehensively designed. Either in whole or in part, it may be taken as a nucleus, to be added to in such lines as needs and means may determine. Some selections have been made for special reasons. To add publishers' names, as requested, is

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unnecessary, as any prominent firm can supply as required. Information not thus ascertainable we will furnish.

THE SACRED WRITINGS

The Parallel Bible.
The Modern Reader's Bible.
Haupt—The Polychrome Bible.[1]
Milligan—The English Bible.
Pittenger—The Interwoven Gospels.
Alford—New Testament for English Readers.
Roberts—Old Testament Revision (a Handbook).
Roberts—Companion to Revised Version of the New Testament.
Adeney—How to Read the Bible.[1]
Walker—Concordance.
Smith—Dictionary of the Bible; abridged: Peloubet's revision.
Bissell—Biblical Antiquities: ed. 1892.
The Cambridge Bible for Schools: series.
Moulton—Literary Study of the Bible.
The Bible as Literature: various authors.
The Old Testament Apocrypha: Revised Version.
Tischendorf—The New Testament Apocrypha.

CRITICAL, EXPOSITORY, ILLUSTRATIVE

Ryle—Early Narratives in Genesis.
W. R. Smith—Old Testament in Jewish Church.
W. R. Smith—Prophets of Israel.
G. A. Smith—The Book of Isaiah.
G. A. Smith—The Twelve Prophets.
Men of the Bible: series.
Stanley—History of the Jewish Church.
Schürer—Jewish People in the Time of Christ.[2]
Van Lennep—Bible Lands: manners, etc.
Thomson—The Land and the Book.
G. A. Smith—Historical Geography of the Holy Land.
Hilprecht, and others—Recent Research in Bible Lands.
Bartlett—From Egypt to Palestine.
Gladden—Who Wrote the Bible?
Davidson—Canon of the Bible.
Briggs—Biblical Study.
Sayce—Higher Criticism and Verdict of the Monuments.
Bissell—Genesis Printed in Colors.
Bacon—The Genesis of Genesis.
Bacon—Triple Tradition of the Exodus.
Horton—Revelation and the Bible.
Beecher—Bible Studies.
Edersheim—Life and Times of Jesus the Messiah.
Keim—Jesus of Nazareth.
Wendt—Teaching of Jesus.
Farrar—The Lord's Prayer.
Dykes—The Manifesto of the King: Sermon on the Mount.
E. A. Washburn—The Social Law of God: ditto.
Bruce—Parabolic Teaching of Christ.
Bruce—Miraculous Element in the Gospels.
Bruce—With Open Face: studies in the Synoptic Gospels.
The Fourth Gospel: E. Abbot, Peabody, Lightfoot.
Farrar—Messages of the Books.

THEOLOGICAL

Schultz—Theology of the Old Testament.
Beyschlag—Theology of the New Testament.
W. N. Clarke—Outlines of Christian Theology.
Hyde—Outlines of Social Theology.
Bascom—The New Theology.
Bruce—Apologetics.
Fisher—History of Christian Doctrine.
Fisher—Discussions in History and Theology.
Allen—The Continuity of Christian Thought.
Schaff—Creeds of Christendom.
J. F. Clarke—Ten Great Religions.
Matheson—Distinctive Messages of the Old Religions.
Schurman—The Idea of God.
Gordon—The Christ of To-Day.
Le Conte—Evolution in Relation to Religious Thought.
Matheson—The Psalmist and the Scientist.
Tyler—The Whence and the Whither of Man.
Fiske—Destiny of Man in the Light of his Origin.
White—The Warfare of Science with Theology.
Row—Manual of Christian Evidences.
Robinson—Christian Evidences.
Nevius—Demon Possession and Allied Themes.
Cox—Salvator Mundi: eschatological.
Whiton—Beyond the Shadow: eschatological.
Whiton—Gloria Patri; Our Talks on the Trinity.
Gordon—The Witness to Immortality.

HISTORICAL AND BIOGRAPHICAL

Montefiore—Origin and Growth of Religion.
Menzies—History of Religion: comparative.
Graetz—History of the Jewish People.
Storrs—Divine Origin of Christianity.
Matheson—Growth of the Spirit of Christianity.
Abbott—Evolution of Christianity.
Stanley—Christian Institutions.
Farrar—Early Days of Christianity.
Farrar—Life and Work of St. Paul.
Goodwin—Harmony of the Life of St. Paul.
Ramsay—St. Paul as Traveler and Roman Citizen.
Weizsäcker—The Apostolic Age.
Uhlhorn—Conflict of Christianity with Heathenism.
Uhlhorn—Charity in the Ancient Churches.
Hatch—Organization of the Early Churches.
Stanley—History of the Eastern Church.
Farrar—Lives of the Fathers.
Epochs of Church History: series.
American Church History: series.
Hurst—Short History of the Church.
Fisher—History of the Reformation.
Stanley—History of the Church of Scotland.
P. Hume Brown—John Knox.
Adamson—Religious Anecdotes of Scotland.
Storrs—Bernard of Clairvaux.
Lea—History of the Inquisition.
Lea—History of Auricular Confession, etc.
Villari—Life and Times of Savonarola.
Froude—Life of Thomas à Becket.
Froude—Life and Letters of Erasmus.
Froude—The Council of Trent.
Littledale—Plain Reasons Against Joining the Church of Rome.
Procter—History of the Book of Common Prayer.

[1] In press. [2] New edition in preparation.

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Campbell—The Puritan in Holland, England, and America.
J. Brown—Pilgrim Fathers of New England.
J. Brown—John Bunyan: his life, times, and work.
Byington—The Puritan in England and New England.
Earle—The Sabbath in Puritan New England.
Love—The Fast and Thanksgiving Days of New England.
Child—The Colonial Parson.
Telford—Life of John Wesley.
Herrick—Some Heretics of Yesterday.
Vaughn—Hours with the Mystics.
Brace—Gesta Christi.
Judson—Life of Adoniram Judson.
John G. Paton—An Autobiography.

CHRISTIAN LIFE AND SERVICE

Sermons—Brooks, Munger, Watson (Ian Maclaren), Jowett, Stanley, Bushnell.
Watson—The Cure of Souls.
Beecher—Yale Lectures.
Van Dyke—The Gospel for an Age of Doubt.
Horder—The Poet's Bible.
Horder—Treasury of American Sacred Song.
Palgrave—Treasury of Sacred Song. (British.)
Duffield—English Hymns.
West—The Romance of Missions.
S. J. May—Recollections of our Anti-Slavery Conflict.
Bradford—Heredity and Christian Problems.
Abbott—Christianity and Social Problems.
Strong—The New Era.
Dorchester—The Problem of Religious Progress.
Puddefoot—The Minute Man on the Frontier.
Stall—Methods of Church Work.
Parish Problems: various writers.
Bancroft—Deaconesses in Europe, etc.
Wheeler—Deaconesses Ancient and Modern.
Boynton—The Model Sunday-School.
Halleck—Education of the Central Nervous System.
Harris—Moral Evolution.
Bacon—The Sabbath Question.
Crafts—The Sabbath for Man.
Hodges—Faith and Social Service.
Warner—American Charities.
Ely—Problems of To-Day.
Spahr—Present Distribution of Wealth.
N. Smyth—Christian Ethics.
Coit—The Message of Man; Ethical Scriptures.
Conduct as a Fine Art: Gilman and Jackson.
Thwing—The Family.
The Republic of Childhood: Wiggin and Smith.
Herron—The Christian State.
Schaff-Herzog—Encyclopædia of Religious Knowledge.
Sanford—Concise Cyclopædia of Religious Knowledge.
E. M. Bliss—Encyclopædia of Missions.
Cyclopædia of Temperance.
E. P. Bliss—Encyclopædia of Social Reforms.[1]

MISCELLANEOUS

Hoyt—Cyclopædia of Practical Quotations.
Fisher—Outlines of Universal History.
Southgate—Dictionary of Suggestive Thoughts.
Dictionary of the English Language.

PERIODICALS

Missionary Review of the World, Sunday-School Times, Lend a Hand, The Chautauquan, The Review of Reviews, The New World, The American Journal of Theology, The Independent, The Outlook, and other magazines and reviews as circumstances suggest.

[1] In press.

The Theology of an Evolutionist

VIII.—Evolution and Sacrifice

By Lyman Abbott

THE subject to which our thoughts are to be directed in this paper is one of the profoundest problems in philosophy and in experience. Why, in a world made and ruled by a beneficent being, should there be such suffering — not accidental, incidental, occasional, but wrought into the very woof of life? The first sound of the babe is a cry; the last sound of the dying man is, ordinarily, a sigh or groan; and from the cradle to the grave the sad refrain of sorrow sounds. Neither the merry music of pleasure, the clatter of industry, nor the noise of battle can effectually drown it. We can understand some aspects of this mystery. Why sin should bring with it penalty we can understand; why imperfection should require suffering as a discipline for its removal we can understand. But the innocent suffer more than the guilty; the mother more than the wayward son; the hero on the battlefield laying down his life for the nation, or suffering racking pain in the hospital, more than the ambitious politician who provoked the war; the martyr offering his life for the church more than the bigot who fires the fagots. How is this? Why should innocence suffer as well as guilt—often more?

We might more easily understand this if suffering belonged only to the lower forms of life, and we gradually emerged from it. But, on the contrary, the lowest forms of life suffer the least; the higher

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we rise in life the keener is the anguish, the bitterer the pain. This is the problem we are to consider. I do not attempt to solve this problem. I only attempt to show that not only suffering, but vicarious suffering, the suffering of the innocent for the guilty, is an essential element in the process of growth. It is not peculiar to religion, it is a part of the mystery of life. I do not seek to explain the mystery, I seek simply to correlate it with the universal mystery.

Darwinism is not evolution, though it is often in popular imagination confounded with evolution. Darwinism stands for the doctrine that the progress of life has been due to a struggle for existence in which the fittest have survived and the unfittest have perished. I do not affirm that this is a complete epitome of Darwin's teaching. It is immaterial for the purpose of this paper whether it is so or not. It is for this doctrine of struggle for existence and survival of the fittest that the word Darwinism stands in popular language; and evolution stands for very much more.

"Darwinism," says the Century Dictionary, "is in general the theory that all forms of living organisms, including man, have been derived or evolved by descent, with modification or variation, from a few primitive forms of life or from one, during the struggle for existence of individual organisms, which results, through natural selection, in the survival of those least exposed, by reason of their organization or situation, to destruction. It is not to be confounded with the general views of the development or evolution of the visible order of nature which have been entertained by philosophers from the earliest times."

I am not trying to show you that Christianity can be harmonized with Darwinism. If Darwinism be accepted by any as a complete solution of the process of life, it is not so accepted by the great evolutionists. It is only one contribution to the philosophical conception of the processes of life. The doctrine that struggle for existence and the survival of the fittest is an epitome of life, that all animate nature is wrestling, every fellow with his fellow, and that every life depends on the destruction of some other life, slain in the struggle by the selfishness of the victor, is a hard and cruel view of life, and it is not the view of the great evolutionists. Mr. Huxley, in his notable address on "Evolution and Ethics," distinctly disavows and repudiates it. He maintains that when life has passed beyond a certain imaginary line, when we have reached that state of existence in which the moral law begins to operate, then this struggle for existence and survival of the fittest will no longer develop the higher life, and a new force must and does enter. He says:

"As I have already urged, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it, and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than the brutal savage."[1]

That is the utterance of one of the most famous evolutionists. Evolution is not the theory that struggle for existence and the survival of the fittest is the whole history of life. There is another and at least equally important element. The great contribution which Mr. Drummond has made to the theory of evolution is in carrying this thought of Mr. Huxley further back in history. In the 'Ascent of Man" he has shown that there is another struggle than the struggle for existence, which dates from the very beginning of

[1] "Evolution and Ethics:" Collected Essays, Vol. IX., p. 81.

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creation; that there are two struggles going on contemporaneously—the struggle for others, as he rightly calls it, and the struggle for self; and that development of life is due to the combined struggle—the selfish and the unselfish, the struggle for self and the struggle for others than self. It is true that he was not the first to do this. Herbert Spencer had shown that altruism runs far back in human history. But Mr. Drummond has shown this with greater clearness of statement, beauty of illustration, warmth of feeling, and more intellectual emphasis than any predecessor. "Creation," says Mr. Drummond, "is a drama, and no drama was ever put upon the stage with only one actor. The struggle for life is the 'Villain' of the piece no more; and, like the 'Villain' in the play, its chief function is to react upon other players for higher ends. There is, in point of fact, a *second* factor which we might venture to call the Struggle for the Life of Others, which plays an equally prominent part. Even in the early stages of development, its contribution is as real, while in the world's later progress—under the name of Altruism—it assumes a sovereignty before which the earlier struggle sinks into significance."[1]

Evolution, then, involves these two fundamental ideas:—Struggle for Self, and Struggle for Others: Struggle for Self in all the long line of development, from the first beginnings of endeavor to maintain a mere physical existence up to the last supreme struggle with the powers of evil, out of the very struggle with which there is developed a higher moral nature;[2] and interwoven with it Struggle for Others, not introduced, as Mr. Huxley would have us think, when man reaches an ethical stage, but beginning with the very beginnings of life. The first beginning of organism is a cell, and that cell cannot reproduce itself in the first step toward growth, except by parting with a part of itself. The cell itself becomes divided; it gives part of its life in order that by the very giving of this life there may be the beginning of a growth. Evolution has its birth in sacrifice. From that starting-point, when the first protoplasm divides, and out of that division there begins another and a larger life, all the way up to the highest, life goes on by the process of giving for others what belongs to self. The bird does not begin in the egg, it begins in the mother; and when the bird is in the egg, the mother surrenders her freedom and imprisons herself that she may brood the egg and develop its life, and the father bird becomes a forager, gathering food, not primarily for himself, but for the mother bird and for the little unfledged birds that are to be or that have come. The struggle of the bird in the forest is the struggle for the birdling—the struggle of father and mother for others. As life rises in the scale of being, this Struggle for Others becomes at once more difficult and more apparent. The feeblest of all the infants is the infant man. The infant bird can care for itself better than the infant man. The period of caretaking is longer in the case of the infant man. It is kept up through successive years: first the care of the mere physical well-being, then care for the intellectual and moral development. The child exists, not because it has struggled for existence, but because from the hour of birth the father and the mother have struggled for the child's existence, giving their life for the child.

And as this process goes on, and the child comes into the intellectual and moral realm, the intellectual and the moral growth depend also upon a life-giving by another. Self-educated we call men. No man is self-educated; he acquires his education from some one else: from professional teacher, from public school, from father and mother, from companions. Some one who has lived before him, some one who is living at his side, is ministering to his life, and pouring life into him. All our schools and all processes of education are founded on this fundamental postulate: that the life of the individual can grow only as some one else is giving life to him. This is not a mere individual fact, it is a race fact. No race ever develops itself without a higher element coming into the race and moving upon it. We have tried the experiment of self-development in this country. The North American Indians had noble blood in them, and qualities of a noble man-

[1] "The Ascent of Man," p. 13. Compare also "Social Evolution," by Benjamin Kidd, and "Moral Evolution," by Professor George Harris.

[2] See the third paper in this series, "The Problem of Sin," The Outlook for January 16, 1897.

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hood. We put them into reservations; forbade the railroad to bring enterprise, the telegraph to give intelligence, the post-office to bring the mails. With the life of the nineteenth century shut out from them, in our New York reservations, the Indians are to-day substantially as pagan as they were a hundred and fifty years ago.

Life proceeds from life. This is apparently a universal truth. Scientists are very cautious about making general statements—much more cautious than theologians are—and probably no scientist will say that life never can proceed except from life; but all scientists will say this: that, so far as we can discover, life never has proceeded from the non-living. Always, in the physical realm, in the intellectual realm, in the spiritual realm, life is a gift. The secret of growth, its starting-point, its very source, is a struggle by one for another.

And this impartation of life, by struggle of one for another, as we rise in the scale of life, comes to involve self-denial, self-sacrifice. The mother bird surrenders the joy of freedom of flight for the greater joy of maternity. The human mother who formerly enjoyed society shuts herself up in the nursery with no society but the babe in her arms. The teacher goes down from his high estate of knowledge to link himself with the ignorant pupils before him; unless he can do this he cannot teach. In this respect our colleges often make great mistakes; they look out for great scholars; but a great scholar is often not a great teacher. To be a great teacher one must not only have great thoughts but great sympathy with men who have not great thoughts; he must know how to come down out of himself to the pupils before him, come into touch with them, and pour out of his abundance into their vacuity. That costs something, and in the moral and spiritual realm it costs a great deal. It is easy to give food; more difficult to give intellectual culture; most difficult of all to give moral and spiritual life. A pure woman consecrates herself to the task of giving purity to women who have lost it; does it not cost her something? Does she not hate the impurity? Does she not shrink from contact with it? Does it not revolt her, as a noisome atmosphere revolts the healthful lungs? Does she not have to conquer her revulsion by the higher inspirations of her love, that she may render this service? Is it not absolutely certain that if she has not that horror of impurity, has not to battle in herself, has not to conquer her own instinctive shrinking by her larger love—is it not certain that she can do nothing? An unsympathetic heart cannot help a sorrowing or a sinful one; and to sympathize is to suffer with.

What has made the Church of Christ what it is to-day? *Our* struggles? Did *we* face the persecutions of Nero? Did *we* flee from the persecuting hordes in the Waldensian valleys? Did *we* fight the battles with the Duke of Alva on the plains of Netherlands? Did *we* struggle with hierarchical despotism at Worcester and at Naseby? Did *we* face the cold and the suffering of New England? Others have struggled for us, and we have taken the fruit of their struggles; and if our posterity are to have a nation worthy of their possession, it will be because in us there is also some hand-to-hand wrestling, some self-denial, some struggle with the forces of corruption and evil in our own time. This is the great general law which Paul has expressed in the declaration, "The whole creation groaneth and travaileth together in pain until now." Vicarious sacrifice is not an episode. It is the universal law of life. Life comes only from life. This is the first proposition. Life-giving costs the life-giver something: that is the second proposition. Pain is travail-pain, birth-pain; and it is a part of the divine order—that is, of the order of nature—that the birth of a higher life should always be through the pain of another.

This is the law of God—that is, the nature of God. For the laws of God are not edicts promulgated; they are the expressions of himself; and the law that life comes only by the pouring out of life through suffering is an expression of the divine nature. This is the meaning of Paul's teaching in the eighth chapter of Romans: First, that it is the universal law that all life is by impartation of life; and, secondly, that this is universal because it is divine; that God himself is the great Life-giver, and gives by his own suffering his life to the children of men.

This, too, is what is meant by that state-

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ment so dear to some and so shocking to others—that we are saved by the blood of Christ. Let us try for a moment to disabuse our minds of traditional opinions and see what that phrase means looked at in the light of history. Is "the blood of Christ" the blood which flowed from him at the crucifixion? His was almost a bloodless death; a few drops of blood only trickled from the pierced hands and feet; for the blood and water that came from the side when the spear pierced it came after death, when the suffering was all over. Blood, the Bible itself declares, is life; we are saved by the blood of Christ when we are saved by the life of Christ—by Christ's own life imparted to us, by Christ's life transmitted; and by Christ's life transmitted, as life alone can be transmitted, through the gateway of pain and suffering.[1] The suffering of Jesus Christ was not a single episode—one short hour, one short three years: the suffering of Jesus Christ was the revelation of the eternal fact that God is from eternity the Life-giver, and that giving life costs God something, as it costs us something.

Evolution, then, certainly does teach that to give life costs something; that the secret of growth is the impartation of life; and this is what the Bible means by what we call vicarious sacrifice. I must either run the hazard of startling the faith and shocking the sensibilities of some, or else the hazard of speaking vaguely, indefinitely, unclearly, and uncandidly, which no teacher ever has a right deliberately to do. I was educated to believe in what is known as the governmental theory of the atonement. I was brought up to believe that God had pronounced certain judgments against sinful humanity, that a penalty was due for our misdeeds, that Jesus Christ came to the earth and suffered the penalty, in order that God might take the penalty off from us and let us go. I not only was brought up to believe it, but I did believe it in the early years of my ministry. I believe it no longer. It is not in consonance with the teaching either of Scripture or of life. The life punishment is not taken from the guilty and put upon the innocent. The father does not put the penalty upon the mother in order that he may forgive the boy. The governor does not put the penalty upon some innocent person in order that he may sign a pardon for the guilty person. There is nothing akin to this conception of penalty and pardon in life. Nor is it to be found in the teaching of Scripture. Scripture doctrine need not always be stated in Scripture phraseology, but a doctrine which for its statement *must* use words not to be found in the Scripture may safely be looked upon with suspicion. We are asked to affirm a doctrine of expiation. The word expiation does not occur in the New Testament. We are asked to affirm our belief in vicarious suffering. The word vicarious does not occur in the New Testament. We are asked to affirm that Christ was a substitute for man. The words substitute and substitution do not occur in the New Testament. We are asked to affirm our belief in atonement. The word atonement does not occur in the New Testament. It is to be found in only one place in the Old Version, and in the New Version it has been rendered, as it should be, "reconciliation," as it is throughout the New Testament where the same Greek word occurs.

There is no authority in Scripture for the doctrine that God puts the penalty due to a guilty person upon an innocent one. We are saved by the blood of Christ, because we are saved by the life of Christ poured into our life; saved by the sacrifice of Christ, because there is no way in which life can be ministered to without the seeming sacrifice of another life; saved by the suffering of Christ, because there is no way in which, from the lowest to the highest, including God himself, one can minister to the life of another in the moral and spiritual realm without suffering. I cannot find anywhere in the Old Testament the word sacrifice coupled with the idea of penalty; it is always coupled with purification. The house is corrupted by leprosy: a sacrifice is offered. Why? To *purify* the home. The priest must offer a sacrifice before he goes into the Holy of Holies. Why? To *purify* himself and make himself fit to enter into the sacred place.

[1] "The blood of Christ means the inmost essence of character, the self of his self. . . The blood of Christ, said Ignatius of Antioch, is love or charity. What is the blood of Christ? asked Livingstone of his own solitary soul in the last months of his African wanderings. It is Himself. It is the inherent and everlasting mercy of God made apparent to human eyes and ears." (Condensed from Dean Stanley's "Christian Institutions," Chapter VI.)

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The Great Day of Atonement comes; two goats are led out as nearly alike as possible; a red cord is tied around the horns of one to represent the sins of the people; the sins are laid upon the head of that goat by the priest in a prayer of confession; then that goat is led off into the wilderness and seen no more, and the twin goat is slain. What is laid on the head of the scapegoat? Punishment? No! not the punishment—the sins of the people are carried away; the people are purified by sacrifice. Turn from the Law to the Prophets, and to the one chapter of the one prophet which has more to say of Christ as the sacrifice for sin than all other chapters of all other prophets—the fifty-third chapter of Isaiah. Not from beginning to end of this chapter a suggestion of deliverance from penalty by the suffering servant of the Lord; he brings healing, cure, deliverance from sin. "With his stripes we are *healed*." "The Lord hath laid on him the *iniquity* of us all."

If we turn from the Old Testament to the New Testament, we find the same truth there. Nowhere in the New Testament is the sacrifice of Christ coupled with a statement of the removal of punishment—but always with the transmission of life or the removal of sin. He is the Lamb of God which taketh away the *sins* of the world. He is called Jesus because he saves his people from their *sins*. His is the blood of the New Testament, which is shed for many for the remission of *sins*. The flesh which he gives, he gives for the *life* of the world. The blood of Jesus Christ *cleanseth* us from all sin. Whether we look at the Old Testament types and figures in sacrifice or at the New Testament's direct teachings concerning the sufferings of Christ, the lesson is always the same—the suffering of Christ is for purification, not merely, not chiefly, perhaps not at all, for the removal of penalty.

And surely, if there be any noble instinct in us, any divine aspiration, any pure desire, it cannot be satisfied by the mere statement that punishment will be taken away. How often has it happened in human history that the man who has sinned has come saying, "I wish to be punished; I wish to bear the penalty." It is not the removal of the penalty, it is the removal of the sin, humanity needs; the animalism taken out, a new and higher nature made master and conqueror. It is life, not ease; righteousness, not pearly gates and golden streets. If we be men and women, we do not so much care to be in heaven as to have heaven in us.

To sum all up in a few words of restatement: What nature, human instinct, divine revelation combine to teach seems to me to be this: Life is a struggle—struggle of the individual for himself, struggle of each noble individual for the man, the woman at his side; struggle of God for all of us. Life comes in this struggle only as some one is willing to give his life; and life can be given to the sinful only through pain and suffering. The cross of Christ is like a window through which the soul looking sees the eternal facts: the Lamb slain from the foundation of the world, God the Father bearing the sins and sufferings of all his children on his heart through all ages, until he shall bear them away; pouring out his life-blood through all the ages, until, pouring it into these poisoned veins of ours, he shall have cleansed them of their impurity, filled them with a new life-current, and made us worthy to be called children of God. As I have passed from that earlier, and, as it seems to me, cruder and more artificial conception, to this later, and, as it seems to me, profounder conception, the cross of Christ has come to mean not less but more; and as I stand before it and look up into the eyes of him who hangs upon it, I see in him not merely one who has borne scourging for my sake, but one who interprets the consummate fact of human life—suffering for others, in which I now see a prophecy of the awful yet splendid, divine fact of God's infinite suffering love. For in that cross the Crucified discloses the eternal love of the Father, and shows him the Life-giver to us, his children, through the giving of his own life for us and our salvation.

Jesus could not have been the Saviour of men if he had been prosperous. Because the essential need of man is not comfort but courage, not sensual delight but spiritual hunger, not escape from suffering but triumph over suffering, not the fullness of life in the flesh but the striving of life in the spirit. The world needed faith and hope and love, and these could be given only by one who should match fate with faith, trial with patience, hate with love.—*Annis Ford Eastman.*

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In the Japanese Way

By Mrs. E. W. Scripture

WHEN Winifred was five years old, she began to show curiosity concerning letters. It was time to teach her reading and writing; but how was it to be done?

Alexander Graham Bell, the inventor of the telephone, had already suggested for deaf-mutes a method of teaching language by reading; Winifred's father had already deduced from the principles of psychology a method of teaching writing quite different from the usual method. When the two methods were combined, I found that we had hit upon just the way in which the little Japs and China-boys are taught. In fact, we taught Winifred to read and write in the Japanese way—just backwards from the usual American way.

According to this method, two lines of teaching are carried on unitedly; namely, (1) forming the ideas to be written; and (2) training the will to execute them.

From the very start, life and interest were given to the cabalistic signs—known to grown-ups as "words"—by hanging their names on various objects. Words like BED, DOOR, and WINDOW were made of large gummed letters, and the nursery had an eruption of labels that made it look like an apothecary's shop.

"No assimilation without creation;" the child must write what it sees. Pencil and paper were first tried; but this method is fatiguing, unhealthy, and, in general, unscientific. The Japanese brush is the ideal instrument.

This brush is made with a bamboo handle about ten inches long. It is held in the natural way. The writing—or, let us say, "brushing"—is done with ink. It is preferable to make the ink with a stone inkstand and a piece of carbon, in the regular Oriental way. A spoonful of water is placed on the inkstand, and a piece of stick-ink—the better kinds are called here "India ink"—is rubbed on the moist stone until a moderately dark solution is produced.

The instruction began with drawing straight lines, but, as that soon became monotonous, Winifred proposed getting the words that hung around the nursery and copying them. Very large, bold copies they were, oftentimes one word filling a whole sheet of paper; but it was not long before the neatness of the printed letters was imitated. Rubens never felt a greater thrill of pleasure and pride at the completion of a painting than did Winifred when she had finished "brushing" a word.

The first words were removed from the nursery after three or four days, and then different objects were labeled in similar fashion. With this second lot the desire to learn the parts of words manifested itself; Winifred recognized the same letters in different words, and asked the names of the letters. When the second set of words was taken away, all the cards that had been used were mixed together and one at a time was given out to be placed on the object whose name it was.

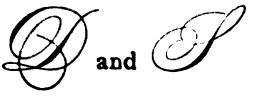
Other words than nouns were taught according to Bell's conversation-method. Letters were written to Winifred, and really (or apparently) delivered by the postman. Those words that were familiar or that were to be learned were printed very large, while the others were smaller. The letter was read to the child, and the large words were recognized or learned. Thus, verbs, pronouns, articles, etc., were taught in a manner corresponding to that for nouns. Her pleasure at seeing her name "in print" on the envelope was as great as that of the usual citizen on finding his name in the newspaper.

"But," somebody objects, "all this is only printing; you have not yet begun to teach written letters." There is really no difference between print and writing. The Japanese have six alphabets: a standard one, an ornamented one, and a Chinese one; that makes three, but by adding twists and tails to the letters they get special "women's alphabets." All these alphabets are fundamentally connected, and this connection is recognized in teaching. The English have sixty alphabets, all derived from the same fundamental forms; you will find most of

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them exhibited in the first newspaper you take up. Among the alphabets we have the "written letters." These letters do not necessarily differ much from the fundamental forms; for ease in using the pen we write *A*, *D*, *Q*, *m*, *p*, *r*, instead of A, D, Q, m, p, r.

The simple forms have been modified for school use by the addition of all sorts of flourishes, tails, and twists, until the child requires a special instruction of several years' length to learn the "written letters." Of course, when he gets out of school he soon learns to overcome the "school-boy hand" that is so objectionable to business men and so trying to everybody else. In American schools the favorite alphabet for writing was until lately a system in which the quirks and quirls, the swings and swirls, are more prominent than the letter itself. To illustrate:



are not Chinese, but merely school-hand for D and S.

Let us come down to common sense. Let the children be taught to write simply and directly; do not waste their time, curve their spines, and ruin their eyes by forcing them to learn "a writing alphabet" stranger than Chinese.

In learning to print, Winifred has learned to write; for writing is, I claim, merely printing made easy. The various modifications and simplifications that bring the greater ease suggest themselves in the letters written to Winifred, and are copied and learned by her without the slightest effort.

The chief merits of the Japanese way in teaching writing can be summed up as follows: the movements are free from the shoulder; the brush allows perfect play to all muscles of the arm; large movements are taught first; the letters are made in black ink on white paper. The American additions to this method involve the following principles: the writing begins with whole words whose meanings are understood; the written characters are treated as merely modifications of the printed ones. The truly successful method lies, I believe, in a combination of all these qualities.

Stories from the Dictionary

By Ann Maria Mitchell

FEW boys and girls think there is anything particularly interesting to be found in the pages of the dictionary. Yet they contain the history of a very ancient and honorable family, the family of words, which is probably as old as man himself. Would it be strange if descendants of such ancient lineage could tell us interesting tales of their adventures during all these centuries? Get your dictionaries, then, and let us see what we can discover.

Every boy who has studied his geometry knows what a "corollary" is. Few, however, ever associate a "corollary" with the crown of blue, white, pink, or red petals in a flower, which we term its "corolla." Yet the words are the same, and "corollary" once meant a chaplet of flowers, given as an additional prize or reward. It then came to mean an additional truth or statement added to a course of reasoning, adorning it as a chaplet of flowers graces the head of the wearer.

Turn now to the word "exchequer." The king's treasurer, in ancient times, kept his accounts on a table marked in squares like a checker-board. The squares he used to assist him in his computations. Hence the treasury was known as the "exchequer," and it is probable the name "check" was first given to an exchequer bill.

In the Middle Ages there lived a learned monk named Duns Scotus. In those days people were fond of discussing theological questions which would seem to us very ridiculous, such as, "How many angels can stand on the point of a cambric needle?" In all these discussions Duns Scotus took the lead, and was revered by the people as a man of great learning. A few years later people decided that all this theological quibbling was a silly waste of time, and

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they ridiculed the same men whom they had a short time before so greatly admired. Duns Scotus had been a leader, and now, when any one discussed senseless questions, people would shake their heads and say, "Oh, he's a Duns." By this they would mean that he was a follower of Duns Scotus. So the name of one of the most learned men of his time is used now only in an exactly opposite sense, in the word "dunce."

When Christianity was introduced into Italy, it was accepted first by the dwellers in the cities, while the people of the villages clung to their old religion. The Latin word meaning villagers is *pagani*, and so those who did not believe in Christianity became known as "pagans." In the same way, in England, those outside the towns were called "heath-men," which became "heathen" at a later period.

"Politics" comes from *polis*, a city, which indicates that political interests were once confined to those who dwelt in the cities.

"Ambitious" is derived from two words meaning to go around. If a person wished to secure a public position, he would go about the city soliciting votes. The more "ambitious" he was to secure the appointment, the more he would go around in search of supporters. It was customary also for the aspirant for public office to array himself in white robes. Hence he was called a "candidate," from *candidus*, white.

"Salary" comes from *sal*, meaning salt. Perhaps that is why we describe a worthless fellow as "not worth his salt."

"To canvass" meant originally to sift through canvas. "Filter" meant to pass through felt.

"Tease" comes from teasel, a species of thistle once used for dressing wool. We all know what a prickly person a tease is. "Brusque" comes from broom, a prickly shrub. "Chagrin" is from shagreen, a hard, stiff leather, very irritating when worn next the skin. "To harass" was formerly to harrow. "Exasperate" means to make rough, while "nag" and "gnaw" are the same words.

"Try" goes back to an old word meaning to thrash, that is, to separate the grain from the chaff. From this it came to mean to sift out the truth, to experiment, to attempt.

"Discuss" means to shake asunder—that is, to get at the truth by shaking off all falsehood. Spenser in the "Faerie Queene" writes:

> All regard of shame she had discust [*i. e.*, shaken off].

"Rival" and "river" are both from the Latin word *rivus*, meaning stream. "Rivals" were originally those who lived on the banks of the same stream, and who would both wish to secure the water-rights.

"Window" in the old English writings is spelled "windor." From this spelling it is only a step to the form "wind-door," which at once suggests the origin of the word. Before the discovery of glass, windows were openings to admit air.

"To distinguish" once meant to prick off, as with a pin or other pointed instrument, as candidates for honors in school have a mark put against their names to distinguish them.

The strong and sturdy tree is often selected as the symbol of that which is firm and unchanging. The propriety of this comparison appealed to our ancestors, and they applied the same word to "tree" and "truth." The vine, however, is easily turned aside from its path, is weak and pliable, and from its Latin form, *vitis*, we obtain our word "vice." Similarly, "wicked" and "wicker" are from the same root.

"Cancel," "chancel," and "chancellor," all come from the Latin *cancelli*, meaning bars or grating. The chancel of a church is separated from the body of the church by a screen of brass or ironwork. A chancellor is railed off from the rest of the court. To cancel is to cross out with lines running in different directions resembling grating.

"Canopy" is derived from a word meaning gnat, and was first applied to a curtain to keep out mosquitoes.

"Lunatic" comes from the Latin *luna*, the moon. Lunacy was once supposed to be caused by the evil effects of the moonlight.

"Villain" had formerly no offensive meaning, but signified one attached to a villa or country-house. A "blackguard" was also once a person who cared for the kitchen utensils, one of the lowest menials of the court. He received his name of

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blackguard from the color of his charge and his own.

The withdrawal of light and heat with the setting sun inspired the ancient races with terror. Our word "night" can be traced back to a very old Sanskrit word, meaning to perish. "Night" was to the early races the death of the day. The "west," where the sun vanished from their sight, they connected with the word "waste," to indicate a barren land, a region of death. The "east," associated with the daily return of the sun, means bright and warm.

Wax was once used to conceal defects in articles offered for sale. "Sincere" means without wax—that is, without any device or attempt to deceive.

"Calico" came originally from Calcutta; "gamboge," from Gambodia; "millinery," from Milan; "bayonet," from Bayonne; and "china," from the country of the same name.

Emerson tells us that "words are fossil poetry." They are also fossil history, and with these few examples to guide you, and with the aid of your dictionaries, you may easily pursue further by yourselves the study of this chapter from the story of the past.

Books and Authors

"Benjamin Jowett" [1]

The late Master of Balliol, the editor of Plato, beloved of all scholars, Benjamin Jowett, was a man whose personality left a distinct impress on all who knew him. The writer remembers one occasion when Jowett was Vice-Chancellor of the University of Oxford, and in that capacity was called upon to introduce a distinguished lecturer who was the first of his profession to lecture before the University. The "foreigner" was Mr. (now Sir) Henry Irving, whose sonorous and well-rounded periods, contrasted with the Vice-Chancellor's characteristically high voice, sounded like the clang of a cathedral bell after the chirp of some wood-bird. With his commanding forehead and his infantine smile, Jowett seemed a cherub indeed, but this was more than ever intensified to one who heard his pleasant falsetto voice. In the third edition of his readable "Benjamin Jowett," Mr. Tollemache says, in regard to the Master's most salient feature, "The voice was the man." It is at once felt to be so if we observe how inevitably his friends, when repeating his sayings, fall into Jowett's peculiar accent.

In this enlarged book, full of capital stories, Mr. Tollemache mentions the case of the sister of an undergraduate who was ill at Balliol. The sister went to stay with the Master, and received from him the utmost kindness and attention. When she was taking leave, she first hesitated, and then said that before parting she would venture to ask a very particular favor. As she again hesitated, the Master grew uneasy and looked interrogative. At last out came the request, "Will you marry me?" He paced up and down and blushed deeply as he replied, "That would not be good either for you or for me." It was now the young lady's turn to blush. "Oh—oh—I meant to say, I am going to be married, and would you perform the service?" Poor girl! says Mr. Tollemache, she had been refused by Jowett without having proposed to him!

The great reason for the Master's popularity is found in the combination of his independence and tact. This tact, and also Jowett's peculiar irony, were never better illustrated than in an incident which showed the Master's decorous reticence in the presence not merely of boys, but of young men. A distinguished traveler, who had spent some time in the East, dined with Jowett; and a party of Oxonians, including some undergraduates, was asked to meet him. The Orientalized veteran, after the ladies had left the room, told some anecdotes about Eastern customs, the narration of which in the presence of young men was far from edifying. One anecdote, in particular, threatened to be more startling than its predecessors. There was a general wish to check the unconscious transgressor, but there was a no less general unwillingness to say anything which might hurt his feelings. At last, after giving the signal to rise from the table, Jowett said to him, "Shall we continue the conversation when we have joined the ladies?"

We think of the Master first of all in his connection with literature. Of Scott's novels his favorite was "The Bride of Lammermoor"—a preference shared by Matthew Arnold and by Mr. Lowell. Mr. Tollemache says: "I heard him pass judgment on Browning. He came across a statement in the 'Saturday Review' that we had one poet of the first order, but that we had scarcely another who could be ranked even in the second class. He stopped, looked straight before him for a second, and then said, 'I think that Browning deserves a *shady first*.'" Jowett disliked Carlyle's pessimism, but he

[1] *Benjamin Jowett.* By the Hon. Lionel A. Tollemache. Third Edition. Edward Arnold, New York. $1.50.

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seems to have admired Carlyle's "Heroes," with the exception of Goethe. Shortly after Carlyle's death, reference was made to Proctor's statement that it was not impossible that, about the year 1897, a comet might strike the sun, and for a few days raise the sun's temperature just so much as to cause the destruction of all animal life on the earth. "How pleased," said Jowett, "would Mr. Carlyle have been to hear this if he had been alive!"

Jowett's comments on the fact that history is but past politics were always worth hearing. He quite agreed with Dean Stanley in wishing that a monument to the Prince Imperial could have been put up in Westminster Abbey. That the heir of the great Napoleon should have died fighting on the English side was a piece of irony worthy of a Greek tragedy. Jowett thought that a memorial of so extraordinary a catastrophe would have an interest for posterity; and that in the great national collection of monuments—our petrified history, as Mr. Tollemache calls it—such a memorial would not be out of place. The Master was distrustful of democracy, but he did not seem to be skeptical about progress However, he was not a consistent thinker. At one time Mr. Tollemache asked him about Lord John Russell's statement that there was no reason why a nation should not remain great forever. "This led to my asking Jowett whether he thought that the analogy of the decadence of the nations of antiquity obliged us to expect that modern nations will also decline. He answered that the analogy does not quite hold. The great industrial development of some modern nations places them on a different footing from the ancient nations, whose population consisted chiefly of slaves. . . . What did he think of the value of civilization and of its future? I will not again employ the metaphor of the rotating squirrel; for that metaphor, while it seems to express Jowett's view of the course of metaphysical inquiry, does not fully express his view of the course of civilization. Goethe, we all know, said that civilization moves, not in a circle, but in a spiral. To complete this metaphor, let us suppose the spiral to be horizontal, like a corkscrew laid flat on a table. Human society, traveling along the line of such a spiral, has its ups and downs, but is continually going forward in a definite direction. This metaphor, I think, fairly expresses Jowett's view."

It is, however, in connection with philosophy that most of us have learned to know and love Jowett. Of Socrates and Plato, we all know, he was a worshiper. The maintenance of Greek philosophy in the position which it has held in education seemed to him essential to a high standard of university life. He regarded as superficial the view expressed in Macaulay's Essay on Bacon that philosophy should be thrust aside to make way for science. He probably thought that if Macaulay had not felt such an airy disdain for metaphysics he might have been saved from some of his metaphysical errors. Mill once coupled together Plato and Luther, alleging that each of those great men belonged to the class of intellectual reformers, who, having succeeded beyond all reasonable expectation, spend their old age in moderating the ardor of disciples who are eager to outrun their master. In this sense, says Mr. Tollemache, the remark may, with much truth, be applied to the Oxford Plato.

Jowett rarely made a remark on religion which was not worth repeating. On one occasion Mr. Tollemache expressed regret that Catholicism seemed unable to shake off the belief in eternal punishment. Jowett replied that the Catholics have a safety-valve in their doctrine of purgatory. "I reminded him that, according to their belief, hell lies below purgatory, and that the poor wretches who are consigned to this nether region will not be suffered to rise *via* purgatory to heaven. Enlightened Catholics, he rejoined, would reserve hell for a few very wicked people; all persons whom they, or we, care about would be started on the upward track." As an exponent of religious education and discipline, the Master of Balliol was a unique figure. There is a story of a somewhat priggish youth who told Jowett that he could not convince himself of the existence of God: "I cannot see any signs of Him in nature, and when I look into my own heart I fail to find Him there." Jowett replied: "You must either find Him by to-morrow morning, or leave college." There is much entertaining and instructive comment on the Master's skepticism, but to his constructive work in philosophy and religion Mr. Tollemache hardly does complete justice. We are glad, however, to see the insertion of this introduction to Jowett's edition of the "Phædo:"

> We are more certain of the existence of God than we are of the immortality of the soul, and are led by the belief in the one to a belief in the other. . . . Nor need we shrink from pressing the analogy one step further. We are more certain of our ideas of truth and right than we are of the existence of God, and are led on in the order of thought from one to the other.

That was the Master's creed—God, immortality, duty—but he arranged them in the order of duty, God, immortality.

"Travel and Talk" [1]

Mr. Haweis is widely known as the author of "Music and Morals." He is a pronounced Broad Church Anglican clergyman, and a popular pastor of a church in London. He visited this country as early as 1885. In fact, he has traveled and lectured over the round world. The notes of these travels, and letters and reminiscences of the people he has met, his impressions of this place and that, his queer and commonplace experiences,

[1] *Travel and Talk: 1885-93-95. My Hundred Thousand Miles of Travel Through America, Australia, Tasmania, Canada, New Zealand, Ceylon, and the Paradises of the Pacific.* By the Rev. H. R. Haweis, M.A. In two volumes, with two portraits. Dodd, Mead & Co., New York. $5.

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Mr. Haweis has put into a book of two volumes that he calls "Travel and Talk," and embellishes each of the two volumes with a portrait of himself. Both pictures apparently represent the Rev. Mr. Haweis at the same time of life. The portraits, that is, the presence of the two, and the fact that the books *looked* a little like self-glorification, prejudiced the reviewer, but when the book was opened and read, prejudice melted away. Mr. Haweis's talk is altogether irresistible. His personality is engaging. He is magnetic. Then he knew the people we know—Phillips Brooks, Oliver Wendell Holmes, Henry Ward Beecher, Mr. Andrew Carnegie, the Rev. Dr. Heber Newton, Courtlandt Palmer, Walt Whitman, President Cleveland, and many others. The style is light and pleasing. In drawing a character he sketches it in two or three strokes. In short, whether in Chicago or in Ceylon, this *raconteur* of a parson is irresistible. The most determined growler will yield to the fascination of his pages. Always frank—at times startlingly candid—but good-natured, the author is a cosmopolite. He can adapt himself to the Maori and the Bostonian. Only a little flaw here and there mars our enjoyment. Mr. Haweis has not taken pains to call some people by their right names. For example, he calls the Bishop of New York Henry *Charles* Potter.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending February 5. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

Studies in Acts; or, The New Testament Book of Beginnings, by W. J. Lhamon, M.A. (Christian Publishing Company, St. Louis), is a volume of sermons, interpretative, spiritual, and practical, based on the Book of Acts. The only critical work is in the introduction, and in notes and comments which occupy about one-quarter of the volume in supplemental pages. In our judgment, there is great advantage in such series of sermons as this volume, making the congregation acquainted with special books in their entirety, and so with the Bible as literature. The lay reader will find the volume interesting as giving a panoramic view of the beginnings of the Christian Church.

The Story of the Chosen People (American Book Company, New York), by H. A. Guerber, the author of "Myths of Greece and Rome," is a capital little volume in which we find the story of the Hebrews told in the same objective manner as the story of the Greeks and Romans by the same author. This book is an especially valuable one for young readers. While the stories are derived from the Old Testament, they are told from a patently secular standpoint. They become no longer, for the time being, religiously or doctrinally significant; they are simply historical stories. The author's style is so simple that the youngest child will easily understand it.——Another book on the Old Testament is *The Empires of the Bible*, by Mr. Alonzo Trevier Jones. (Review & Herald Publishing Company, Battle Creek, Mich.) This bulkier volume is not so much a history as a compilation. It covers the period from the Deluge to the Babylonian Captivity. The author proposes a second volume which will cover the period from Nebuchadnezzar to the fall of the Roman Empire. The author's idea is to weave together in one connected story the history in the Bible and the ancient inscriptions.

Among the books of religious meditation which the Lenten season always brings to the light, none will be more widely read or more generally helpful this year than the series of Lenten readings selected chiefly from the unpublished manuscripts of Bishop Brooks and published under the characteristic title *The More Abundant Life*. It has been noted by many readers that "abundant" and "abundance" were key-words with Phillips Brooks—words which he constantly used, and which came in a certain way to be typical, not only of the view of life which he held, but also of the man. No other words more fitly characterize his rich and noble personality, as well as his rich and fertile intellect. This volume also contains well-chosen selections from religious verse. It is not only a book for the Lenten season, but for all seasons. (E. P. Dutton & Co., New York.)——From the same publishers comes a smaller book, *The Daily Round for Lent*, the character of which is indicated by the line quoted on the title-page, "A Few Calm Words of Faith and Prayer."

The long list of church hymn-books has received a dignified addition in the new hymnal *In Excelsis*, just published by the Century Company. It is a distinct advance in quality of music and comprehensiveness of hymnology beyond the hymn-books previously published by the same house with such success. In appearance and character it follows somewhat the lines of the "Plymouth Hymnal," but comprises a larger number of hymns and tunes. It is to be welcomed as another sign that other denominations than the Episcopalian desire to have a trained musical and literary taste exercised in the preparation of congregational music.

Faithful unto Death, a story of the missionary life in Madagascar of William and Lucy Johnson, has been edited by Mr. P. Doncaster and published by Messrs. Headley Brothers, London. In this volume our knowledge of topography and ethnology has been increased, as well as our knowledge of religious endeavor.

HISTORY AND BIOGRAPHY

Mr. Andrew Lang, like Sir Walter Scott and like all admirers of the romantic, has a strong sentimental love for the Jacobites, and especially for

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their idol, "Prince Charlie," the Young Pretender. At the same time Mr. Lang, on the intellectual and moral side, has no illusions about Prince Charlie's personal character, nor about England's gain in the fall of the Stuarts. In *Pickle the Spy* he gives us an interesting study of an episode in the Young Pretender's life about which there has been doubt and lack of knowledge. "Pickle" was the chief Glengarry (Alastair Ruadh Macdonnell), a Jacobite until after the '45, then a spy in the Hanoverian interest. He was in the fullest confidence of the Stuarts, and his papers give clear light on their movements from 1750 to 1763—a period when their cause was really hopeless, but when they continued to make plot after plot, all promptly reported by "Pickle" to the English Government. Mr. Lang treats his subject seriously and rather minutely. As a whole, the book is good reading, though at times one regrets that the author "resisted the temptation to use Pickle as the villain of fiction." (Longmans, Green & Co., New York.)

M. Charles Gavard's "Lettres et Notes" have now been translated and published in English under the title *A Diplomat in London*. (Henry Holt & Co., New York.) There is in them much interesting reading, and the book fairly teems with anecdotes. We are glad to note that there is an index. From 1871 to 1877 M. Gavard was a member of the French Embassy at London.

NOVELS AND TALES

We long ago recognized the remarkable knowledge of life in India possessed by Mrs. Flora A. Steel. Her many short stories and the novel called "The Potter's Thumb" abundantly proved this. We are not surprised, therefore, to learn that her new novel, *On the Face of the Waters*, has at once attained wide popularity. The subject, the Indian Mutiny, is a fascinating one in many ways; the author's study of the native character and of race and religious differences is unsurpassed. The fatal folly which led blundering officials to do that which must be taken as a deep insult by Mohammedans and Brahminists alike is keenly pointed out, as well as the military blundering which followed the first outbreak. The scene of the story is laid chiefly at and near Delhi, and the interest culminates in the siege and capture of the city. The novel is strong in its plot, in its characters, and in its grasp on a multiplicity of historical facts. It is, however, weak in one point: the style is curiously careless, clumsy, and sometimes obscure; a thorough reconstruction of sentences would often be a great improvement. (The Macmillan Company, New York.)

No one can complain that Mr. Anthony Hope's *Phroso* lacks plot. Indeed, it seems to us to have plot enough for two novels. As a story of intrigue, excitement, scheming, and fighting, it is clever enough, but it lacks the finer touches of wit and originality that made "The Prisoner of Zenda" a book superior to most of the class just described. Of Mr. Hope's books, "The Prisoner of Zenda," parts of "The Heart of the Princess Osra," and "The Dolly Dialogues" seem to us to have certain qualities not at all prominent in such books as "Count Antonio" and "Phroso." (F. A. Stokes Company, New York.)

For the White Rose of Arno is a stirring and readable tale of the last campaign in England in behalf of the Stuarts. The author is Mr. Owen Rhoscomyl, a Welshman we should presume, who has found in Wales some extremely interesting material of a semi-historical kind. In the preface he admits that he does not know why the phrase "the white rose of *Arno*" should have been a rallying-cry for the Jacobites. A curious though unimportant question is involved. (Longmans, Green & Co., New York.)——Maria Edgeworth's *Belinda*, cleverly illustrated, has been added to the edition of Miss Edgeworth's novels published by the Macmillan Company.

Mary Lee Stark, the author of *The First Temptation* (Eaton & Mains, New York), has written the story of a poor boy who yielded to temptation, and made retribution. His victory led to his obtaining a situation, through which he won promotion.

The attempt to put the history of any period or any movement in the form of fiction is a dangerous experiment, unless the hard facts are made to lend themselves to the needs of the story. Mrs. Marshall, in *A Haunt of Ancient Peace* (The Macmillan Company, New York), tells the story of Little Gidding, the community or settlement developed under Nicholas Ferrar, the friend of George Herbert and Dr. Donne, called the "poet-preacher, the rector of Bemerton." The trials of John Davenport, the Puritan, and his wife, who hated everything the Puritans loved, furnish the thread of fiction that winds itself through the book without holding its parts together.

REFERENCE BOOKS

The Werner Company of Chicago send us the first volume of a *New American Supplement* to the "Encyclopædia Britannica," which latter work, as we understand it, this publishing firm continues to sell without the consent and against the wish of its original editors and publishers, who spent three or four millions of dollars in the preparation of the great work. In the future, under the present copyright law, such perfectly legal appropriation of other people's toil and expenditure without compensation will be impossible. The supplement now prepared by American editors aims to supply the recognized defects of the "Britannica" as a general work of reference for American readers. Many of the contributors are specialists of reputation. American biography, geography, and invention receive especial attention. Without doubt these supplementary volumes are of value also in bringing information down to a comparatively late date. A series of cross-references makes it easy to find in the main work many topics which are there

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treated under a generic head, thus doing much to obviate the criticism often made that the "Britannica" is rather a series of treatises than a convenient reference-book. The illustrations are crude, and would much better have been omitted. ——The same publishers send us a new and revised edition of Dr. James Baldwin's *Guide to Systematic Readings in the Encyclopædia Britannica*. This is a work on which great labor was expended. Dr. Baldwin's idea is carried out thoroughly and with high intelligence. As a single example, take the subject "Bankers and Banking." Under such heads as Money, Mints, Sixteen to One, Banks, Clearing-House, Exchange, United States Currency, Famous Bankers and Financiers (we note that Lyman J. Gage and Hetty Green are included) an extensive and classified course of reading in the Encyclopædia and its Supplement is laid down.

EDUCATIONAL

Composition-Rhetoric, by Professors Fred Newton Scott and Joseph Villiers Denney (Allyn & Bacon, Boston), is a text-book which provides for a closer union between secondary composition and secondary rhetoric, for a more systematic method of instruction in paragraph-writing, and, above all, which indicates that a composition is not a dead form, but the living product of an active, creative mind.

The University of the State of New York has published its third *Annual Report of the Examination Department*. Some years ago this large department was separated from the general administrative work, and the great growth in the various examinations under the control of the Regents has been clearly marked. The report has especial importance on account of the increased interest in professional and technical examinations. Whereas a few years ago a score or more of candidates assembled in a small room in the metropolis, there are now from 1,000 to 1,500 candidates in a single week. The director of the department, Mr. James Russell Parsons, Jr., tells us that, though the use of academic papers is entirely optional, yet it is growing steadily, and schools even in small villages throughout the State are seeking to obtain admission to the university in order to share this privilege. Many States, which have not yet followed the example of New York, are considering the advisability of adopting New York's preliminary examinations for admission to the study of law, medicine, veterinary medicine, and dentistry.

In *Rich and Poor* Mrs. Bernard Bosanquet has made a valuable contribution to a group of books which might be classed as educational-philanthropic. (The Macmillan Company, New York.) Miss Jane Addams and her co-workers of Hull House, Chicago, led the way in "Hull House Maps and Papers." Mrs. Bosanquet has taken one of the seven parishes that constitute East London as her subject. She presents the history of the locality, the forces that brought about the gradual changes until it became a part of East London; the public charities of this parish, the method and the results of their distribution; the people of the parish, their standards of life and their home surroundings; the women of the parish, both the dark and the bright side. The book is a close, discriminating, sympathetic study, written, not to prove the scientific accuracy of the writer's views on sociological questions, but to help the student and the worker among the self-respecting as well as the suffering poor to understand the life they have not lived. The locality described is English, but the people present the same problems of humanity, both in the helped and the helpers, that we have. The writer states the foundation of her theories in the preface: "I maintain that if you can make man or woman more honest, sober, and efficient than before, he will not only be more likely to find an opportunity of rendering service to the community (*i. e.*, to find work), but will also, by his higher range of wants, increase the opportunities of other people (*i. e.*, increase the amount of remunerative employment)." The book is hopeful in tone.

NEW EDITIONS

To the Athenæum Press Series has been added Carlyle's *Sartor Resartus*, edited by Professor Archibald MacMechan. The introduction is an exceptionally valuable piece of work, extending as it does over seventy pages, and containing a very intelligent and careful study of the sources, the character, and the significance of "Sartor Resartus." (Ginn & Co., Boston.)——*The Last Essays of Elia*, by Charles Lamb, fitly find their place in the Temple Classics. (The Macmillan Company, New York.)——Kate Milner Rabb's *National Epics* contains brief descriptions of, with characteristic selections from, all the great epics, beginning with the Hindu "Ramayana" and ending with "Paradise Regained." Between these two chronological extremes one finds the "Iliad," the "Odyssey," the "Kalevala," the "Æneid," the "Beowulf," the "Nibelungen Lied," the "Song of Roland," the Persian "Epic of Kings," the Story of the "Cid," the "Divine Comedy," "Orlando Furioso," the "Luciad," and "Jerusalem Delivered." The editor's method in this volume is to present a very brief description of the epic which she is treating, with a bibliography and criticism upon it, an account of standard translations, together with the story of the epic, concluding with appropriate selections. (A. C. McClurg & Co., Chicago.)

MISCELLANEOUS

The bound volume of *Garden and Forest* for 1896 embodies a great mass of valuable and readable information on the subjects indicated by the periodical's title. While Americans do not, as a rule, take an interest in gardening such as is felt by the average wealthy Englishman, they are slowly awakening to the æsthetic possibilities of floriculture, as well as to the practical necessity

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of a more enlightened conservation of our forests; and in promoting this educative work "Garden and Forest" ranks with the higher grade of foreign periodicals devoted to the same objects, while cultivating a more popular spirit. (Garden and Forest Publishing Company, New York.)

As time goes on, there seems to be no lack of interest in hypnotism, automatism, and related phenomena. It is to be supposed, therefore, that Dr. Osgood Mason's *Telepathy and the Subliminal Self* (Henry Holt & Co., New York) will have many readers. Certainly we want to know whether thought-transference is a fact or a delusion. Dr. Mason states his problems fairly, and the book is a not inconsiderable contribution to psychical research.

Literary Notes

—Mrs. Wiggin's "Marm Lisa" has had a great success. It is already in its eighteenth thousand, and bids fair to rival the author's other books in popularity.

—Messrs. T. Y. Crowell & Co. announce the second edition of "The Bible as Literature;" most of the chapters of this book originally appeared in The Outlook.

—Dr. Watson's ("Ian Maclaren's") stories are now being translated into French, and it will be interesting to see how they look in that garb. Some of the tales are to be printed in the "Revue des Deux Mondes."

—Mr. John Kendrick Bangs has written a sequel to his "House-Boat on the Styx." The new story is called "The Pursuit of the House-Boat." It is illustrated by Mr. Peter Newell, and is being published in "Harper's Weekly."

—The series of articles on "The Prophets of the Christian Faith" which attracted so much attention as they appeared in The Outlook during 1895 have not only been published in book form with the same title by the Macmillan Company, in this country, but have now appeared in England, by arrangement with The Outlook, in a handsome volume issued by Messrs. James Clarke & Co, of London.

—M. Ferdinand Brunetière, who is about coming to America to deliver the Lawrence Turnbull lectures on poetry at the Johns Hopkins University, is to be accompanied on his trip not only by Madame Brunetière, but also by Madame Blanc, better known as "Thérèse Bentzon." M. Brunetière has just published an introduction to the French translation of Mr. Balfour's "Foundations of Belief."

—During the visit to Paris of the Czar and Czarina of Russia, M. de Hérédia wrote some eulogistic verses in their honor. Their Russian majesties were highly pleased, and said so. Acting on this, M. de Hérédia recently sent a collection of his books of poems to St. Petersburg, but it was promptly stopped at the frontier, and the surprised poet received it again marked, "To be returned; prohibited." It is expected that the act of the censor at the Russian frontier will be corrected by his superiors. Meanwhile people are saying that it is possible to be more royalist than the king.

—The first of a new series of annual volumes on politics is now being published in England. The department called "General Retrospect of the Year" is written by Mr. H. D. Traill, a Conservative, Mr. H. W. Massingham, a Liberal (and the editor of the London "Daily Chronicle"), and Mr. George Bernard Shaw, a Socialist. Other sections will be "Foreign Politics," by Mr. G. W. Steevens, "The Navy," by Mr. H. W. Wilson, "The Army," by Captain F. N. Maude, and "London," by Mr. Robert Donald (the editor of "London"). Americans will take a peculiar interest in the first volume of this annual, since the department called "The United States" is written by Dr. Albert Shaw, the editor of the American "Review of Reviews."

Books Received

For week ending February 5

ALLYN & BACON, BOSTON

Scott, Fred. W., and J. V. Denney. Composition-Rhetoric. $1.

AMERICAN BOOK CO., NEW YORK

Guerber, H. A. The Story of the Chosen People. 60 cts.

THE CENTURY CO., NEW YORK

In Excelsis. (Hymns with Tunes for Christian Worship.) $1.35.

CHRISTIAN PUBLISHING CO., ST. LOUIS

Lhamon, W. J., M.A. Studies in Acts.

E. P. DUTTON & CO., NEW YORK

Brooks, Rt. Rev. Phillips, D.D. The More Abundant Life. (Lenten Readings.) $1.25.

The Daily Round for Lent. 50 cts.

EATON & MAINS, NEW YORK

Stark, Mary Lee. The First Temptation.

THE GARDEN & FOREST PUBLISHING CO., NEW YORK

Garden and Forest. Vol. IX. January to December, 1896. Conducted by Charles S. Sargent.

GINN & CO., BOSTON

Carlyle, Thomas. Sartor Resartus. Edited by Archibald MacMechan.

HEADLEY BROS., LONDON, ENGLAND

Faithful unto Death. (Story of Life of William and Lucy S. Johnson.) Edited by P. Doncaster. 3s.6d.

HENRY HOLT & CO., NEW YORK

Gavard, Charles. A Diplomat in London. 1871-1877. Translated. $1.25.

Mason, R. Osgood, M.D. Telepathy and Subliminal Self. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Lang, Andrew. Pickle the Spy; or, The Incognito of Prince Charles. $5.

Rhoscomyl, Owen. For the White Rose of Arno. $1.25.

THE MACMILLAN CO., NEW YORK

Bosanquet, Mrs. Bernard. Rich and Poor. $1.50.

Lamb, Charles. The Last Essays of Elia. 50 cts.

Marshall, Emma. A Haunt of Ancient Peace. $1.50.

Edgeworth, Maria. Belinda. $1.50.

Steel, Flora Annie. On the Face of the Waters: A Tale of the Mutiny. $1.50.

A. C. M'CLURG & CO., CHICAGO

Rabb, Kate Milner. National Epics. $1.50.

REVIEW & HERALD PUBLISHING CO., BATTLE CREEK, MICH.

Jones, Alonzo Trévier. The Empires of the Bible.

FREDERICK A. STOKES CO., NEW YORK

Hope, Anthony. Phroso. $1.50.

THE WERNER CO., NEW YORK

Encyclopædia Britannica, New American Supplement. Edited by D. O. Kellogg, D.D. In Five Volumes. Vol. I.

Baldwin, James, Ph.D. A Guide to Systematic Readings in the Encyclopædia Britannica.

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The Religious World

Rev. William Kincaid, D.D.

The Congregational Home Missionary Society, as well as the churches at large, has suffered a severe loss in the death of Dr. Kincaid, who for many years had been one of the Secretaries of the Society mentioned. His career of service had been an honorable and useful one. He was a graduate of Oberlin College, held pastorates at Rushville, Oswego, and Spencerport, N. Y., in Oberlin, Ohio, where for many years he was pastor of the Second Church, and in Kansas. For three or four years he was District Secretary of the American Board in New York. His training and rare executive ability especially fitted him for the service to which he was called in connection with Home Missions, and few men in recent years have performed a better service in that cause. Dr. Kincaid was one of the most stalwart men, physically, who ever entered the doors of the Bible House in New York, but an insidious disease did its work, and in the prime of his splendid manhood he has been taken away. As a pastor and an executive officer, and still more in his home and the society of his friends, he was esteemed and honored as a gracious and genial gentleman, an earnest preacher, and a warm-hearted and loyal friend. His sickness was long-continued and painful, but his faith was serene and beautiful. The funeral services were held on Monday afternoon, February 15, in the Clinton Avenue Congregational Church in Brooklyn, of which he was a member.

Is Accuracy Worth While?

In a spirit which we do not wish to characterize, the "Interior," of Chicago, has commented on articles published by the senior editor of this paper. How a man of so much insight as the editor of the "Interior" can find in these articles all that he imagines he finds is a mystery. But we pass that question to ask whether accuracy in statement is ever of any importance. In the "Interior" of February 4 we read the following: "The Congregational Ministers' Meeting in New York City, when its members received their copies of the 'Interior,' at once took action, and by a nearly unanimous vote repudiated the teachings of Dr. Abbott." Let us analyze this statement. The Congregational ministers of New York never took action concerning the teachings of Dr. Abbott. The subject was never mentioned in the Ministers' Meeting of that city. The action to which we suppose the editor refers was that taken at a meeting held in Brooklyn of an association of Congregational ministers—an association which does not include all the Congregational pastors of the two cities of New York and Brooklyn. The meeting was not a full one, and there were a number of votes cast in the negative. Moreover, the action was not based on anything which appeared in the "Interior," but on a garbled and false report which appeared in a local daily paper, and concerned, not the articles in The Outlook on "The Theology of an Evolutionist," but a series of sermons which Dr. Abbott has been preaching in Plymouth pulpit on Biblical Criticism. When the facts came out, one of those ministers, Dr. Behrends, without retracting his dissent from some of Dr. Abbott's opinions, wrote, in a manly way, an apology, which was printed in a Brooklyn paper. When the statement in the "Interior" is analyzed, how much truth does it contain? We are accustomed to such inaccuracies in secular papers in political campaigns, but are they altogether worthy of a Christian newspaper?

Mr. Moody's Birthday

On February 6 Mr. Dwight L. Moody reached the age of sixty. When his work as an evangelist is considered, and the many years in which he has been prominently before the public are remembered, it will probably surprise many to be told that he is but sixty years of age. The birthday was passed by the evangelist quietly at his home in Northfield. It had long been the desire of his friends to celebrate this anniversary with some substantial present which should express their appreciation of the man and his work. An attempt was made to secure funds for the building of a chapel at Mount Hermon. Dr. F. B. Meyer undertook to raise a subscription in Great Britain, while other friends undertook the same task in this country. $30,000 was secured, of which $13,000 was raised in Great Britain. It is also hoped that the debt of $10,000 upon the auditorium erected at Northfield three years ago may be raised during the present year. Few men bind others to them with bonds so strong as Mr. Moody. His very honesty and earnestness contribute to his power. Such brusqueness in others might repel; in him it attracts. His work has been immense, not only as an evangelist, but as the founder of great schools, and as a promoter of works of practical philanthropy. His friends have done well thus to honor him. He has well served his generation. No man in the English-speaking world attracts larger audiences. May his bow abide in strength for yet many years! Those who often differ with him congratulate him on this anniversary as heartily as those who are nearer to him. Such men are all too few. They prove that inspiration did not belong alone to the past, but that it is a vital fact in our days.

The Broadway Tabernacle

Although it has been long without a pastor, the Year-Book of the Broadway Tabernacle,

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which has just been issued, shows that that church is in a vigorous and prosperous condition. It suffers, as all churches do suffer, in the absence of a regular ministry, but it is fortunate in having as its assistant pastor a man of rare tact and fitness for the position. The rolls of the church have been carefully pruned, and the present membership is about seven hundred and fifty. A large number of members followed Dr. Stimson in the formation of the Manhattan Church. Bethany Church, which is a branch of the Tabernacle, situated in Tenth Avenue, is one of the most efficient of what may be called mission churches. The Tabernacle has been greatly bereaved during the past year in the death of Mr. Austin Abbott, who was long one of its most honored deacons, and whose death is appropriately recognized by resolutions recorded in the book. The benevolent contributions of the year amounted to over $26,000. The Year-Book contains reports of the Society for Women's Work, of the Sunday-school, the Chinese Sunday-schools, of the Bethany Church, and numerous other organizations. It also contains a paper read by Dr. Stimson before his resignation, his letter of resignation, and the paper adopted by the trustees and deacons in reply. Although a down-town church, the location of the Tabernacle is peculiarly central. If its record is so favorable under the circumstances of the past year, there need be no discouragement on the part of those connected with its management as they face the future. It ought to be, as it has been in the past, the most distinctly representative of the Congregational churches in the country. Its history is an inspiration, and its future, we believe, will still be worthy of its noble past.

The Policy of Union Seminary

At a meeting of the Directors of Union Theological Seminary held on Tuesday, February 9, Dr. Charles Cuthbert Hall was unanimously elected to succeed Dr. Thomas S. Hastings as President of that institution. After the election of Dr. Hall Dr. Hastings referred to the policy of the Seminary in the past and in the future. In the course of his remarks he spoke as follows:

> If those who oppose us think that they are going to gain anything against the independent feeling of this Seminary by the selection of Dr. Hall, they will be mistaken. Dr. Hall has been with me all through these years of conflict and trial, and I know that he has stood like a rock. If there is anything that I hate, it is a coward, especially an ecclesiastical coward. I like to see men take a manly stand, and I think that people will see that I have been nothing to what Dr. Hall will be in facing all enemies, whether it be a session, presbytery, or even a General Assembly. The Church will find that we are all right. They have got to keep their hands off, however. Union Theological Seminary means to govern itself in spite of any presbytery or General Assembly."

In reply, Dr. Hall said that he could say Amen to all that Dr. Hastings had said. He affirmed that he should not undertake his office in any belligerent spirit toward any individual or any body of individuals, and that the policy of the institution would be a peace-loving and peace-seeking one. He said: "We do not attack or disparage other persons reaching conclusions different from our own in matters of doctrine or life; but what we shall welcome is a similar manifestation of Christian courtesy on the part of brethren in the Church everywhere."

Dr. Meyer's Meetings

The Outlook has already welcomed Dr. Meyer, and given to its readers some account of his work on the other side. The meetings which he is holding in New York and Boston have been thronged. Carnegie Hall has been packed to its utmost capacity by interested crowds who have hung upon the words of the English preacher. He is unquestionably a man of great power. He has not the versatility of Mr. Spurgeon, but at times is perhaps quite as impressive. Mr. Spurgeon's sermons were illuminated by a sometimes splendid imagination, and not seldom made bright with the play of a really brilliant wit. Dr. Meyer is more solemn, although always sweet, spiritual, and profoundly in earnest. His work in New York has made a deep impression, and will be long remembered.

A Discussion in Chicago

Some time since the Rev. Samuel Ives Curtiss D.D., of the Chicago Theological Seminary, made reference to certain of the prophecies of Isaiah, questioning their Messianic character. He was instantly and vigorously called to account by the editor of the "Interior." This led to a discussion in the columns of that paper between the editor and Professor Curtiss. The position of Professor Curtiss was that of a conservative Higher Critic; that of the editor, of a plain man who studies his English Bible and draws his conclusions from it. The discussion ran through several issues of the paper, and was conducted with rare courtesy on both sides. Such controversies usually end where they begin, and this was no exception. And yet it was not without value. Professor Curtiss is a man whom every one recognizes as in the forefront of modern scholars; a man who is also constantly engaged in earnest and extended efforts for the improvement of the moral and religious condition of the city in which he lives. With great clearness and power he stated the view of modern scholarship in regard to the questions at issue in the discussion of the Old Testament, and especially the Messianic prophecies. He claimed and proved that the best friends of Biblical scholarship are those who approach it in a reverent spirit, and do not blink the difficulties which are presented. He denied that he and those who think with him eliminate the supernatural, and insisted that scholarship has made a firmer foundation for the faith of all thinking Christians than they had before possessed. Professor Curtiss has performed many eminent services for

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Christian truth, but has written nothing better than these articles in the "Interior," which clearly, forcibly, and convincingly justify the position of the reverent yet conservative scholars of our time, who by the path of criticism are finding a way for themselves and for others to a more intelligent and inspiring faith in the Old Testament Scriptures.

Mr. Moody's Need

Mr. Moody's seminary at East Northfield needs no commendation. It has all it desires. What it needs is sustentation. The sum paid by each pupil for tuition and board is $100 yearly. To cover cost another $100 is required. Three hundred and sixty-one pupils are enrolled this term. The shortage to be made up is therefore large. "Hard times" render it at present unusually difficult to make this up. Mr. Moody has appealed to us to second his efforts for this, and we cordially respond. Five dollars constitutes the donor a Sustaining Member for one year. Such contributions may be sent direct to Mr. D. L. Moody, East Northfield, Mass. The pupils there are young women, who, but for Mr. Moody's endeavors, would lack the means for a Christian education. Among the latest who have become his beneficiaries is an Armenian refugee, of whom we personally know. A teacher in the Girls' College sustained in Constantinople by Americans, she was offered asylum in the College during the massacre last summer. This she declined, saying, "If my people perish, I will die with them; if they live, I will live with them." Six days and nights she awaited, sleepless, the threatened butchery. At last, with her relatives, she escaped to a British ship, abandoning their house and all its contents. Having been aided to America, she is studying at Northfield in the hope of a return in a safer time to teach her countrywomen. From Northfield some three hundred missionaries, evangelists, and teachers have already gone forth. We commend this as one of the worthiest charities known to us.

The New Porch at Trinity Church, Boston

Perhaps the most elaborate piece of outside ecclesiastical carving in the country is the new porch now being executed at Trinity Church, Boston. The decorations are illustrative of the chief characters in Jewish and Christian history. The first of the large stones represents Abraham, who goes forth from his own country to found the people of Israel. The second represents Moses, who consolidates the people into a nation. The third represents Isaiah, who prophesies the coming of the Kingdom of Christ. Then follow the four Evangelists. The eighth figure represents St. Paul, the ninth St. Augustine of Canterbury, and the subject for the tenth is still to be chosen. On either side of the central arch the mother of our Lord, Saints Elizabeth and Anne, Mary, Martha, and Mary Magdelene, are to be represented. The frieze will tell the story of the chief events connected with the lives of the persons chosen as subjects for the large stones. For instance, between the figures of Abraham and Moses will be carved pictures of the patriarch going out from his native country, of the passage of the Red Sea, and of the giving of the Law. The story of our Lord is to be described as follows: The first group includes the Nativity and the visit of the Magi; the second group, Christ in the Temple with the doctors; the third group, the Baptism of Christ and the Sermon on the Mount; the fourth group, the Prodigal Son and the healing of Blind Bartimeus; the fifth group, the Last Supper; the sixth group, the Crucifixion and the Appearance of Jesus to his Disciples.

Disciple and Congregational Conference

On Monday, February 8, an all-day Conference of the Congregational and Disciple preachers of St. Louis was held at the Central Christian Church in that city. It was a meeting of unusual significance, and was held for the purpose of discussing their agreements and disagreements in a frank and friendly spirit. Such a spectacle is one of the hopeful signs of the times, and is, we trust, but the beginning of a broader and stronger fraternity between these two important religious bodies. The forenoon was occupied chiefly in hearing two able papers, one by the Rev. Dr. Burnham, pastor of the Pilgrim Congregational Church, on Congregational Church Government; the other was read by Dr. J. H. Garrison, editor of the "Christian Evangelist," on the Origin and History of the Disciples of Christ. Dr. Burnham's paper gave an epitome of the history of that great struggle for religious liberty which began with the preaching of John Wickliff and resulted in Puritanism as it appeared on New England soil. He also traced the development of the Congregational form of government in the New World, and pointed out the marvelous educational and missionary interest developed under this tree of religious liberty in a congenial clime. It was a paper of fine ability and sweet spirit. Dr. Garrison's paper was perhaps as complete and concise a statement of who the Disciples are, what they believe, and the purposes for which they labor, as has yet been made. It was strongly doctrinal, while the first was chiefly historical. The afternoon session was devoted to a free and full discussion of the two papers, in which many preachers took part. Mr. W. W. Hopkins, one of those taking part in the discussion, commenting on the Conference, said: "The development of the fact that the two bodies are in a certain strong and similar way American institutions, each imbued alike with the spirit of liberty, and each grounded on the Bible as a rule of faith and practice, and under Christ as the true head of the Church, made all present feel that we were much nearer akin

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than we knew, and that henceforth we could better reciprocate each other's wants and rejoice in each other's successes." So profitable, indeed, was this session that the committee was instructed to provide for a similar meeting in the near future. The belief and hope that the Disciples and Congregationalists would one day unite was frequently and strongly expressed.

Notes

It is proposed to open a mountain retreat for health and rest in the North Carolina mountains not far from Asheville. A large tract of land has been secured in a beautiful and healthful locality. A resort modeled something after Ocean Grove will be laid out. Religious and educational assemblies will be held there from time to time. Its projectors have great faith in the success of their enterprise.

The Madison Avenue Presbyterian Church of New York, the Rev. C. L. Thompson, D.D., pastor, has voted to sell its present edifice at Madison Avenue and Fifty-third Street and move further up town. This church, which is one of the finest in New York, was built during the pastorate of the Rev. Charles S. Robinson, D.D., and, we believe, largely by his generosity. It was reported at the time that Dr. Robinson gave not far from $75,000 toward the enterprise.

The Rutgers Presbyterian Church in New York has voted to call the Rev. Samuel McComb, late of Belfast, Ireland. Mr. McComb is about thirty-five years of age, and is represented as having had a brilliant career as a student in the universities where he studied in Ireland. Dr. Booth expresses his confidence that he will not be long in adjusting himself to the conditions of American life.

Berea College is rapidly taking possession of the hearts of the people of Kentucky and surrounding States. The number of students from the North is steadily increasing. Last summer a "university extension" work was done among the people of the mountains, in the way of lectures upon the duties of school trustees, settlement of quarrels without bloodshed, etc. One result has been a large influx of students from the mountains, mostly young people who have just taught five-months summer schools. (There are no winter schools in the mountains.) One boy came on foot a hundred and twenty-five miles! To provide for this sudden increase of students it has been necessary to erect a cheap new dormitory for young men, on the English plan, with large common sleeping-room. Professor Greenough, of Westfield, Mass., is teaching some of the extra classes in the Normal Department.

Correspondence

What is Orthodoxy?

To the Editors of The Outlook:

The two references in this week's Outlook (pages 514 and 488) to a motion, made by me, in the Presbytery of Brooklyn last week, calling in question the teaching of two books by Dr. Charles Cuthbert Hall, constrain me to ask the courtesy of your columns in order to suggest to you and your readers the following considerations:

1. The Westminster Standards constitute the standard by which, in the Presbyterian Church, every minister's public teaching is to be judged. The Confession of Faith is not, indeed, held by us to be inerrant, and on a par, therefore, with inspired Scripture, but is "received and adopted" by every minister at his ordination "as containing the system of doctrine taught in the Holy Scriptures." While strictly subordinate to the Scriptures, therefore, it expresses what, according to Presbyterian conceptions, these Scriptures do principally teach. Any man, or any book, conforming to that standard is orthodox, in the proper sense of the term. Want of conformity to this type and norm of doctrine is heterodoxy—which may thus be greater or less in degree. We recognize fully the right of other Churches to apply a different standard, judged by which we ourselves may be more or less unorthodox; and, still further, that there is a broader standard by which one might be an orthodox Protestant (as distinguished from Roman Catholic orthodoxy), yet not be "sound" by the Westminster Standards.

2. Every minister is further bound by solemn ordination engagements zealously to maintain the purity and peace of the Church. This has been commonly understood to include, *inter alia*, bringing to the attention of the Presbytery, in a proper manner and spirit, any teaching by any minister which seriously opposes or undermines "the system of doctrine taught in the Holy Scriptures."

The Presbytery is given power "to judge ministers," and, as well, "to condemn erroneous opinions, which injure the purity or peace of the Church," and cannot, without abdicating its own functions, ignore continuous attempts to spread teachings which it judges to be false. It appears to me, therefore, somewhat unjust for your editorial to stigmatize me as a "self-appointed defender of the faith." Every Presbyterian minister is, *ipso facto*, a sworn defender of the faith, as thus defined.

3. In the light of these principles, and after first privately calling the attention of Dr. Hall to the matters objected to, I called the attention of the Presbytery to the two books, especially the first, "Does God Send Trouble?" not calling him a "heretic" or alleging that he taught "heresy," or even that he was unorthodox, but avoiding all epithets, and alleging that his books appeared to me, while excellent in many ways, and filled with the earnest and devout spirit for which he is known, still to contain much that is clearly at variance (1) with the Confession of Faith, and (2) with the Holy Scriptures; especially presenting a view of God's Providence wholly unscriptural and un-Confessional. To this I may now add that Dr. Hall's view of God's relation to our troubles is as clearly opposed to the common and general belief and hope, held and cherished by the great mass of believing people in all ages, so

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that it could not be called "orthodox," judged by the broadest standard—*i. e.*, the consensus of universal Christendom—any more than by the Westminster Standards. The proof of this can be gained only from a candid and thorough examination of these works, which I cannot attempt now. Perhaps I may refer you to your own editorial in The Outlook of June 12, 1894 (on the first book), in which you say that "a theological theory underlies these sermons, and is indeed pretty clearly stated in them," with which "we do not agree," and you add immediately, "*the Calvinism which he criticises.*" This judgment is according to truth. The books are a criticism, in part, and a sharply hostile criticism, on the certain doctrines of the Confession of Faith. That Dr. Hall's honored name and now increasing and deserved praise is in all the churches does not excuse, but rather ought to constrain all who love and honor him to put before him their unanimous protest against these views. God forbid that I should detract from the noble fruits of his faithful ministry! My motion in Presbytery aimed, not at a judicial trial of the man, but at the milder form of a faithful and brotherly testimony against the sad errors of his books. The Presbytery, to which I am, of course, entirely subject, saw fit to allow no discussion of my proposal.

4. Dr. Hall's friends may well object to your classifying him with President Harper or Dr. John Watson. His recent course of sermons on the Bible show how little he has in common with the former. Any one who knows Dr. Hall, and who will read the searching critique of the "Mind of the Master," by an Anglican Bishop, published in the February "Expositor" (of which Dr. Hall is now an editor), will see at once how far apart Dr. Hall and Dr. Watson are. The "Bonnie Brier-Bush" has covered a multitude of sins, but this keen review leaves them no cloak. As for the Union Theological Seminary, let us all pray, "Give peace in our time." But it would be well if all could remember the admirable proverb of Emerson, which was quoted recently on the cover of The Outlook: "There can be no peace but by the triumph of principles." The Presbyterian Church has never been wont to cry peace when there is no peace, and is not likely now to accept any so-called peace, which compromises her witness to the truths of God, for which she has stood these centuries.

(Rev.) JOHN FOX.

Brooklyn, N. Y.

Reading for the Poor

To the Editors of The Outlook:

I am making an effort to distribute good reading matter to the poor of our city, and I take the liberty of soliciting your aid. On Sunday I take a wagon and go to the homes in the poorer section, and distribute good literature. Their sincere appreciation has more than repaid for the trouble. What I need are about 5,000 pieces each Sunday, such as your own publication and other good reading matter, children's papers and picture cards, magazines, "Ladies' Home Journals," "Youth's Companions," etc. These can be sent, express prepaid, to my address, 721 Pearl Street, Elizabeth, N. J. WILLIAM C. FINCK.

"A Fraud"

To the Editors of The Outlook:

I notice in January 9 issue of The Outlook an article written by "Dr." J. D. Ballard, of Colony (this county), in which he makes an appeal for aid for nurse, etc., for the Indians of the county. I feel it a duty to inform The Outlook that this "Dr." J. D. Ballard is an impostor and a fraud. He is the same person who at various times during 1893 wrote The Outlook asking aid in cash and books for the Hardy Library Association at Cloud Chief, and in reply to the published letters he received a large number of books and considerable money, all of which was appropriated to his own use.

Cloud Chief never had a library, and the fact that he solicited aid for one was not known here at the time, and was made public by the "Herald Sentinel," published at this place (see clipping), in 1894.

You may use this, if you see fit, over my signature. R. B. WELLS, Jr.,
Postmaster, Cloud Chief, O. T.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

Kindly explain why Christ should be spoken of as *interceding* for us. Why do we need any one to intercede for us with our Father, who showed his great love by giving his only begotten while we were yet sinners? H. P. M.

Christ prayed with and for his disciples, and told them he should continue to pray for them after he returned to God. All prayer for another is intercession. Jesus tells us not to think of this as though God required pleading to be gracious. Compare John xiv, 16, and xvi., 26, 27. Though we do not comprehend the operation of prayer, we understand that it is in some way a co-operation with God, and that the fulfilling of God's will requires this as well as other forms of co-operation with him. Accordingly, we must put aside those human analogies which the word "intercession" summons up in imagination, and think of the intercession of Christ simply as his continued praying for his disciples. We also must not conceive of such prayer as the phrasing of petitions. We should understand by it that energizing of desire and will, in conscious dependence upon God, which

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belongs to the very essence of prayer, and constitutes the prayer without ceasing.

Kindly tell me what you think of the following as an explanation of the expression in John iii., 5: "Except a man be born of water;" viz., Born of water refers to the natural birth of a child, and is readily understood by every person acquainted with obstetrics. Compare it with the expression in Isaiah xlviii., 1: "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah," etc.; or with Psalms lxviii., 26: "Bless ye the Lord in the congregations, even the Lord, ye that are of the fountain of Israel" (marginal rendering). "The waters of birth" is still a common expression among people. And is not the whole passage to show us that we must be twice born—once by water and once by grace?
D. M.

When a query was first put to us on this passage years ago, we gave substantially the above explanation. Another text for it, Numbers xxiv., 7, was then cited, which refers to prolific power. On further reflection, in view of a seeming irrelevancy of "water" to the main thought, the spiritual birth, we have rather inclined to regard it as an intrusion into the text. Few readers, we think, appreciate the subtle connection between Nicodemus's question and Jesus's answer. Nicodemus addresses him as "a teacher come from God," and evidently expects further information. Jesus's answer, "Except a man be born again," touches the root of his difficulty. Not more knowledge, but moral power, is his need, a spirit quickened from above to act up to his convictions. We thank the writers of the above communication and some others, for which we have no room.

1. How does scientific theology view the phenomena of revivals? Are they held to make the Spirit of God an arbitrary power? Must they "come down," or can they be "got up"? Can counting converts by arithmetic be justified by reason or Scripture? 2. Is the omission of the word "feel" in the conversation of Christ with Nicodemus of any significance? 3. "A man who never has any doubts of his conversion cannot be in a regenerate state." Do you consider this a sound principle? 4. "The natural man receiveth not the things of the Spirit." Can this be held to teach the inability of the natural man to understand the Bible?
B.

1. As occurring according to familiar psychological laws, through the force of attention and sympathy, and spreading from individual centers through the power of the Spirit of God in those who are possessed by some quickening truth. We do not see why a revived interest in religion should not be promoted rationally, as well as interest in any other subject. See Acts ii., 41; iv., 4. 2. Not the least. 3. No. 4. With reference to its primary lessons, no; with reference to its advanced lessons, yes.

Kindly give me a short list of the best literature bearing on "The Personnel of the Westminster Assembly."
J. M. M.

Professor Briggs knows most about this, and he has kindly referred us to the following: "Documentary History of the Westminster Assembly," by C. A. Briggs, in the "Presbyterian Review" for January, 1880; "American Presbyterianism: Its Origin and History," by the same (Scribners, New York); Reid's "Westminster Divines," a rare book, in the library of Union Theological Seminary, New York.

For many years I have known of "Mizpah" and "the Lord watch between me and thee," used as a parting between friends and lovers, indicative of great affection. Reading the Bible narrative where the expressions occur, I am at a loss to understand by what authority they are used as an affectionate parting. My understanding of the account is that Laban and Jacob were on anything but friendly terms, and that the full force of the expressions is, "the Lord watch between me and thee when we are absent one from another, that neither does the other any harm." I shall be glad to have you explain on what authority the expression is used in a friendly sense.
M. G. H.

"Mizpah," literally "watch-tower," was certainly for Laban a term of suspicion rather than confidence. There is nothing in the word itself that forbids either sentiment attaching to it. We are not bound to Laban's use of it. To us it seems a worthy thing to redeem the word to a higher use, and to consecrate it to friendship alone.

As the theory is being so generally advanced that at Christ's return upon earth he is to reign in person, will you kindly give your views on the subject? Some passages seem to point that way, while once delivered from the fetters of earth it would not be so desirable to return to it, and for myself I have always regarded it as a spiritual reign.
H. A. M.

Unfulfilled prophecy is very difficult of interpretation. We think that the New Testament has a prophetic aspect and bids Christians to look forward to some further and future revelation of God, but that to give those prophecies a literal interpretation and to suppose that the revelation of the future will be an incarnation resembling the revelation furnished through Christ's earthly life is to misinterpret them.

1. Please tell me just what is the belief of those calling themselves "Christian Scientists." 2. Is it true that they do not believe in prayer? and that their own children are no more to them than other children?
C. W. S.

2. No. 1. Briefly: That matter is not a real thing, but the only reality is mind or spirit. On this basis their belief does not essentially differ from ordinary Christianity, except in regard to the power of healing disease, for which they rely exclusively on spiritual power appropriated by faith in communion with God. For an authentic summary of their belief see article "Science, Christian," in Johnson's Encyclopædia, revised edition.

The "Church Union," published at 18 Wall Street, New York, began with February the publication of a series of papers by Professor Henry P. Smith, Professor Briggs's fellow-sufferer in a good cause, which promises to be of interest to our readers and many others. Professor Smith in these papers will present a popular account of the "Higher Criticism," with the special purpose of showing that in the hands of Christian men it is used conservatively for the confirmation and not

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for the overthrow, as sometimes misrepresented, of the truths which Christians hold as vital.

"M. T. H." in The Outlook for February 13 inquires for verse "Who is My Neighbor?" The hymn "Who is Thy Neighbor" was written by the Rev. W. B. O. Peabody, and can be found in the "Hymn-Book for the Church of the Saviour," Brooklyn, N. Y., and in many other collections. E.

"A. P." will find the lines he (on p. 371) seeks in Browning's "A Death in the Desert." A. K. P.

About People

—General Russell A. Alger, who will be President-elect McKinley's Secretary of War, has acquired a fortune in the lumber business in Michigan. It is said that his pine forests on Lake Huron comprise more than one hundred square miles.

—Judge George F. Turner, of Spokane, who has been elected for United States Senator from the State of Washington, is considered one of the ablest lawyers in the Northwest. He is largely interested in mines in northern Washington and in British Columbia.

—The Rev. F. B. Meyer, the well-known revivalist, who is about beginning work in Boston in connection with the Moody meetings, is the successor of Dr. Newman Hall at Christ Church, London. Dr. Meyer occupies the unique position of a Baptist clergyman in a Congregational church which uses the Episcopal liturgy and is governed by the Presbyterian polity.

—A contemporary calls our attention to the curious fact that Bishop Lawrence, the successor of Phillips Brooks in the Diocese of Massachusetts, approves of the revival methods of Mr. Moody and Mr. Jones, who are at present holding a series of meetings in Boston, while "Zion's Herald," the organ of New England Methodism, condemns them as sensational.

—Judge Joseph McKenna, who may be appointed Secretary of the Interior, is a Pennsylvanian by birth, but went to California with his parents early in life. After living there twenty years he was elected to the State Legislature, and ten years later elected to Congress. He served on the Committee of Ways and Means, where, of course, he came into close contact with Major McKinley.

—On February 16 the fourth centenary of Melanchthon's birth will be celebrated at the University of Berlin by the delivery of a special address in the Aula, or great hall. No better selection of an orator could be made than that of Dr. Adolf Harnack, the eminent Professor of Ecclesiastical History in the University, who has become equally well known as an exponent of broad evangelical theology.

—Ex-Congressman James F. Wilson, who will be the next Secretary of Agriculture, is a native of Scotland and is in his sixty-third year. In 1851 he went to Iowa, and has been a farmer there ever since. He is actively interested in the Iowa Agricultural College, and has been one of the Regents of the State University. He has served in the Forty-third, Forty-fourth, and Forty-eighth Congresses.

—Professor W. Hall Griffin, of Queen's College, London, lately spent three weeks in the United States well filled with engagements for lectures on Browning in New York and some other Eastern cities. So favorably received were these that Professor Griffin will probably revisit us on a similar errand next autumn. Professor Griffin is a native of this country, born, we believe, in Rochester.

—Bishop Walker, of Western New York, formerly of North Dakota, speaking of his cathedral car in the latter State, says that one Sunday a man who attended service in it, noticing the eagle lectern, said: "Isn't the Episcopal Church patriotic?" An Englishman, however, was differently impressed, for he wrote the Bishop a letter saying that he was disgusted with the "spread-eagleism" of religious services in the United States. One day a negro, who looked into the car, said to the Bishop: "Well, you've got a dandy layout here." He supposed that the chancel decorations were a new kind of gambling outfit.

—A London paper says that in the Exeter days of Archbishop Temple, when he was suspected of heterodoxy, a young curate came to him one day and said: "My Lord, it is rumored that you are not able to believe in special interpositions of Providence on behalf of certain persons." "Well?" grunted the Bishop. "Well, my Lord, here is the case of my aunt. My aunt journeys to Exeter every Wednesday by the same train and in the same compartment of the same carriage invariably. Last Wednesday she felt a disinclination to go, and that very day an accident occurred by which the carriage of the train was smashed to pieces. Now, was not that a direct interposition of Providence on behalf of my aunt?" "Can't say," growled the Bishop; "don't know your aunt."

The Preservation of the Indian Ridge at Andover

The famous old Indian Ridge at Andover, Mass., has been threatened by real-estate men, and meetings have been held to see if a fund cannot be raised to preserve the historic place as it is. The Ridge is of considerable genealogical value, and its scenic beauty is well known. This year, the twenty-fifth of the town, is indeed a suitable one to mark in such a way. The place is, of course, identified with the history of Andover, but its combination of scientific and æsthetic interests is of even greater account. When Sir Charles Lyell was in this country, he visited Andover for the special purpose of examining the Ridge; and Professor Hitchcock, of Dartmouth, says that the Ridge represents certain phenomena

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caused by the ice sheet formerly covering New England that can nowhere else be so conveniently studied. The object is by no means a local one, and many outside of Andover will like to think of the old town as retaining all of its attractive features. Any contributions sent to the care of the Andover "Townsman" will be gratefully received.

Good Deeds

It is estimated that $140,000 will be required to purchase a site and erect a building for the New York City University Settlement Society. Of that sum $45,000 has already been subscribed by Messrs. James Speyer, J. H. Schiff, and V. E. Macy.

In the person of Don Miguel Ahumada the State of Chihuahua, Mexico, seems to have a model Governor. During Don Miguel's first term of office, without any increase in taxation, he paid off about three-quarters of the public debt of the State, amounting to $300,000. At the same time he more than doubled the educational facilities for the young. He erected hospitals and constructed water-works which are unequaled in the Republic, besides securing the establishment of a large number of new commercial and manufacturing enterprises.

Dr. Leipziger, the editor of "Das Kleine Journal," a popular paper in Berlin, has instituted in that city a novelty in the form of a "Mart and Exchange for the Unemployed." This Exchange has been opened in the splendid building of the New York Equitable Life Assurance Society in Berlin. The premises include reading-rooms, with writing material, a well-equipped library, and a general hall. Clerks, governesses, housemaids, warehousemen, laborers, and all sorts of workers are within the scope of the Exchange. The venture bids fair to accomplish much for the unemployed, and for the relief of the working classes generally.

"Washington Crossing the Delaware," the picture by Leutze, familiar through reproductions to all Americans, has long been in the possession of the Roberts estate of New York. The pictures in the Roberts gallery were recently sold at auction, and this popular work of art was the object of much competition, especially on the part of the trustees of the Corcoran Gallery at Washington. New Yorkers may congratulate themselves that one of their generous citizens, Mr. Kennedy, bought the painting, at over $16,000, and has presented it to the Metropolitan Museum of Art. The painter is also known by his enormous fresco in the Capitol at Washington representing the westward course of emigration. Born in Germany, Leutze was brought to this country in his infancy. His pictures are unmistakably German, and belong to the school of Düsseldorf, but his subjects are strictly American.

It has been announced that President Slocum, of Colorado College, has succeeded in raising the Pearsons fund of $200,000. The conditions under which this fund was raised were that the college should raise $150,000, and Dr. D. K. Pearsons, of Chicago, would add $50,000. On the 23d of January Dr. Pearsons sent his check for $50,000, several thousand dollars over the required amount having been raised. This makes the entire endowment fund of the College amount to about $400,000, and puts the College on a solid financial basis. Over 1,000 persons contributed to the fund which has just been raised, including men and women from all over the country. The students themselves raised over $3,000.

The Outlook and Arbitration

The Outlook's interest and belief in the principle of Arbitration are so strong that the following expression of appreciation from the "Christian Register," of Boston, gives us especial pleasure—a pleasure which we think our readers, who have so heartily co-operated with us in the work of forming public opinion in favor of International Peace, will share:

In the general felicitation which attends the virtual closing of the Venezuela controversy, it is well to remember a very noble effort of journalism. Journalism is much abused, and with more or less reason, for the necessary superficiality of its work and its conclusions. How shall a poor editor, shut up nineteen stories above the ground in a newspaper office—how shall he, in six hours' notice, say what the opinion of the world is? nay, even what it ought to be?

The jingo proclamation of President Cleveland was issued on the 17th of December, 1895. Fire flashed from the eyes of every gentleman in New York, not to say in America. The flash was so bright that a good many people were blinded by it, and did not know what they said or what they thought. In the office of the New York Outlook, which was to be published on the next Thursday, there was sense enough, intelligence enough, knowledge of history and Christian faith enough to prevent any uncertain sound. That journal, in its next issue, brought together a mass of correspondence, a body of history, and a careful scientific study of the "Monroe Doctrine" and all that belonged to it, such as one would say would have required weeks, not to say months. It was not a great while before the whole press of the country felt the touch given to the helm by men of affairs, by historians, and, in general, by thinkers. But it is due to a great weekly religious newspaper like The Outlook that it should be remembered that not for one issue of the journal was there any flinching in proclaiming the eternal truth as applied to the excitements of the controversy of the hour.

The Armenian Fund

Previously acknowledged	$8,073 08
J. S. M., White Plains, N. Y.	1 00
M. F. J., Middletown, O.	1 00
A. B. C.	2 50
A Friend, Asheville, N. C.	1 00
From a Friend, Lexington, Va.	1 00
M. J. M., Columbus, O.	1 00
From a Friend, Charleston, W. Va.	2 00
C. P. Z., Cleveland, O.	6 00
Total	$8,088 58

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For the Little People



Snowflakes

By Charles L. Benjamin

Soft—soft—soft
From their cloudland home
They steal when the gray old world's at rest;
Whiter they than the ocean foam,
Light as the down on the eider's breast;
Soft they fall through the winter night,
Dancing down by the moon's pale light.

They fall—fall—fall
Through the winter night,
Till the gray old world is hid from sight;
They fall—fall—fall
By the moon's pale light,
Till the earth is robed in a robe of white.
They fall—fall—fall
Over all.

Then Winter his bitterest blasts may bring,
But the world is warm where the snow lies deep,
And the snowflakes faithful ward will keep;
And snug 'neath their snowy covering
The flowers will wait for the voice of spring.

—*St. Nicholas.*

Home Fairies

By Mary F. Butts

"Instead of telling fairy stories, let us be fairies ourselves," said Aunt Delia, when the children begged her for a fairy tale.

"How can we be fairies, Auntie?"

"What are fairies?" asked the lady.

"Why, little wee folks that go about doing wonderful things. Sometimes they make the butter after the dairymaid has gone to bed. Sometimes they put a gold piece under the plate of the poor man who can't pay his rent, and when he sits down at the breakfast-table he finds it."

"Well," said Aunt Delia, "here are Tom, Ned, Mary, and Sue. Let us organize a fairy band. Bridget has gone to the dentist's, with a bad tooth; the baby is cross; there are blackberries to pick for tea; mamma has a headache; the sitting-room is in disorder, and papa will be at home by and by all tired out with the work and the heat. A fairy band is badly needed, I think."

"I will be Mustard Seed," said Tom, mindful of his last Shakespeare reading. "I'll take baby to the croquet-ground and roll the balls for her; that always amuses her."

"I will be Apple Blossom," said Sue, naming herself from her favorite flower. "I will set the tea-table so very quietly that mamma will not hear me. When she finds it all ready, it will seem like fairies' work to her."

"I'll be Blackberry," said Ned. "Here goes for the berry-patch."

"I will be Aschenputtel, and do the dusting," said Mary, beginning with great zeal to put the sitting-room in order.

The next moment the click of the balls and the music of baby's ringing laugh came from the lawn. Mary, duster in hand, looked out of the window and smiled to see them so happy.

"It is a great deal better to help," she said, polishing a table with all her might, "than to sit down and make auntie amuse us."

Sue sang softly to herself as she put the cups and plates in order:

"Little child, the long day through,
Find some helpful thing to do—
Then you'll know, in work or play,
Why good fairies are so gay."

"Blackberry," in the berry-patch, whistled as he picked the plump, shining fruit. The largest, ripest berries he put into a separate dish for mamma. "She will smile when she sees them," he thought. "Perhaps they will cure her headache. She always tells us that kindness is a cure-all."

After a short and rather restless sleep, mamma awoke, feeling a little discouraged.

"I believe I must go away somewhere for a change," she thought. "Housekeeping is very wearing, especially when baby is cross; and poor Bridget is always having a toothache in these days."

But the first thing she heard when she went downstairs were baby's shouts of delight. Then the clean, orderly sitting-room, with a bowl of sweet-peas on the polished table, made her glow all over with pleasure. Next she caught sight of the tea-table all ready for tea—that, too, was sweet with flowers. As she went into the kitchen she met Ned. His face was bright with the real good-fairy smile as he offered her the delicious fruit.

Aschenputtel ran to get some cream for mamma's berries.

"Fairies can do without cream," she said. "They are supposed to sip honey from the flowers all day long."

"Why, what is the matter with everybody?" said papa, coming in. "Is there good news? Has the family inherited a fortune?"

"We have had a visit from the fairies," said mamma, as they all sat down at the table.

A Working Dog

In San Francisco there is a dog who really earns his living by the work he does. His home is a police station, not far from a dock where ships are built and repaired. Keys—that is the dog's

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name—appears at the gate of the ship-yard when the bell rings each morning, and he does not leave until the workmen leave at night. In the boilers of ships are places so small that a man cannot get into them, and other places so small that it is most difficult for a man to get in or out. Keys carries tools, rivets, and small articles to the workmen in these difficult places. He responds to a call, for he is always near the workman who may need him. The workmen are very fond of Keys, and he lives in comfort. He works without wages, just for the love of being useful.

What the Black Crows Tell Us

By A. C. Bealert

One crow, two crows, a dozen crows or more;
Flap, flap, say their wings as they fly swiftly o'er;
They've left their snug roost down there in the wood,
And they'll breakfast on corn, so yellow and good.
"Nothing," they say, "for sweets do we care,
But our 'caw! caw!' tells of our dainty fare;
Just see what great piles of bright golden corn
Are husked from the shocks up there by the barn.
No money need we to pay for our bread—
'I'll care even for you,' the good Father has said.
See! o'er the wide fields we're flying so gay,
For a kind One, we know, will feed us to-day."

—*Child Garden.*

Cita and Her Master

In some of the Western States and Territories they have sand-storms. The wind rises, and the sand is blown in great quantities and with great swiftness. Sometimes the sand buries small houses, as the snow does; it banks up against buildings, and buries cattle on the plains. The cattle seem to know when one of these storms is brewing, and are terrified and very difficult to control. Among the scouts on the Western plains is one who owns a pony named Cita. When a man and a pony live together for a long time, they become great friends, and object to separation. Cita had stumbled and skinned one of her legs. Her master had to go out on an expedition, and decided that he would ride another horse; he thought the journey too hard for Cita with her hurt leg.

After the scout had been gone an hour, one of the sand-storms came up. The men in camp protected themselves and their horses as well as they could, but thought the scout and his friend were doubtless lost in the storm. At night the wind went down and the moon rose. The men sat sorrowfully around the camp-fire, when they were startled by the sound of horse's feet. The scout's friend rode into camp exhausted, and with face and hands bruised by the flying sand. He told the story of the storm as he saw it. He and his pony had been blown against a tree and held upright by the sand. He had worked his way out of the drift after the storm was over. The scout had been blown from his pony. The last the friend saw of them, man and pony were blown before the wind.

The party started out from camp in the moonlight to search for the scout. They discovered that Cita had broken her halter and was gone. They followed along the trail, and after many hours heard a horse whinny. They followed the sound. In the moonlight they discovered Cita reared on her hind legs, digging in a huge pile of sand with her fore feet. The men went to work, and there, under his horse, which had protected him, they found the scout alive. Cita had found her loving master and saved him.

A Story of Salt

The little glass bottle of salt that you see on the table every day could tell a most interesting story. It has made a long journey and gone through many changes.

It was for a long, long time down in the earth hundreds of feet. Men discovered its hiding-place and began devising a way of reaching it and bringing it to the top. Probably the salt on your table came from the salt-mines in the western part of the State of New York. If you should go there, you would find a small city, all the people in which were interested in the salt-works. Iron pipes run down into the earth. Down one of these pipes water is forced, which dissolves the salt in the mine, and forces it into elevated vats or tanks high above the ground. It is now brine. This brine passes first into a pan that is so hot that the water is driven out and the salt crystallizes. It is put into great casks that hold 1,000 pounds. Before it reaches the casks it has been classified as coarse, common, and refuse salt, according to the quality of the crystals. These casks of salt are subjected to another system which separates the different quality in each cask again by a process of sifting or screening, as you have seen men in building a house sift the sand to get the finest for the mortar for the bricks. The kind of salt that is on your table is ground to make it very fine, that it may dissolve at once, with freedom, when sprinkled on or in food. When it is ground for the table, it is packed in sacks by women and girls and shipped to the grocers. The coarse salt is used by farmers and in freezing ice-cream, ices, and frozen puddings.

A Better Way

He lost the game; no matter for that—
He kept his temper, and swung his hat
To cheer the winners. A better way
Than to lose his temper and win the day.

—*Youth's Companion.*

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The Home Club

A New Department of Government

Last November, at the meeting of the Pan-American Medical Congress held in the City of Mexico, a report was adopted, which has been presented to the Senate of the United States, urging the establishment of a Department of Public Health for the United States. The function of this department would be to collect information relating to public health, food, sanitation, and diseases—this information to be published weekly. The recommendation is made that uniform laws be passed controlling the exportation, importation, sale, and inspection of foods.

The Mother Movement in Education

Eliza Burt Gamble, President of the Detroit Educational Union, in a letter to the New York "Evening Post" of January 2, gives a very interesting account of her attempt to win the co-operation of the mothers with the teachers of the schools in Detroit. The President of the Detroit Educational Union interested the Assistant Superintendent of Schools. The plan followed, or rather proposed, was to organize leagues in each school district of the city, of which every woman within the district, regardless of creed, color, nationality, or environment, should be asked to become a member. The meetings of these leagues were to be held once each month in the school buildings, after the regular school work for the day was over. These meetings were to be presided over by a President, who would usually be the principal of the school. The utmost freedom of discussion was to be allowed among the mothers and teachers, the topics selected being those suited to aid in the proper development of the child. The Central Union prepared a syllabus in which an outline of work was laid out; each league, though, was to determine the character of its work by the needs of the neighborhood and the neighborhood peculiarities. The subjects chosen were: "Proper Food and Clothing for Children," "Care of the Body," "Habits," "Proper Reading at Home," "Rights of Children," "Regard for the Rights of Others," "Duties of Citizenship," and such subjects. Thirty-seven of the sixty-five school districts of Detroit were organized at the end of two months, the President and Secretary of each becoming *ex officio* members of the Central Union. The membership of the leagues amounted to about four thousand. The districts were canvassed to enlist the mothers in the work. The President of the Union declares that, had the work continued as it began, between nineteen and twenty thousand women would be enlisted in the purposes of the league. Mrs. Gamble points out that to have such a movement reach the full measure of its possibilities it is necessary to have the encouragement, sympathy, and aid of the authorities. This, she says, the movement in Detroit has not had; adding that because of jealousies and the fear of its influence some of the authorities in the Board of Education used every effort against the Union. It was compelled to disband. In spite of this disappointment, it is believed by the friends of the movement that the interest excited has drawn the attention of the best people to the public schools, and that good must follow. In Brooklyn the attempt to have parents' leagues, or societies, in the public schools has met with success in certain directions. Certainly this is one of the auxiliaries of which the new educational movement stands sadly in need. To succeed in interesting the mothers whose children are in a school, to bring the teachers and mothers together in cordial relation and sympathy, must mean a betterment of the conditions that surround the child. Too much antagonism, too much criticism, too little appreciation of the courtesies that are necessary between two women holding such close relation to the child, have made a chasm over which some bridge must be built. Less than two years ago the principal of a private school in Brooklyn organized a club composed of the mothers of the children in her school, called The Progressive Educational Club. This is now a strong club of women who are interested in educational subjects, who are studying the new methods of education, who are discovering through these new methods that much of their criticism of the schools is undeserved; and the result has been the most cordial relations possible between the home and the schools in which these mothers are interested. The Parents' and Teachers' League of New York is another attempt in that direction; so that we are coming slowly to do the right thing.

The Home and a Civic Problem

The financial depression throughout the country has thrown many men out of work, and there is consequent suffering in the homes of the workingmen. A large meeting was held in a Chicago church to consider the immediate problem presented to the city by the army of idle men. Among the speakers was Mr. Robert Treat Paine, of Boston, who said that there had been some treatment of the unemployed in Chicago that drew to that city this class from other parts of the country. He protested against the giving of aid without some return in the form of labor. This is the problem: How to create work that carries with it the assurance of the need of it. There is but little moral value or education in making a man or woman do work for which there is no need but his or her necessities. The woodyard offers one field, but if the same wages paid

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in the commercial yards are paid the men, even if the time of employment is limited, it creates competition; yet even hungry men will often resent the idea of working for the wages paid in a wood-yard existing only for the sake of giving employment. Mr. Paine says that if they will not work in the wood-yards, then they should go hungry. The problem is not an easy one, nor has it been, even under expert supervision, solved satisfactorily. Giving work in the citizen's home and paying market wages will help relieve the pressure some, and reduce the claims on institutions and institutional methods. There are many ways of furnishing employment in the homes. It takes time to supervise, time and patience to train the workers, and money to pay for the extra service; yet no more money than goes out to institutions, and no more time than committee meetings require.

Unconscious Injustice

Colonel Parker, of the Cook County (Ill.) Normal School, in an address recently delivered in New York before the Public Education Association, defined the ideal school as the ideal community. He made his hearers feel that the school life of every community represented that community. If the common schools did not receive the support of the best people in the community, it was because the best people in the community had not cared what the common schools were. He dwelt particularly on the injustices from which children suffered because of unequipped teachers and thoughtless or ignorant parents. He spoke of a boy who had been brought to him by the mother. Her story was that the boy was fifteen years old, that he had attended school regularly from the age of seven, and he had reached only the third grade; he was years behind boys of his own age. He was lovable, kind, had no bad habits—just stupid. Colonel Parker spoke to the boy, and discovered, from the way in which he held his head, that he was deaf. The mother protested that it could not be. Colonel Parker insisted that he was right. The boy was put in charge of a careful, observing teacher, who, at the end of a session, announced that the boy was near-sighted—so near-sighted that he could not distinguish letters or figures on the blackboard. The boy was the victim of the stupidity of those about him. He is only one of thousands of children in this country who are suffering from the same cause. The failure to appreciate the physical disabilities of children is often due to an overpressure of work on the teachers, but no mother can excuse herself if she neglects her child, and accepts without physical examination the decision of a teacher who has forty or more other pupils under her care. If a child, otherwise bright, does not advance in school, have his sight and hearing tested, and bring the medical examiner's decision, written, f possible, to the teacher.

The Mother Training

Mrs. Harriet Stanton Blatch makes an appeal to the colleges to train every student for married life. In the course of an address on manual training in our schools Mrs. Blatch declared that it was necessary for women to prepare for this special mission in life. When one remembers the thousands of mothers who to-day are studying their own children under the direction of experts; the mothers who are attending kindergarten mother classes to be found in almost every community; the amount of literature on the training of children which has appeared within the last fifteen years; above all, when one sees the companionship that has grown up within a few years in families of all social grades, one feels that nature, environment, and the moral standards of the community demand to-day that a mother shall give the best of herself to her children, and that many are doing just this. The whole of education is to fit one for life. How can we specialize, and not narrow? A thoroughly educated woman is capable of taking her training for special duties in the doing of them.

A Question for Discussion

Recently one of the clubs in New York discussed the subject, "Is Domestic Life in American Cities Disappearing, and, If So, Why?" Certainly this question is one which is worthy of deep study, and must be of vital interest to the women of America. Believing this, we give this question to the members of the club, trusting that we shall receive many replies. The shorter the replies the more certain we shall be to publish them. If they can be confined to two hundred words, we may be able to get a consensus of opinion of the women who read this department that would help many homes.

A Question for Mothers

A little girl of six years, who has been in a kindergarten since she was three and one-half years old, is presenting problems that call for advice as to the best way to help the child. She will play contentedly with one child, but if a third appears she withdraws, saying, "You don't want me to play now; you have Ethel, or Charlie. I'll go home." She is evidently grieved, and believes that the new companion has driven her out of her place. How can this child be helped? How can other mothers, who are often distressed by her evident feeling, help her, and yet not interfere with her mother?

Against Posters

The women of East Orange, N. J., have organized to prevent the pasting of indecent posters on the fences in that town. If this question of indecent posters were taken up in earnest all over the country, they would disappear from the public sight.

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It amalgamates perfectly with the most delicate cooking; that's why itissogood for chafing dish use.

A little in boiling water makes refreshing beef tea (bouillon) at once.

Just the thing to keep in the house, is

Liebig COMPANY'S Extract of Beef

Here's a Little Nut to Crack

JUST A GRAIN OF WHEAT.



It is full of nourishment; the kind you need and of the right sort.

Excepting only the irritating husk, the whole is ground into

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by the Franklin Mills. A little off white because all the nutritive elements are retained—therein is its goodness, *i. e.*, food.

If your grocer does not keep it, send us his name with your order—we will see that you are supplied.



See that the Flour delivered bears our label: avoid substitutes.

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20 SECOND PRIZES, EACH OF $100 PIERCE SPECIAL BICYCLES*.....	2,000
40 THIRD PRIZES, EACH OF $25 GOLD WATCHES.	1,000
CASH AND PRIZES GIVEN EACH MONTH.....	$3,400
	12
TOTAL GIVEN DURING 12 MONTHS 1897.....	$40,800

No. of Dist.	NAME OF DISTRICT.
1	New York City, Brooklyn, Long and Staten Islands and New Jersey.
2	New York State (outside of N. Y. City, Brooklyn, Long and Staten Islands).
3	Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia
4	The New England States.

$3,400 CASH AND PRIZES GIVEN FREE EACH MONTH FOR Sunlight Soap Wrappers

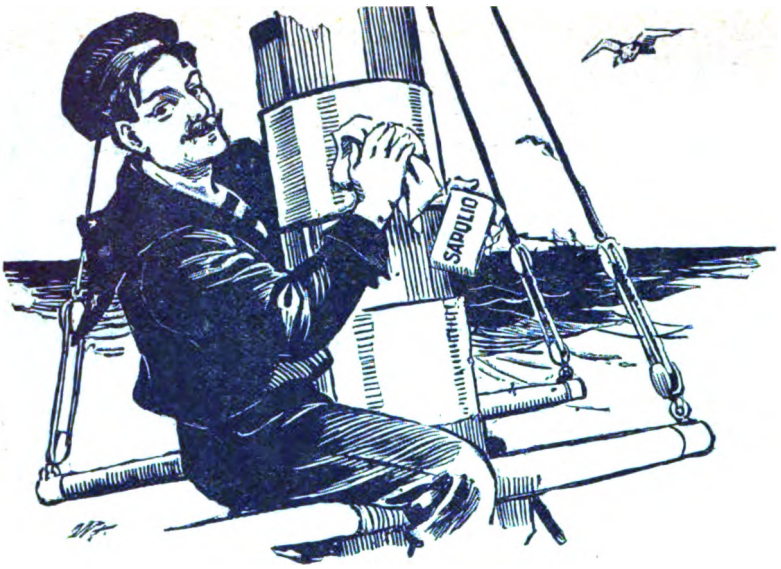


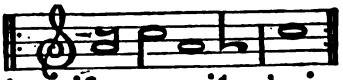
HOW TO OBTAIN THEM. Competitors to save as many SUNLIGHT SOAP Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP.' These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with NUMBER of the DISTRICT competitor lives in.

RULES.—1. Every month during 1897 in each of the 4 districts prizes will be awarded as follows: The 1 competitor who sends in the LARGEST NUMBER of coupons from the district in which he or she resides will receive $100 CASH. The 5 competitors who send in the NEXT LARGEST NUMBERS of coupons from the district in which they reside will EACH receive at winner's option a lady's or gentleman's PIERCE SPECIAL Bicycle, price $100. The 10 competitors who send in the NEXT LARGEST NUMBERS of coupons from the district in which they reside will EACH receive at winner's option a lady's or gentleman's Gold Watch, price $25. 2. The competitions will CLOSE THE LAST DAY OF EACH MONTH during 1897. Coupons received too late for one month's competition will be put into the next. 3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing. 4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes. 5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final. LEVER BROS., LTD., NEW YORK.

*The Bicycles are the celebrated PIERCE SPECIAL, 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickel Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

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"A sailor's wife, a sailor's joy should be."
Yo-ho, Yo-ho!
But when he does the work at sea
His aid, like hers, is sure to be
Sap-o, li-o!

For Breakfast
Eat
WHEATLET



Better than Beef.

Hearty Enough for the Working-man.

Delicate Enough For Infants and Invalids.

If your grocer does not keep it, send us his name and your order—we will see that you are supplied. There is but one Wheatlet; avoid the "just as good." Booklet mailed free.



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Try it on your Cycle Chain.
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The Outlook

Published Every Saturday

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CRETE continues to be the center of interest in the East, and events have moved rapidly during the past week. The Greeks are in possession of the island, with the exception of three cities. The Powers are in occupation of Canea, have blockaded its harbor, and notified Greece that no aggressive movement looking to the annexation of the island must be made. When the Greek commander made an assault on an outwork at Canea, the allied fleet, after due notification, shelled his position and compelled him to retire. It looks very much as if the Powers were occupying Canea in force, formally protesting against any curtailment of the Sultan's possessions, and quietly permitting the Greeks to do what they choose outside the lines of Canea. All the provinces of the island have voted for annexation; the feeling in Greece in favor of seizing Crete is wildly enthusiastic, and the King would probably lose his throne if he attempted to oppose it; every effort is being made to bring out all the available military force by land and by sea; the fleet is being concentrated around Crete, and the army mobilized; the Turks are rapidly collecting troops on the borders of Thessaly; the German Emperor is said to have urged the blockade of the Piræus by way of punishing the Greeks for going forward in the face of the protest of the Powers; Lord Salisbury is said to favor the recognition of the autonomy of Crete; and the Czar is believed in many quarters to have a good understanding with his favorite cousin Prince George. European sympathy is generally with the Greeks.

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This condensed summary suggests a very complicated problem, and one which greatly irritates the slow-going diplomatists who have so long kept the Eastern question in a state of unstable equilibrium. Greece has acted precipitately and rashly, but the civilized world is delighted to find that somebody can really do something in the East. It has seemed for months past as if the paralysis which has fallen upon Turkey had infected the representatives of the great nations; they could talk endlessly, but they could do nothing. Greece has given them a shock by actually doing something. When the Turks were carrying fire and sword through Armenia, the diplomatists stood by and let the murder go merrily on; but when Greece cuts the Gordian knot in another place, their sense of fair play is so shocked that they instantly agree on a course of action and sternly call Greece back. The Turk may do what he chooses, but woe to the man who touches the Turk! Under these circumstances public opinion does not stop to weigh accurately the rights and wrongs of the Greeks; it heartily applauds their pluck, and is glad that one little country has broken through the circle of decrepitude and paralysis, and laid a lash on the back of the Turk. But Greece is in a critical situation. She owes all Europe, and she has not shown a very nice feeling of honor toward her creditors; she is immensely outnumbered by the Turks on land, and she may be called upon any day to face an overwhelming army of invasion. She is probably counting on a rising in Macedonia, if Thessaly is invaded; and she is also counting on the divisions of interest and policy among the Powers. The situation presents fine points for the cynic, who would find endless delight in the spectacle of Europe supinely sheathing its sword while Armenia was coolly throttled and slaughtered in midday, and then waving it

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valiantly in the air when little bankrupt Greece sends a fleet to help a people who have at last grown weary of Turkish oppressions and lying promises of reform.

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Mr. Henry Norman, the well-known writer on Eastern topics, prints an article in the current number of the "Contemporary Review" which takes a very gloomy view of English prospects in the Far East. Indeed, he goes so far as to declare that English supremacy in that section of the globe has gone past hope of recovery; that English diplomacy in Asia has been outwitted at every point. and that the real center of diplomatic action for many months past has been, not in Paris or St. Petersburg or London or Constantinople, but in Pekin. An anonymous writer in the same review declares that not only England but China has been outwitted and deceived by Count Cassini, who secured the concessions which have practically made China a Russian province. Li Hung Chang is also accused of having deceived the English diplomatists and betrayed the interests of his own country. If this writer is to be believed, the concessions which have given Russia complete control of Manchuria, the use of the finest seaports in that part of the Pacific in time of war, and the opportunity of establishing her power over the whole of the Empire, were secured without the knowledge of the English Foreign Office, although apparently under its very eyes. This allegation bears with peculiar heaviness upon a Ministry which has always claimed the exclusive possession of a vigorous foreign policy. Upon this same Ministry is now charged the relegation of England to a position of secondary importance in the Far East. Her supremacy for the moment seems to be gone, and her influence has been seriously shaken, with probable disastrous results to her commercial interests in that part of the world. What Lord Salisbury can do to retrieve the diplomatic defeats of the last year remains to be seen, but the record of the Conservative Government so far, not only at home, but abroad, has certainly fallen far below the promises which were made for it when it went into power.

In view of the rapid changes of recent months in the diplomatic relations of the Great Powers, the London "Spectator" makes the interesting suggestion that the greater Powers in Europe divide themselves into two classes: England and France representing in different ways and degrees the democratic principle that peoples should govern themselves and should decide their own policies, both domestic and foreign; Germany, Russia, and Austria representing the conservative and monarchical principle that countries should be governed by their rulers independently of the wishes of their people. These imperial Powers are pledged by their very constitution to resist popular movements and to sustain the monarchical principle wherever it is in peril. The interests of these two groups, the "Spectator" thinks, tend historically to bind the component States together. In other words, the natural tendencies and sympathies of France and England would unite them, while the natural tendencies and sympathies of Germany, Austria, and Russia would impel them to common action. The "Spectator" thinks that the area of territory now open to occupation and reorganization by the Great Powers could be divided in such a way as to give the nations composing these two groups plenty of work to do for many years to come without serious collision with each other. In view of the present alliances, this suggestion may seem to be purely academic. On the other hand, there is a logical element in it which may predict the reorganization of the alliances of the Great Powers at no distant date in the future.

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The testimony of Cecil Rhodes before the Committee of Parliament now investigating the Transvaal matter is followed with the intense interest which has attended every incident in the South African drama—one of those dramas presented on a remote colonial stage by actors from the metropolitan theater. People are curious to know what Mr. Rhodes had to do with the unfortunate Jameson raid, but they are still more anxious to know how the principals at home knew of the affair. Mr. Chamberlain clearly had no complicity with the enterprise. He took a strong

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line at the start, and he has held to it In the face of the most influential opposition from many quarters he pushed through the resolution for an investigation, and he evidently means to carry it to the bitter end. His confidence was shown by his jaunty and sarcastic manner of presenting the Boer claims for damages in the House of Commons last week, when he convulsed that body by his droll emphasis on the exact shillings and pence in which the South African Dutch computed the injury to their property and feelings. The ignorance of the managers of the great South African Company is, however, not at all clear; and on this point Mr. Rhodes is reticent. He invited his cross-examiner to ask the gentlemen themselves. Among these gentlemen is the Duke of Fife, the Prince of Wales's son-in-law. On other matters Mr. Rhodes is cynically frank. He acknowledges full knowledge of the raid, admits full responsibility for it, and justifies it by the oppressive restrictions placed upon the Outlanders.

There is no lack of subjects of pressing and immediate importance to engage the attention of the International Sanitary Conference now in session in Venice. The ravages in India of the bubonic plague; the great pilgrimage about to start to Mecca, which has been more than once a deadly breeder and transmitter of epidemic disease, and the other great Mohammedan pilgrimage—that to the tomb of Ali in Mesopotamia—all call for prompt action to avert serious danger. Modern ideas about quarantine have changed in many respects; the opposition of Great Britain, for instance, to quarantining all vessels at Suez before they pass through the canal is not altogether due to the interruption to British trade that would ensue; English scientists, it will be remembered, at the time of the Hamburg cholera epidemic refused to follow the example set by New York health officials in applying quarantine in an indiscriminate and wholesale way. Sanitary skill is finding its greatest triumphs in making local conditions so perfect as to render epidemics practically impossible, and in watching isolated cases closely. It seems impossible, however, to instill the simple ideas of cleanliness, good drainage, street-cleaning, thorough sewerage, safe water-supply, house purification, and the like, on the races of the far East; and especially in the immense fanatical pilgrimages every conceivable sanitary rule is disregarded. Warnings and terrible experience have alike proved impotent to stir the sluggish and fatalistic Oriental mind to common sense in this matter. It is now seriously proposed that the Powers should urge the Sultan to forbid (as Caliph of the Moslems) this year's pilgrimage to Mecca. It is not likely that he will take this course, despite the recognized and grave danger impending. The Conference will authoritatively lay down rules to be observed in the trade intercourse between Europe and the East, will formulate the latest conclusions of the scientific world on epidemic disease, and will doubtless supplement efficiently in many other ways the excellent measures recommended by its predecessors at Venice, Dresden, and Paris in 1891, 1893, and 1894, respectively.

The question as to the best method of commemorating in a lasting way the sixtieth year of Queen Victoria's reign has now been practically settled by a just-published letter from the Prince of Wales. He says that the Queen does not wish to express a preference as to the method of expending the great memorial fund which will be raised, but that he will himself propose "a project lying very near my heart, its object being to attach the sentiment of gratitude for the blessings which the country has enjoyed during the last sixty years to a scheme of permanent beneficence." The plan advocated by the Prince of Wales is to establish a permanent endowment to meet the yearly deficiency in the funds of the London hospitals. No doubt his suggestion will meet approval and acceptance. The London hospitals now have a yearly deficit of nearly half a million dollars. Their field of usefulness is immense; their work appeals directly to the heart. No nobler or more humane memorial could be found. There have been many methods proposed for celebrating what is now being called the Queen's "Great Jubilee," to distinguish it from the 1887 Jubilee. Some

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of these have been silly, some impractical, some merely confined to exaltation of the person and power of the monarch. This plan is worthy of the woman, the Queen, and her people. To carry out the Prince of Wales's suggestion would not make it necessary to abandon the other plans for local memorials in the form of public parks and playgrounds, to which we have before this alluded. No doubt there will be many special memorials as well as the one great national fund. We notice, for instance, that in Canada the Countess of Aberdeen has set on foot an excellent plan for establishing a new "Victorian Order" of trained district nurses to carry scientific and intelligent help to county hospitals and homes throughout the Dominion. Nothing could possibly be more closely in keeping than this with the general plan proposed by the Prince of Wales.

❀

It now seems to be reasonably certain that the United States Senate will take no action on the Arbitration Treaty at the present session. There is probably a majority who would vote in favor of the Treaty if it could be brought to a vote; but it is doubtful whether a majority of two-thirds could be secured for it, and it is certain that a vote could not be secured at all except by practically unanimous consent. For there is no "previous question" in the Senate, and therefore no way of preventing endless debate. And even if there were a much greater enthusiasm for arbitration in the Senate than there appears to be, a reasonable time for debate could not be objected to, and a week more would not be an unreasonable time if there are serious objections to it. It is, therefore, hardly doubtful that the Treaty will go over. But it now looks as though it will go over to a more favorable Senate. Certain elements of opposition now more or less active will be then lacking. Among these are personal hostility to President Cleveland and Secretary of State Olney. If, as is believed, President-elect McKinley is favorable to the Treaty, it may be expected not to meet with bitter and prolonged hostility from the Republican Senators. The voice of the people in the South and in the East is making itself heard in favor of the substitution of Law for War. What is now needed is to continue the work of agitation and education, in order to promote and intensify this popular feeling. The real opposition to the Treaty is that kind of unreasonable hostility to Great Britain which makes the victim of this Anglophobia suspicious of anything which Great Britain approves. With such men the fact that Lord Salisbury disapproved Arbitration at first, and came to it only reluctantly and under pressure from the common people of England supporting and enforcing the pressure of our own Secretary of State, counts for nothing. If England were to indicate an inclination to withdraw from the Treaty, these men would become its most eager advocates. We repeat our counsel to our readers to keep up the process of agitation and education. When the people ratify the Treaty, the Senate will do so—and probably not before.

❀

The Immigration Bill as amended has passed the Senate by a bare majority and gone to the President. The debate turned largely upon an amendment forbidding the further employment of aliens who "come regularly or habitually into the United States for the purpose of engaging in any mechanical trade or manual labor, returning from time to time to a foreign country." This bit of protectionism, aimed chiefly at Canadians, not only strengthened opposition to the bill among Democrats, but cost it several Republican votes. Senator Carter, of Montana, pointed out that not only was this amendment irrelevant to the general purpose of the bill—the exclusion of ignorant and servile laborers—but also that it was likely to provoke retaliation from Canada and Mexico. He ventured the statement that for every Canadian citizen employed in this country "a dozen" American citizens were employed in Canada. "West of the main range of the Rocky Mountains," he said, "there must be employed to-day, at from $2.50 to $3.50 per day, in the mines of British Columbia, no less than 25,000 to 50,000 American citizens. . . . In the Republic of Mexico it is a fact so notorious as to require no citation of authority that the vast system of railroads

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is operated generally, managed, and controlled by American citizens." When Senator Chandler interrupted to ask whether wages were not lower in Canada and Mexico than in this country, Senator Carter replied that across the Canadian border wages were substantially the same as on this side, while across the Mexican border "the superiority of the artisans of our own country" proves "ample protection." Most of the Republicans who voted against the bill did so because of this amendment. They were Hawley, of Connecticut, Hansbrough, of North Dakota, Carter, of Montana, and Shoup, of Idaho. The only Democrats who voted for the bill were Hill, of New York, Martin, of Virginia, Faulkner, of West Virginia, and Chilton, of Texas. The Populists generally favored the bill. The vote stood 34 to 31.

❁

The Senate bill providing for another International Bimetallic Conference met with some opposition from avowed monometallists in the House Committee to which it was referred, but has now been favorably reported. It is believed that, if Speaker Reed consents to the consideration of the bill, the opposition to it will prove as weak numerically in the House as it was in the Senate. The latter body last week listened to a most extraordinary speech from Senator Chandler in support of his resolution declaring that the United States would not permanently acquiesce in the single gold standard. In the statistics he cited to show the injustice of that standard the New Hampshire Republican Senator presented a darker picture than did any of the Bryan speakers in the late campaign. He declared that since 1890 prices had fallen 35 per cent., and that debtors had to pay one-third more property to discharge their obligations. Senator Wolcott, who is now in Germany, reports that his European mission on behalf of an international bimetallic agreement has met with an encouraging degree of success. The press dispatches have stated that Senator Wolcott has been personally well received, but that the responsible Ministers in France and Germany have signified that those nations would do nothing without the co-operation of England. This is probably true, but England herself is now ready to lend some aid to the restoration of bimetallism. According to the "National Review," which has espoused bimetallism with great earnestness and power, the present Ministry is ready to reopen the India mints and keep a certain part of the bank reserve in silver. If England is ready to go as far as this, it would, Lord Aldenham says, be easy for France and the United States to restore silver to its old place in the currency. During the half-century to 1873 England furnished no part of the currency demand for silver, and the opening of her mints to silver is not essential to the restoration of the bimetallic system.

❁

The death of William P. St. John in this city on February 14 removes one of the most prominent, influential, and interesting figures of the free-silver movement in this country. Mr. St. John was born about fifty years ago in Alabama, and, after having received an excellent education both in this country and in Europe, while yet a very young man entered active business life in New York. After several years of the best training and experience in the financial departments of several prominent mercantile firms, he became successively cashier and President of the Mercantile National Bank of this city. For several years he had been well known throughout the country as a supporter of the political movement to remonetize silver. When Mr. Bryan was nominated, he had to choose between resigning his position as a private citizen actively supporting the political principles in which he devotedly believed, or his position as bank president, with an annual salary of $18,000; to his honor he chose the latter, and during the arduous and bitter campaign of last summer he gave his time and money unstintingly to the support of Mr. Bryan. It is generally supposed that he sacrificed much of his money to the cause of free silver, and it is universally believed that his death in the prime of life is largely due to his personal unselfish devotion to what he earnestly believed to be the right. The Outlook differed from him politically as to issues of the late National election, but it honors his memory as that of a man honest in

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carrying out the convictions of conscience when such a course meant social, business, and political sacrifices in his own city. His example, coming as it did out of the money-making quarter of the greatest money-making city of the Western Hemisphere, is an inspiration to those who believe that intellectual and political honesty are greater than "sound money," and that contempt, suffering, and death are sometimes nobler than reputation and riches.

The House of Representatives of the State of Washington has passed a bill establishing a dispensary system on the South Carolina model. In deference to the prohibition sentiment, and to make easier the suppression of private bar-rooms, the profit-making feature of the South Carolina system has been eliminated. The bill is likely to pass the Senate and become law. The Washington House and the Kansas Senate have both passed resolutions to submit to the people constitutional amendments providing for the initiative and the referendum. The Arkansas Senate has passed a bill to prevent the sale of liquor on days set apart for primary elections. The Arkansas House has passed a bill prohibiting the making of contracts payable exclusively in gold. The Kansas and North Dakota Legislatures have both declined to resubmit the prohibitive clause in the State Constitution. The North Dakota, Idaho, Kansas, and Oklahoma Legislatures have all been at work on measures reducing railroad rates. The Texas Senate has passed a bill holding railroads responsible for injuries to employees caused by the negligence or incompetence of "fellow-servants." If this bill becomes law, railway workmen will have substantially the same rights as passengers to secure damages in case of injuries. The Tennessee Legislature has prohibited the sale of cigarettes. Woman's suffrage has been defeated in Massachusetts, Oklahoma, Montana, Nevada, and Delaware. Nearly all the Legislatures in session have devoted some time to the consideration of anti-trust laws. In Illinois the Legislature has passed an act exempting a newspaper from prosecution for libel in case it retracts its libelous statement within twenty-four hours. The statute should have been entitled "An act to increase the irresponsibility of anonymous journalism."

The Appellate Division of the Supreme Court has unanimously affirmed the decision of the lower Court directing the Mayor and other officials of Brooklyn to put on their competitive schedule certain positions which had been placed by them on the non-competitive schedule. The decision is important because (1) it affirms the duty of all officials of the State to carry out the provision of the Constitution and make all appointments "according to merit and fitness, to be ascertained, so far as practicable, by examination, which, so far as practicable, shall be competitive," and (2) it further holds that it is the duty of the Court, when appealed to, to examine, and if necessary take evidence, for the purpose of determining whether such competitive examination is practicable in any given case. This principle is so far-reaching that we quote the language of the Court defining it:

> "There can be no doubt that, although the act of 1883 intrusted to the Governor and the Mayors the duties of classification so as to secure appointments to the civil service without examination, their action is subject to review by the courts. Nor can it be doubted that under the new Constitution the courts have similar power to review the action of the Governor and of the Mayor, and also any act of the Legislature in respect of appointments without examination. If the power of classification thus exercised constitutes a violation of the plain provisions of the Constitution, and is hostile to the newly embedded civil service provisions of the Constitution, it can be reviewed by the courts."

It would be a natural, if not a necessary, corollary of this proposition, that, should the Legislature pass a law having for its evident object, not the enforcement, but the evasion, of this clause of the Constitution, or should any officials, from the Governor down, under authority conferred by the Legislature, organize examinations which were evidently a sham, not designed to furnish a real competitive test, the courts, if appealed to, would provide a remedy. The case is to be carried to the Court of Appeals, and we shall not attempt to anticipate its decision, any further than to say that its previous construction of the Constitution as enforceable by the courts, without waiting

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for legislation, gives good ground for hope of a decision favorable to Civil Service Reform.

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Last week was notable for the number of wealthy offenders punished by law. In New Orleans the Third Vice-President and the General Freight Agent of the Texas and Pacific Railroad were fined $8,000 and costs for allowing rebates in violation of the Inter-State Commerce Act. The penalty of two years' imprisonment was not imposed, because the offenders had pleaded guilty and made a clean breast of the whole matter. The fine is believed to be the largest thus far imposed under the Inter-State Commerce Act. In Missouri the millionaire murderer Duestrow was hanged. His attorneys had fought the case with desperate vigor, taking it from court to court, securing exhaustive investigations regarding Duestrow's alleged insanity, and appealing to the Governor; but, after nearly three years' struggling, they were forced to see the law have its course. More important than either of these penalties, however, was the decision of the United States Supreme Court throwing out the appeal of John R. Dunlop, the Chicago publisher, who had been sentenced by a lower court to serve two years in the penitentiary for circulating obscene literature through the United States mails. Dunlop, as editor and publisher of the Chicago "Dispatch," had opened its advertising columns to promoters of immorality. The successful prosecution of the case against him by the Western branch of the Society for the Suppression of Vice makes the publication of licentious advertisements a dangerous business in every part of the country. Every great newspaper distributes part of its edition through the mails, and the Society for the Suppression of Vice has only to continue its good work to make the worst of publishers unwilling to open their columns to indecent advertisements.

❀

Treasurer Searles, of the Sugar Trust, on resuming his testimony before the New York Investigating Committee last week, stated that only $50,000,000 of the stock in the Trust was issued in payment for refineries previously capitalized at less than $7,000,000. The remaining $25,000,000 of stock was issued later. When questioned closely as to the price of sugar, he admitted that the charge for refining it had increased since the organization of the Trust. During the five years prior to the consolidation the charge for refining a hundred pounds of raw sugar was eighty-five cents; during the five years following the consolidation, $1.10. In other words, during the recent period of depression, when the manufacturer's margin in industries open to competition has been "cut to the bone," the margin in sugar-refining is 25 per cent. greater than during the five years of prosperity preceding 1891. Mr. Searles reported that wages had been increased by the Trust about 10 per cent. The New York "Tribune" states that it would be nearer the truth to say that they had been reduced 10 per cent. In the refineries in Brooklyn, it says, Polish and Hungarian labor has been largely substituted for German and Irish-American. One of the objects of the Trust, Mr. Searles admitted before the Committee, was to prevent what he called "illegal combinations of labor." Much was made by the Trust's apologists of the fact that the number of owners of sugar stock had greatly increased since the Trust's securities were listed on the Stock Exchange. This increase was assumed to indicate that the Trust had bettered the distribution of wealth. As a matter of fact, every one familiar with the exchanges knows that speculation in Sugar Trust certificates has been in an exceptional degree gambling pure and simple, and that the "lambs" who risked their money in it have been absolutely at the mercy of the men who managed the Trust without supervision or inspection of any sort. The Rubber Trust was also investigated last week, but the Committee learned little except that $26,000,000 of stock was issued to companies previously capitalized at $4,000,000.

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The statement last week of foreign commerce for January shows a phenomenal merchandise balance in our favor, which only emphasizes that for the fiscal year to date. Not only is the January result the best ever recorded in that month, but it brings up the excess of merchandise

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exports for the seven months to the largest figure for this period in the country's history. The United States Treasury's gold reserve has advanced to over $147,000,000. General trade in this country shows more improvement, the change being particularly noted in the dry-goods market, where the unprecedented sales of print-cloths have had a gratifying effect. Aside from the advances in steel and iron, there have been advances in sugar, cotton, wheat, corn, wool, leather, and lard; but there have been declines in flour and oats. The railway stock and bond market has been active, and prices are firmer. In our market the alarm about Græco-Turkish complications was not so evident as during the previous week, but it still continues greatly to affect foreign Exchanges, and dearer discounts abroad have been the result. A second depressing event here, which, however, could not keep back the general advance, was the fall in coal securities. On both sides of the Alleghanies the coal trade has long been in an unsatisfactory condition. The "Engineering and Mining Journal" says that the anthracite coal companies command a certain market and will doubtless continue to hold it, but the outlet for their coal cannot increase largely. To a great extent they have lost the trade of the Eastern States for steam purposes to the bituminous coal-mines, and must, in future, meet two contingencies. One is the exhaustion of the anthracite mines, which is surely approaching, and against which only one of them is making any provision in the form of sinking fund or depreciation account. The other contingency, which will affect the handling of coal rather than its mining, is the possible substitution of gas or of electric transmission for the present system of carrying the coal itself.

❀

In more than one department of the business world the disruption of the Steel-Rail Pool has already resulted in a turn for the better. It is claimed that, during the past fortnight, orders from railways are already booked for 1,100,000 tons, or the entire steel-rail production in this country last year. A significant feature has been the orders from abroad, the "Iron Age" estimating them at 100,000 tons, and stating that they include 25,000 tons each for the London and Northwestern Railway and the London and Southwestern, besides an order of 11,000 tons from Japan. The "Iron Age" adds: "These sales will furnish proof that henceforth our steel manufacturers must be reckoned as an important factor in the world's markets." The orders for rails are generally for those of heavy weight, the rails running eighty to one hundred pounds to the yard. In this connection the New York "Tribune" remarks that the whole tendency of railway operation is now in the direction of decreased working expenses, which is, in the main, accomplished by larger train-loads. An increase in these loads makes necessary heavy locomotives and heavy rails to bear them. In this way loads have been increased from fifteen to fifty cars on the leading lines. Many new side-tracks, spurs, branches, and extensions will be built as a result of the low price of rails, and these will create work for the unemployed. With a normal volume of business, the railroads would provide employment for 200,000 more men than at present. Not only have many workers been engaged in the steel industry, but in those supplying the raw material necessary to the manufacture; the iron and coal mines and the coke-ovens are already feeling a beneficial effect. There will also be more tonnage for the railways which haul all these products. Though there has been a notable increase of workers in the steel industry, there has been some reduction in average wages.

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The largest cargo ever taken out of the port of New York went last week on the new twin-screw steamer Pennsylvania, of the Hamburg-American Line, bound for Hamburg, Germany. The steamer carried 18,500 tons of freight, or enough to fill 516 freight-cars. Another high record was made in the domain of transportation by the fastest long railway run. A special train from Chicago, over the Chicago, Burlington, and Quincy and the Burlington and Missouri roads, reached Denver, having traveled 1,026 miles at nine-tenths of a mile a minute. The record before had been held by a New York Central special, which made the run from New York to Chicago (964 miles) at an average of eight-tenths of a mile per

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minute. An event in the history of stock quotations was the new high record reached by the new Lake Shore and Michigan Southern Railway's stock, which now stands at 158. The half-yearly traffic returns of the Grand Trunk System, just issued, are of special note, because, for the first time in the history of that railway, its traffic returns show a surplus. One of the objects attained under the new management of the Grand Trunk is the establishment of friendly relations with the Canadian Pacific, each saving money by mutual traffic arrangements. Among the improvements contemplated by the Grand Trunk is the enlarging of the Victoria Bridge, connecting the north and south shores of the St. Lawrence at Montreal. The total cost is estimated at $1,500,000. The New York Central Railway is now running trains over its new steel viaduct leading out of New York City, which has been completed at a cost of $3,000,000. The eastward business out of Chicago last week was an extraordinarily large one, the increase being attributed to the influence of cut rates.

The first National Congress of Mothers convened in Washington last week, and was in session for three days. Measured by numbers, this first National Congress of Mothers was a great success. Overflow meetings were held at each session. There were women present from all over this country and from Canada. Some of the leading educators of the country were present and made addresses. The subjects presented were eminently practical—The Care, the Food, the Mental and Moral Education of Children; The Preparation for Motherhood; The Responsibility of Motherhood; and what might be called The Public Responsibilities of Mothers. The representatives present were from normal and free kindergarten associations, Women's Christian Temperance Unions, benevolent organizations, educational and industrial organizations, and the Federation of Women's Clubs; while the Church was represented largely by mission workers and the King's Daughters. The addresses for the most part were educational. The Congress is purely educational. But one resolution was offered and passed unanimously by a rising vote. This resolution was in favor of admitting into the homes of our country "only those papers which inspire to noble thought and deed."

While some may question the advisability of a National Congress of Mothers, no one will question the desirability of mothers' local meetings to exchange experiences, to study the problems of childhood, educational problems, and the community problems that affect home life. This has been called the age of women, but we pass from that naturally into the age of children. For the next fifty years, without doubt, the care, nurture, and education of children will be the central thought of our social life. At Barnard College, New York, conferences of mothers are held every Saturday morning to consider the question of kindergarten training and kindred subjects. At Columbia College bi-monthly addresses are given by one of the professors of Columbia College on what may be called the hygiene of the school-room, and on methods of education in secondary schools. The character of the people drawn to the lectures and conferences is a proof of the hold these subjects have gained on the minds of educated men and women. That two colleges in the country should open their doors for conferences on the subject of kindergarten and primary training is a proof that at last the unity of education from the kindergarten to and through the university is recognized. The education of the mothers of the poor is a part of the kindergarten movement, for every kindergarten has its mothers' class. Motherhood is no longer recognized as an instinct. It is education perfected. The world sees in the true mother the ideal woman. And the treasures of art, of education, of science, are laid at her feet.

The Children's Aid Society of New York City has for many years maintained industrial schools in tenement-house regions at a cost per capita of about that of the public schools. This expense has been met in part by an income given to the Society from the State, county, and city funds. The Society has now petitioned the Board of Education to relieve it of the expense

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and responsibility of taking a number of these children—about fourteen hundred. Every thoughtful citizen will rejoice at this evidence of enlightenment on the part of the Board of Trustees of the Society. Class education is un-American, and to bring together hundreds of children under one roof, for no other reason than that they are poor, even though the motive of this gathering is to educate them, is class education. To separate the child from the community is to deprive him of the truest factor in education. To maintain any system of education as part of a system of charity is fraught with danger. That there are children in New York who need clothing and food is true, and for these children the Children's Aid Society can do a much greater work when relieved of the expense of carrying on a work of education which belongs to the State; and the child of the poorest is entitled to his education from the State.

❀

The securing of the Pearsons Fund of $200,000 by Colorado College is of more than local significance. That so many parts of the country should have cooperated, in times of such financial stringency as these, to invest this large sum of money in one of our Western institutions of learning is in itself a fact of great interest and significance. But this noble gift has been made chiefly because it has been believed, with more and more confidence during the last few years, that Colorado College is to have a far-reaching work and influence. The fact that in its student body this year it has enrolled representatives of four Eastern colleges—Bowdoin, Amherst, Yale, and Princeton—young men who, after breaking down physically at home, are able to go on successfully with a part or all of their college work in Colorado—is a prophecy of the service the College is to render the country at large in future days. The institution is planned on liberal lines; its standards of scholarship are high; its spirit is broadly yet earnestly Christian; its President is a man of large culture, strong personality, and executive force, and he has gathered around him a faculty fully in sympathy with him in his plans and hopes. The College deserves to succeed, and we interpret the consummati n of the hard, self-sacrificing efforts of the last three years as a promise of still larger things to come.

❀

A wise departure is now being made in Georgia in the matter of the purchase of school-books. It has been the practice in the past for the school commissioners of each county to purchase the books. By direction of the Legislature, the Governor will appoint a School-book Commission, which will decide upon and purchase the school-books for the entire State. This will result in economy to parents who change their place of residence in the State. The establishment of a central board or commission for decision and purchase of the school-books of the State is a long step in educational advancement. The city of Atlanta is greatly agitated over the subject of teachers' salaries. Present indications are that a leveling-down process will be followed instead of a leveling up. In education a leveling-down process in the matter of teachers' salaries is a backward step. The Mayor, supported by some of the Board of Education, believes that there are inequalities in the salaries paid to teachers in the schools of the city. The principals of some of the schools are paid $1,800 a year, while their assistants are paid but $800. The present proposition is to cut down the principals' salaries, instead of taking the wiser course of raising the assistants' salaries. Atlanta has taken the first step in establishing evening schools for working-girls. These have been established by private enterprise, but with such warm support from the Board of Education as indicates that at no distant date they will pass under the full control of the Board.

❀

The school population of Georgia in 1895 was 600,000; 250,000 of the children of school age in the State did not attend school. This proportion does not vary greatly from that of other States. The Atlanta "Constitution" states that the school-houses were, for the most part, so uncomfortable that many could not attend during the winter term, and that in the spring and summer terms many children are obliged to work in the fields. The

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rural school-houses are uncomfortable because in many of the counties the population has become so dependent on the State that the county authorities practically make no effort for the education of the children of the county. The recommendation is made that the remedy be a compulsory local tax, to be levied by the Legislature, thus compelling the counties to deal justly with their own children. In 1895 the school fund of Pennsylvania was $18,000,000. The State paid $6,000,000; $12,000,000 was raised by local taxation. In Georgia the State Legislature has greatly increased the State appropriation for education, but local public sentiment must be aroused before the school system of any community can reach its best development.

❀

A most interesting experiment in industrial education is to be made in Lowell, Mass. The State Legislature passed a law two years ago appropriating the sum of $25,000 to establish a textile school in any town in the State making a like appropriation for the same purpose. The manufacturers of Lowell have co-operated with the State and school authorities, and the textile school has been established. The Board of Trustees represent the State, the city, and the citizens. The aim is to produce in the home market the grade of goods now produced only in the foreign market because of the superior industrial training of the foreign workmen. The opening of cotton-mills in the South has threatened the coarser output of the Lowell mills, and compelled the manufacturers to improve their methods of production and the artistic quality of their goods.

❀

A picturesque and brilliant military career was that of General Alfred Pleasonton, who died in Washington last week. He served in the Mexican War, in campaigns against Indians in Florida and in the West, and throughout the Civil War. In all, he is believed to have taken part in over one hundred battles, great and small, and yet he never received the slightest wound. As a dashing commander of cavalry General Pleasonton distinguished himself repeatedly, and particularly in the battle of Chancellorsville and at Gettysburg, where he had the chief cavalry command. In the campaign against Price in Kansas and Missouri in 1864, General Pleasonton won repeatedly victories over forces triple his own in strength.

❀

The United States and the Porte

He whose blood does not rise above ordinary heat when he reads the article on the United States and the Porte, on page 593 of this issue of The Outlook, is less than an American, not to say less than a man. American property has been destroyed, American citizens arrested and imprisoned without trial, American treaty rights flagrantly and openly disregarded, the protection of the American flag scornfully set at defiance—and the American Government has done nothing but mildly protest. Greece is setting to-day in the Mediterranean an example which shames the United States.

The reason of this apathy on the part of our Government, an apathy apparently confined to no one Administration, it is not altogether easy to understand. It may partly be due to our wretched method of giving diplomatic positions abroad as a reward of political services at home; but it cannot be wholly due to this, for Mr. Strauss was an able and efficient representative of America in Constantinople. It may be partly due to the fact that American interests in Turkey are chiefly missionary interests, and have no political backing. And yet it would seem that the Church in America should make a united and efficient demand that missionaries be not expatriated simply because they are giving their lives to unselfish service. The Missionary Boards should make a strong and united demand on the President-elect for a vigorous, capable, and efficient Minister to Turkey to take the place of the present one, of whose administration it is now best to say nothing. And the churches should make their influence felt in a strong and united demand on the new Administration for a complete and instant reversal of the shameful policy of unvirtuous patience which our contributor describes as the

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policy of this country in the past. If we were patient with all peoples, this policy might be more easily endured; but to anticipate a possible aggression from Great Britain, whose only offense is that she is an efficient commercial rival, and to threaten beforehand resistance to it, and at the same time to submit with meekness to the outrages and indignities inflicted on Americans by the unspeakable Turk, is a National humiliation which the American people would not endure if they really knew and realized the facts.

❀

Mary Lyon

Born February 28, 1797

The hundredth anniversary of Mary Lyon's birth deserves the wide commemoration which it will witness of her work as a single-hearted, far-sighted, self-devoting pioneer of the higher education of women for the sake of the kingdom of God. Cradled in comparative poverty among the Massachusetts hills, and with but the limited education that "the little red schoolhouse" there afforded, she began at seventeen to teach in such a place for seventy-five cents a week and board, saving money out of this to pay for better schooling in order to better teaching. Thus she worked up, by turns a teacher and a learner, studying at one time twenty hours a day to acquire the most in the brief opportunity her means could buy. Afterward her savings went either to needy relatives or to aid poor girls seeking education.

To widen the opportunities of such girls became her absorbing purpose. At Ipswich, where with Miss Grant she had a popular school, she tried in vain to make a permanent foundation, with buildings and endowments. Her desire for the Christian education of women in the common walks of life she described as a fire in her bones. For this she declined marriage. For this she resigned her school, and became the apostle of her cause in a house-to-house collection of funds. Persevering through discouragement and criticism, her enthusiasm won supporters; the corner-stone of her Seminary was laid October 3, 1836; she raised for it $70,000. "Had I a thousand lives," said she, "I could sacrifice them all in suffering and hardship for the sake of Mount Holyoke Seminary." Here, after twelve years of service as Principal, she passed away, March 5, 1849.

The Seminary has now become the College. Mary Lyon's ideals have been realized there in a largeness far transcending her hopes. More than this, her original and distinctive idea, there first embodied, has become the germinant of many other similar institutions in our own and foreign lands. Mr. Moody's great work at East Northfield is one of its more conspicuous outgrowths. These all are her monuments, but especially the College whose ground enshrines her grave. The thousands of girls to whom she has opened the doors of Christian culture are her children of the spirit. To them and the multitudes to whom the story of her inspiring life will now be told afresh, may her words carved over her grave communicate an impulse to that imitation which is the truest commemoration: "There is nothing in the universe that I am afraid of but that I shall not know and do all my duty."

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Some Errors in Charity

That there is great waste in the administration of both public and private charity, and that much harm is done by the careless and indifferent, is on all hands admitted. To guard against these evils the organization of charity has been effected, and the charitable are urged to give no money in person, but to send all applicants to the proper society to be investigated and relieved. This has doubtless done much to remedy the evils of an ill-directed or non-directed charity, but it has brought its own evils with it. Organized *charity* is eminently wise, but when organization is made a substitute for charity and an excuse for relieving ourselves of bearing one another's burdens, it becomes perilous.

It is easy for the man who has no sense of personal responsibility to direct one who asks assistance to some organized charity, with no intention of following the case further—not even of following it with money enough to pay the organization to have the needs of the applicant investigated. No doubt men have done this

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and posed to themselves as fine types of the Good Samaritan, forgetting that the Good Samaritan attended the needy one until he had reached a place where his wants were attended to, and his ultimate recovery and return to society assured. One thing is certain: no man has the moral right to send an applicant for immediate relief to any organization that seeks to do its work with the best end, the ultimate good of the needy, in view, unless he does what he can to provide that organization with the means to do that which he has neither the time nor perhaps the ability to do.

Moreover, the organizations themselves are in danger, from a lack of effective coworkers. Do they depend on volunteers? The volunteers are liable to choose their own time and convenience to do the work, which sometimes ought to be done immediately. Do they depend on paid workers with meager salaries? There is danger then of running into purely bureaucratic methods. The spirit of officialism and the spirit of love cannot dwell together. Thus it too often happens, for one reason or other, that days and even weeks have been allowed to elapse before any effort has been made to investigate a doubtful case; and when the investigation is made, the visitor has, by a lack of tact, disturbed the social relations of the people he was sent to help, making it plain to the latter's neighbors that they had asked for assistance.

Churches are often very careless. They help families for years by doling out stated sums that keep the recipients just beyond the point of suffering, instead of assuming the true responsibility of guardians, and watching the training and education of the children; seeing to it that they are trained to self-help at the highest point. We are to-day in this country training thousands of boys to semi-pauperism, enabling them to live year after year at the minimum amount of effort—paying only in part for what they receive. No appeal is made to them to maintain self-respect and self-support. There is no education to develop the sense of privacy, no attempt to place a value on independence. They are educated apart from the community, a class by themselves. And this is done by incorporated bodies, whose charity, so called, has injured not only those who receive from it, but those who give to it, because of the false education of which it is the promulgator.

Another enemy to sound methods is the man who pays for poor work and fails to point out its defects, or who hires work done and adds to a fair price for such labor another sum because he feels sorry for the worker. Charity offered without comment or explanation confuses the receiver and places him in a false position, so that the next employer faces a new problem, that would not have been created but for false expectations raised. Pay a fair price for work, and if the worker is in straits express neighborliness by a gift to meet the immediate necessities. Best of all, help every employee to improve the market value of his services.

Money is valuable, but its real value depends on the personal interest it represents. Any man is fortunate who, in a time of need, receives one dollar with a dollar's worth of personal interest from the giver. He is far better off than the one who receives one hundred dollars without the spirit of friendship that means personal relation between giver and receiver. Even if the gift is by proxy, it should mean that back of that gift is a man who feels his relation to his neighbor. This is the principle that should dominate every gift. Harm must result where the ultimate good of the receiver is neglected. Personal service is the measure of value of every gift, whether it is a breakfast, a coat, or a million dollars.

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The Grace of Forgiveness

A great many persons regard forgiveness as a remission of penalty; a great deal of theology has so regarded it. As a consequence, such theology has regarded the sacrifice of Christ as a substitute for the penalty, and faith in Christ as belief that he has been punished for us. But forgiveness is not remission of penalty; it is remission of sin itself. Forgiveness corresponds to penitence; it grants what penitence craves. But penitence is certainly not fear of punishment; as certainly, then, forgiveness is not the remission of punishment. To be forgiven is not to be let off from penalty, any more than to be

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penitent is to be afraid of penalty. To be penitent is to hate the sin, the covetousness, the pride, the vanity, the illicit imagination, the wrong act, the cowardly deed, the wrathful word; to be forgiven is to be delivered from the things we hate. Forgiveness is cleansing. This is seen in the very meaning of the original Greek word; for the word rendered forgiveness in the Greek Testament is always remission—sending away. To forgive is to send away. The Bible never, from cover to cover, puts together remission and penalty. Nowhere does it promise the remission of penalty. Again and again it does promise the remission of sins. "The blood of Jesus Christ his Son cleanseth us from all sin." This is the grace that John sees when he looks into the face of Christ. He sees not some one who has come to take penalty off from him; he sees a physician who has come to take disease away from him. Penitence says, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us." Faith looks up into the face of Christ, and sees in Him a power such as will enable us to do the things we ought to do and will restore health to us. Penitence says, "We have erred and strayed from thy ways like lost sheep." Faith sees in Christ One who, if we follow Him, will lead us in the paths of righteousness for His name's sake. This is what is meant by forgiveness. It is cleansing from sin; it is restoration to life.

Faith, Hope, and Heart

A brilliant man of somewhat pessimistic tendencies recently confessed, in a moment of frankness, that history was against his view. The spread of pessimism in philosophy and literature during the past few years has been a very significant sign of the times; but it has not been, as some have interpreted it, a sign of all times. It indicates the ebbing of that tide of faith which is already visibly returning. Pessimism is always and everywhere a negative mood; it is never, under any circumstances, a positive and creative mood. It is the mood of epochs of debility; it is not the mood of epochs of strength. The cool, satiric temper, the skeptical spirit, and the lack of faith which flow together to make the real pessimistic mood are never favorable to those great enterprises which register the high-water marks of human energy, of those great achievements of art which measure the height of the human spirit in its noblest productive moments, nor of those splendid flashes of unselfishness, sometimes disclosed through a long life, which shed a divine light upon human character. The pessimistic mood is powerless to get at the deepest truth or the noblest character. "He who despises mankind," says De Tocqueville, "will never get the best out of others or himself." It is out of deep faith and a generous heart that the noblest thoughts, deeds, and conduct issue; it is through sympathy, affection, and faith that the greatest things are achieved and the greatest truths discovered. Mr. Morley quotes as the deepest and broadest of all Vauvenargues's sayings this noble phrase: "Great thoughts come from the heart;" and Mr. Morley, who has never been counted an easy-going optimist nor an uncalculating enthusiast, adds: "Those have been greatest in thought who have been best endowed with faith, hope, sympathy, and the spirit of effort." In these days, when there is in the atmosphere not only that deep and despairing pessimism which takes hold upon our sympathies, but also a very superficial and shallow pessimism which is the mood of the moment, one needs to get above the miasmic atmosphere and reinforce himself from time to time by the clear perception that the commanding figure in the history of the world is the man of faith, hope, and heart; that he is the real doer and hero; the prototype of the race in its spiritual struggle. It is to these figures that the weaker men must turn in moments of reaction and depression. In such times their lives are like beacon-lights in the nights when the stars are invisible.

A correspondent writes us that the law of 1895, to which we referred week before last as abolishing Congregationalism, has been so far modified as to allow the qualified voters present at any church meeting to elect their own presiding officer.

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The Spectator

More and more frequently is the Spectator forced to confess ignorance of things that all well-informed people are supposed to know about. There is seldom a day that it is not taken for granted that he knows a great deal about something of which possibly he has hardly heard. He is in despair at keeping himself passably informed of the scope of many much-discussed movements taking a good deal of space in the press. Should he read half of the reports of the important conventions, educational, reformatory, scientific, etc., etc., how much time would he have for the country club and for frolicking with his grandchildren? Some time ago he gave up enrolling himself as a member of any more organizations indispensable for a thorough tidying-up-of-the-universe, and now it follows, as a matter of course, that he is constantly brought to confusion by his failure to understand the vernacular of some popular society—the technique of some prominent movement. For instance: upon meeting a highly cultivated woman recently - "one of the leading child-scientists of the day," said their hostess—he found himself perplexed as to the boundaries of her special field of usefulness, knowing her to be a maiden lady, and a constant traveler. So he began at once, as he has been accused of doing all too frequently, to talk of children—his grandchildren in particular; she listening closely, as he rambled on, until he struck the cue that might justify his telling the last good story of his favorite grandchild—how the night before, when the mother was putting this child to bed, answering many of his thoughtful questions concerning the baby brother who had died a few weeks before, he had suddenly asked, "And, mamma, will I never, never have another baby brother?" "I do not know, my dear child"—Tommy had pondered a moment, to start up from his pillow, saying, "Oh, mamma! quick! look at the 'mometer and see!"

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"The best of illustrations, that," the child-scientist had remarked, after making a note upon her tablet, "of the little that is known by parents generally of what their children believe—of what they are pondering in silence. Don't you see that the little fellow had been watching his mother when she looked at the thermometer, and had come to strange conclusions as to its powers—its capability to tell more than how hot the bath was, and the exact temperature of the room?" Would not the Spectator consent to have his grandchild studied scientifically by a child-study scientist, his interesting faith in the thermometer diagnosed for some future report of a systematic analysis of children's beliefs? She was sure it would aid in the explanation of many hidden mental processes in children—contribute not a little to the reform going on in their education, particularly in their religious training. Had he never been interested in that branch of child-study known as experimental psychology? No? She was surprised, disappointed. Then he had never read the reports of the psychological laboratories—several universities had their psychological laboratories, he must know, for the collection and systematic analysis of data—and where a few children are taken at a time, and tested with specially devised apparatus. . . . What a long list of names she repeated of the eminent leaders of the movement, and how thoroughly versed she was in its voluminous bibliography!

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Thankful was the Spectator that he could say that he had read a little of the literature of the subject—the articles in the "Forum," with those of other periodicals—but he confessed that he had not known the extent of the movement. That there had been a revolution in educational methods, through child-study as a science, was news to the Spectator. He had been deep in a perhaps remote branch of the movement, through intimate relations with a good many grandchildren; but he saw by the good woman's face that that did not count for much in the scientific pursuit of a knowledge of the laws of a child's mind "as ascertained by scientific study of the child himself."

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Following this conversation, the Spectator gave much time to reading the literature of child-study. He found it most interesting; he became thoroughly enthused upon the subject. A little leaflet published by the Ignorance Club of Rochester, N. Y.—a paper written by one of its members, Mrs. J. G. Allen, entitled "Child-Study from the Mother's Standpoint"—aided him greatly as a comprehensive summary of the subject. Child-study, he learned, had been taken up by the Woman's Clubs the country over; it would be hard to find a Woman's Club that had not devoted one session at least to the subject. According to Mrs. Allen, the record made by Miss Millicent Shinn of the growth of her niece's mind is the best study that has yet been made of an individual child; and nothing has attracted wider attention among educators than a pamphlet by Dr. G. Stanley Hall, President of Clark University, entitled "The Contents of Children's

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Minds on Entering School"—the outcome of one hundred and twenty-three questions sent by Dr. Hall to leading educators—questions framed for ascertaining just how much the average child knows of what is taken for granted that he does upon entering school. Another interesting book, "The Theological Life of a Californian Child," by Professor Barnes, of Stanford University, reveals the ideas that children frequently form concerning things of which they never speak.

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The Spectator is in hearty sympathy with the child-study movement in its effort to counteract the evils following what is now so universal in our educational system—taking for granted that children know so much that they do not. One result of the tests, according to Mrs. Allen, has been to impress on the minds of educators that, as children in large cities have a widely different range of knowledge from those living elsewhere, the fact should be recognized by teachers and the makers of text-books. Hall's "Contents of Children's Minds upon Entering School" abundantly proves that city children are often ignorant where country children are informed, and *vice versa*. ". . . Fourteen per cent. had never seen the stars; twenty per cent. did not know that milk came from cows; fifty-five per cent. that wooden things came from trees; . . . and three-fourths had never seen vegetables or cereals growing," etc.

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If child-study, muses the Spectator, is to prove the incalculable gain to parents and educators that is confidently predicted when scientific diagnoses of the mental processes of children shall precede the selection of special studies for them with a view to their future calling in life, then why not similar tests for ascertaining the fitness of men and women for positions of public trust and honor? Before making a nomination for the Presidency, or for filling a vacant bishopric, why not utilize experimental psychology to its fullest extent? And why not psychological laboratories for candidates for matrimony? "The Contents of the Mind of So-and-so upon Entering the State of Matrimony" suggests a new department in our great libraries, one affording most profitable and entertaining reading. "We can assimilate knowledge only by associating new ideas with those already in the mind," to quote from a child-study writer.

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The Spectator, in his enthusiasm, could not refrain from opening the subject of Child-Study and its experimental psychology with Croaker, who listened patiently for some time, and then broke out, "Fiddlesticks! It makes me think of how I used to dig up my garden-seeds to see if they were sprouting. Question a child—the average child—about his hopes, and his fears, and his conceptions of God, and his idea of death, and he will begin at once to manufacture replies, and that without the least intention of falsifying; but his replies, in the main, will be about as true as his account of his dreams—for all children, and old folks, too, get a long way from the truth when they tell their dreams. When a child gives you the contents of his mind, you get a good deal that isn't there. Like Sairey Gamp's Mrs. Harris, 'there ain't no such person.' Then that notion of saving everybody from failure at the outset of a career. Fudge! It does the most of young folks good to have their wings clipped a little—to have a taste of disappointment for a starter. The world is gone mad on making everything easy for everybody. Ever hear of the old woman who was so good to her cow that she buttered her hay?"

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Years ago the Spectator made a rule he has never broken. Croaker is not to be contradicted, no matter what he says. How else will the Spectator get at the contents of Croaker's mind? Croaker always takes the opposition, if there is a shadow of anything to oppose. "If he ever falls overboard," it has been said of him, "look for him up-stream, swimming against the current." He is invaluable to the Spectator for his promptness in clearly presenting the other side of any opinion. "Opinion has weight only when we know the other side of opinion."

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The Spectator cannot resist the temptation to tell one more story about his grandchildren. That it must help to illustrate some point in child-study he is sure. He has never been in favor of having his grandchildren submitted to the test of the laboratories, to have their brains diagnosed for an explanation of their brilliancy, and he is sure that he never will be; but he is willing to report occasionally what may throw light upon some difficult problem. Upon going out the other evening—a very black, stormy night it was—he asked his little granddaughter to bring his cane—the one he usually carried. "Oh, no, grandpapa!" she exclaimed, hastening to bring him a club-like stick, with a bone handle set off with what looked like long teeth. "You must have this to-night—*the cane that killed Abel*." And then the Spectator discovered that this child had really been believing that *that cane* was the very Cain of the Bible story.

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The United States and the Porte

A Survey of Turkish Violations of American Rights and Treaties

[This article is by a well-known American, not a clergyman or missionary, who fills a professional position of prominence in this country. He has lived in Constantinople, and has had intimate relations with Americans, Armenians, and Government officials in Turkey. This paper is based on his intimate knowledge of the facts, reinforced by many weeks' examination and investigation of diplomatic correspondence and state papers not easily accessible to the public.—THE EDITORS.]

I.

IT is somewhat over a year since, in a country with which we have long maintained amicable relations, a band of the imperial forces, in uniform and under superior orders, attacked with bombs an American institution, destroyed its buildings to the value of some $80,000, pillaged them, and drove their occupants, in peril of their lives, to seek refuge wherever they might hope to find it. This extraordinary piece of barbarism was without provocation. The seminary had long been in operation under the imperial sanction and the protection of specific treaty provisions. No charge had been brought against its managers or teachers, nor had any representation been made to our Government that its operations were in any way obnoxious to the imperial authorities. On the contrary, these authorities had given the most emphatic assurances, but a few weeks before, that this and all other American institutions should receive the most efficient and ample protection against any possible damage from mob and violence. It was, however, no mob that perpetrated the outrage, but the regular army, the promised protectors of the institution. It was not a soldiery infuriated by opposition into disobedience of the commands of its superior officers. Red were its hands, indeed, with the blood of massacre; but its movements were under discipline; it was deliberate and systematic in its devilish work, from which it ceased the instant the bugle sounded the recall. It had, with evident intention, perpetrated an act of war against the United States.

What was the course of our Legation and of the State Department in this emergency? Did they threaten an immediate sundering of diplomatic relations unless, within a week, the act were disavowed by the Imperial Government, its perpetrators disgraced and punished, and ample security offered for any indemnity which subsequent investigation might show to be due the victims of the outrage? Alas, no! A formal demand for indemnity was the grand total of our action in the case. The offending Government denied both the liability and the outrage itself, though the latter was witnessed by thousands, boasted of by the actors in it, and demonstrated by the smoking embers of the American buildings. The indemnity is just as near being paid to day as it was a year ago, and as it probably will be a year hence.

Nine days later the do-nothing attitude of the United States bore its natural fruit. The first outrage was at Harpoot, in Asiatic Turkey, and took place on the 9th of November, 1895. On the 18th of the same month the Imperial Government tried the experiment again, at Marash this time. The object, undoubtedly, was to test the temper of our Government and ascertain whether the demand for indemnity at Harpoot was seriously intended and likely to be enforced. The second experiment must not be on quite so extensive a scale as the first, lest it provoke too great indignation; but it must be serious enough to fully develop the real attitude and policy of the United States. Preparations had been perfected for a general massacre of Marash Armenians. Alarmed by certain premonitions of danger, the Americans there resident had demanded of the local governor the promised protection of their premises. Answer was made that soldiers from the barracks near by would guard their property. These very soldiers it was who, on

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the appointed day, set fire to the Theological Seminary, looted it completely, destroying $20,000 or $30,000 of property, and then, as in Harpoot, desisted absolutely from further violence at the sound of the recall. Thereafter the American premises were efficiently protected. Could completer demonstration be required that the fire and pillage were deliberately and officially planned and executed?

This valiant deed successfully accomplished, the Sultan and his kitchen cabinet at the Yildiz Kiosque—the real government of the Empire—awaited, if not with trepidation, at least with interest, the outcome of their experiment. If it should not suffice to provoke the United States into vigorous and aggressive measures, it was reasonable to conclude that nothing would. The Palace might then undertake, without fear, the prosecution of its deliberate plan to make the situation of the American missionaries intolerable, and to break up their magnificent work, by constant violations of law and treaty stipulations, by false accusations, personal violence, and deliberate denial of justice at every point. So long as no naval squadron appeared to enforce American claims; so long as the two or three vessels off the Syrian coast made no threat of offensive demonstration; so long as Smyrna and Beyrout, Mersine and Alexandretta and Salonica, were left undisturbed, the Sublime Porte and the Palace could afford to snap their fingers at the mild protests of the American Government and the wrath of its official representative at Stamboul—both equally impotent.

The event justified the extremest hopes of the Turk. A renewed protest from Washington, with more claims for indemnity, and a fresh outbreak of futile threats and diatribes from our envoy, created for the Minister of Foreign Affairs one or two *mauvais quarts-d'heure*, and the incident was practically closed. The path was clear for the next step.

Four months later, in the spring of 1896, the Rev. Mr. Knapp, of Bitlis, was arrested on trumped-up charges of sedition, and kept in confinement for a number of weeks before the officials of our Legation were able to ascertain the facts and interfere in his behalf. The charges were utterly farcical; but had they been the most serious in the world, they would not have warranted the flagrant violations of treaty which characterized the procedure of the officials. He was seized without process of law; imprisoned without trial; refused permission to communicate either with the nearest American Consul or with the Légation; and when, at last, the facts were learned by our representatives, the demand for his speedy trial at Constantinople in the presence of the American Chargé d'Affaires on the one hand, or his instant release on the other, was treated with utter contempt. Falsehood upon falsehood was officially promulgated as to his treatment and his whereabouts, while preparations were meanwhile secretly made to deport him by stealth. Fortunately, Mr. Riddle, the Chargé d'Affaires in Mr. Terrell's absence, was a man of action as well as of words. His promptitude in threatening to order up one of the three men-of-war in the Mediterranean for an aggressive demonstration prevented the success of the plot, and Mr. Knapp was sent to Constantinople to stand trial on the charges alleged.

Nine months have elapsed. Mr. Knapp is, at this writing, still at Constantinople. The charges have neither been pressed nor dropped. Their victim is neither convicted nor free. Our Government has apparently done nothing to force the matter to an issue. The Palace is quite content. It has done what it sought to do; it has broken up the work at Bitlis; it has exiled Mr. Knapp, has violated law and treaties, and piled up ignominy upon the far-off Republic it has learned to despise, and has not been put to the slightest inconvenience for so doing. It has proved to its own satisfaction that the United States Government will swallow any amount of insult and outrage, being either unwilling or unable to vindicate its own honor or protect its citizens in Turkey in the exercise of their rights and the enjoyment of their liberty. A recent experience has confirmed the justice of the Turkish view, and set into painful relief the difference between the United States and Great Britain in this respect. Emboldened by the triumphant success of the Knapp experience, the Turkish officials decided to try it a second time. A missionary of the American Board in another city was arrested on charges

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similar to those laid against Mr. Knapp. Unfortunately for the Turks, this victim was a British subject, which the Turks did not know. They soon found it out, however. Their intended victim is still at his post.

Harpoot, Marash, Bitlis—what a record of defeat and ignominy for the United States! Treaties violated, promises broken, buildings blown up and burned, and property stolen by the official protectors of life and property; American citizens, in peril of instant death, fleeing destitute from their burning homes; an American citizen kidnapped, secretly imprisoned and exiled from his work, home, and family, on charges ridiculously false, and refused the trial guaranteed by all the treaties; and our State Department officially declares that "the American missionaries have been protected," for "not a life has been lost"! We are told that "the flag has been respected"—the flag which at Haskieu, raised over an American house, was, in the temporary absence of its owners, torn to pieces and trampled by Turkish soldiers, valiant "protectors" of American rights, who looted the house and killed the faithful servant who sought to defend it!

How has it come to pass that a power as weak as Turkey has ventured to defy and insult a State so infinitely its superior in strength and resource? And how does it happen that our own Government —so truculent a year ago in its attitude towards Great Britain in the matter of Venezuela, so ready, a few years since, to avenge upon Chili the injuries done to its sailors in a drunken brawl, and on a later occasion to threaten Mello's fleet in Brazilian waters for endangering a single one of its merchantmen, so serious and determined in these later days in its warnings to Spain in her Cuban troubles—has for these Turkish outrages nothing but words of protest and futile demands for indemnity which no one, either at Washington or Stamboul, expects ever to see paid?

II.

The present attitude of Turkey towards American interests in that Empire is part of the Hamidian policy whose active prosecution began to be noticed some twelve or fourteen years ago. This policy aims at the crushing out of every advance in prosperity or enlightenment among the *rayahs* (the native Christian subjects), and the strengthening of the reactionary, fanatical Old-Turk element among the Mohammedans. The three preceding Sultans, Mahmoud II. (1808–1839), Medjid (1839–1861), and Aziz (1861–1876), recognized in varying degree the fact that the Empire depended for its prosperity upon that of its Christian populations. Education, enlightenment, general peace and quiet, were maintained among these populations, and the work of foreign missions, both Catholic and Protestant, was tolerated, and, indeed, to some extent encouraged, as contributing to the common welfare. Hamid reversed this policy, already weakened during the latter part of the reign of Aziz. The persecution and murder of Armenians has been going on for fifteen years in an ascending ratio, culminating in the recent massacres. The harassing of the American missionary enterprises was a necessary element of this stupid policy; not because the Americans, as has so often been falsely asserted, were encouragers of sedition, but simply because their work was one of enlightenment, and had resulted in a general moral and intellectual uplifting of the Armenian population. But this work was protected by the most sacred guarantees. The Capitulations, those ancient charters of Christian rights in Turkey, recognize the schools, hospitals, and religious activities of foreign Christians in the Empire; not only recognize them, but so far encourage them as to exempt from customs duties a large part of their importations of material and supplies.[1] For seventy years the American missions have thus existed under the combined guarantees of Turkish law and international treaties; nor in all that time have the ever-watchful Moslem officials been able to verify, or even attempted to prove, a single act of disloyalty, a single violation of law or of local regulations, against any one of the American missionaries.

[1] Capitulations of 1740 granted to Louis XIV.; extended to England in same century, confirmed by British-Turkish treaty of 1809; applied to other Christian powers by "most favored nation" clauses (to United States in 1831); and incorporated by Abdul-Aziz into the general legislation of the Empire by edict in 1864. See Van Dyck on Capitulations in Senate Doc., 1880-81, Vol. III.

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Legal interference with their work being thus rendered impossible by the undeviating correctness of the conduct of the Americans, illegal interference became the only means for the breaking up of their beneficent activity. For the past thirteen years assaults upon their rights have been accumulating. They have been frequent and systematic, partly official and partly unofficial in their character. They fall into three general classes: invasions of treaty rights, injuries to the person, and denials of justice.

To the first category belong the persistent interferences with the presses and schools[1] of the Americans. The censorship has been the convenient instrument for harassing the publishing business of the various American societies whose printing establishments are located chiefly at Stamboul and Beirût. These turned out in 1895 nearly forty millions of pages. The central censorship at Constantinople is and has long been noted for its absurd restrictions, such as the absolute prohibition of the printing of the words "Armenia," "freedom," "reform," "patience under oppression," "star," and others equally innocent. This is a hardship, but can be endured. The trouble is that the stamp of the imperial censor authorizing the circulation of the printed matter which bears it is of no account outside of the capital. The local censors pay no attention to it whatever. Thousands of volumes which have circulated for years under this imperial sanction have been by the local censors arbitrarily seized, mutilated, destroyed, or detained for months and their sale forbidden in the provincial towns.[2]

Such actions as this are pure robbery, for during the whole fifty years of American presswork in Turkey not a page has been either printed or offered for sale except with the approval of the imperial authorities. Thus far not a cent of indemnity has been collected for the thousands of dollars' worth of books destroyed or rendered unsalable in spite of the official sanction of the authorities at the capital. Yet book-publishing is as legitimate a business as selling kerosene or sewing-machines.[1]

In the same way the American schools have been repeatedly threatened and interfered with, sometimes under color of law, sometimes without pretense of law. The right of all the existing schools to the fullest governmental protection is a matter, not only of treaty right, but of *adet* also—established custom—which in Turkey confers impregnable rights. This has been admirably set forth by Secretary Bayard in a long letter to Mr. Strauss (Turkey, No. 7, in "Foreign Relations of United States" for 1887). The assaults on the schools in Syria as well as in Asia Minor have been absolutely without justification. Our Legation has, in general, exerted itself effectively in such cases, and obnoxious restrictions have been withdrawn. But no reparation has been made for the injury and loss resulting from these illegal acts, nor have the Sultan's officers been taught by our Government that great lesson of *noli me tangere* which somehow Great Britain so vigorously inculcates in similar cases. Marash and Harpoot are the monumental evidences of our failure to teach it.

Of actual crimes of violence against Americans, few realize the number and seriousness. In 1883 Messrs. Knapp[2] and Reynolds, of Bitlis, were robbed and left for dead by a Kurdish chief, Moussa Bey. He was shortly afterward apprehended, and identified in the most positive manner as the assailant. The facts were notorious, the identification complete; yet the criminal was acquitted. General Wallace, our Minister, immediately pressed the Porte for a retrial, on the ground of irregularities officially acknowledged in the conduct of the case, and demanded a heavy indemnity for the victims. The Turkish Government not only rejected both demands, but added insult to injury by repeated refusals on the part of the Grand Vizir to give audience to our envoy.[3] It was a snub of the most offensive kind. For less serious affronts diplomatic relations have

[1] These schools number upwards of 300, 75 to 100 of which are personally conducted by Americans, the rest by natives under American management.

[2] For controversy on these abuses of local authority see "Foreign Relations of the United States," 1875 and 1887: chapters on Turkey.

[1] 58th "Report Board of Foreign Missions, Presbyterian Church," 1895, p. 209 ff.; Letter of Secretary Bayard to Strauss, No. 13 in "Foreign Relations of United States," 1887; King to Blaine, No. 59 in "Foreign Relations" for 1889.

[2] Father of the victim of arrest referred to on page 594.

[3] Correspondence New York "Tribune," March 27, 1884.

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sometimes been severed; but we pocketed the affront, as usual; and the claim for indemnity, after being weakly and intermittently urged for a year or two, was finally allowed to lapse by our State Department! It was an ignominious surrender of a perfectly equitable and, indeed, impregnable claim, which either ought never to have been presented, or, once presented, should have been prosecuted to a final issue, persistently and untiringly. The untiring persistency which alone can overcome Turkish dilatoriness and evasion appears to be unknown in our dealings with the Porte.

Moussa Bey was finally exiled in 1889, partly in consequence, perhaps, of Minister Hirsch's energetic representations; but this punishment was for other crimes than the assault on Messrs. Knapp and Reynolds. He had become a monster of iniquity and cruelty.

The case of Dr. Pflaum, arrested in Syria on some flimsy pretext in 1883, was dropped in a similar manner. He was arrested, tried, and imprisoned by a Syrian pasha, in open violation of the treaties, which require in such cases the notification and presence of the nearest Consul of the prisoner's Government, and the cognizance of the Legation. The evidence of his innocence was conclusive, and the State Department, as usual, demanded indemnity for "denial of justice;" but no one was ever punished for the outrage, nor was the claim for indemnity ever pressed with determination. It was at last "dropped." Why?

In October, 1891, the Governor of Erzerûm refused the usual *teskeré* (traveling permit) to Mr. R——, called to Khanûs to nurse another missionary seriously ill at that place. The reason alleged for the refusal was that Mr. R—— had no passport. As his passport had been confiscated *by the Governor himself* a short while before, it is not easy to see how Mr. R—— could be expected to have it! Thus one outrage was made the foundation and excuse for another. The Governor knew Mr. R—— perfectly well. But he was an American, who could accordingly be insulted and abused with impunity. The protests of our Legation were met by a cross-play of lies and pretexts. The orders alleged to have been issued by the Minister of Foreign Affairs were squarely disobeyed by the local officials, who pretended that they had never been received. The neglected invalid finally recovered, after a long and trying convalescence, but the Turks had carried their point. The passport was not returned to Mr. R——; he was not allowed to go to Khanûs; the demands of our Government were not complied with; no indemnity was paid, and no one was punished. With what contemptuous ease and success had they circumvented and browbeaten the distant and helpless Republic! The only point at which their calculations failed was in the recovery of the invalid.

Emboldened by this experience, the Turkish police, during the same month, laid hands on Mr. Crawford, of Brusa, for the crime of carrying about "obnoxious books"—each of which bore the stamp of approval of the imperial censor. He was kept four days in prison without being allowed to communicate with the Legation or Consulate, although, by the treaties, he should have been at once taken before the nearest American Consul. Mr. McNutt, our efficient Chargé d'Affaires, upon learning of this illegal act, procured his liberation on the fifth day only by the most strenuous remonstrances. But, here again, no one was punished for this brazen infraction of treaty rights, nor the act disavowed by the Government, nor apology made, nor indemnity paid to the victim. Our State Department ordered the matter to be dropped! The laugh was again on the side of the Turk.

III.

Is it possible that our State Department fails to recognize the axiom that in dealing with a weak, crafty, and mendacious government firmness and persistency are equally necessary, and that to drop a clear issue once joined in a matter of violation of treaties and denial of justice is simply to invite the repetition of the offense in more flagrant form? Do not our statesmen at Washington see that every case of Turkish oppression of American citizens which is allowed to go unpunished not only brings our Government into contempt, but lays up increasing stores of trouble for the future? Every one who is conversant with Turkish ways knows that the outrages at Har-

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poot and Marash would never have occurred if earlier assaults on our schools had been, not merely checked, as they were by the energy of Mr. King, and later of Mr. Strauss, but also followed up by insistence from Washington on reparation and the removal of the over-zealous Turkish officials concerned in them. Nor would Mr. Knapp have been molested and our Government so notoriously flouted and snubbed had the long list of earlier outrages on Messrs. Knapp Sr., Reynolds, Pflaum, Richardson, Crawford, and many other assaults which I have not enumerated, been followed by the enforcement of the four measures which other powers in like cases have always insisted upon: disavowal of the act by the Turkish Government, apology to the victim and his Government, indemnity for damages sustained, and, above all, the removal of the guilty officials. In not one of the cases above mentioned were any of these measures enforced.

These outrages, thus briefly sketched, are very far from being the only ones unpunished. They are but samples from a long list too extended to be even catalogued. Grievances and injuries of like character constitute the major part of the subject matter of the official correspondence between the State Department and the Legation at Constantinople in recent years. Yet so unavailing have been most of the efforts to secure redress for even the most audacious of these crimes that the victims of minor offenses have ceased to report them to the home Government, or have reported them in so perfunctory a manner that they have hardly received official notice. The missionaries, who have been the principal victims, have been slow to complain except in cases of peculiar hardship. Far from being the chronic grumblers and mischief-makers which some have pictured them, they have loyally conformed to the laws and regulations of the land, and endured without complaint a thousand wrongs and embarrassments due to official stupidity and even to official malice, accepting them as the hardships inseparable from life in imperfectly civilized regions under an incapable and corrupt government.

When, however, life has been endangered, property confiscated, and violent hands laid upon their persons and their work; when the fundamental rights guaranteed by the capitulations and treaties have been ignored, and the power of the home Government defied, then they have protested. They have demanded to be protected, not as missionaries, but as Americans; not in the enjoyment of special privileges, but of clearly defined and guaranteed rights.[1] They have asked for no other protection, for no different treatment, than that which is the right of the tourist, explorer, sailor, merchant, or mechanic; that is to say, the guaranteeing of the enjoyment of those rights which are promised in the treaties, and the peaceable exercise of their business or profession under an equitable administration of the local laws.

IV.

These rights, privileges, and immunities are clearly set forth in the Capitulations.[2] These were originally concessions of privilege, granted by the Conqueror Mehmet II. in 1453 to the foreign Christian communities of his Empire, in order to secure them against the operation of the *Sharié Sharif*, the Holy Law, which dooms all infidels to death, or at least to outlawry and absolute subjection to the Moslem. Only by such exemption could he preserve for his Empire the commerce and prosperity which depended so largely on these communities. With the decay of that Empire and the growing weakness and corruption of its government, these grants of privilege have been increasingly insisted upon by the foreign powers, and made the foundation of all the treaties

[1] The patience, dignity, and patriotism of the missionaries, their scrupulous conformity to the laws and fidelity to the Government under which they live, their readiness to overlook many of their grievances and to give credit where credit is due to the Government officials, appears clearly in the diplomatic correspondence concerning or with them in the "Foreign Relations of the United States," particularly since 1875. See also letter of E. Joy Morris to Seward (No. 4, Turkey) in "Diplomatic Correspondence of the United States," 1861; of Maynard to Fish, July 23, 1875, in "Foreign Relations of the United States" for that year; also, Cox to Bayard, No. 676, in volume for 1885. English statesmen like Disraeli, James Bryce, and Sir Philip Currie have borne emphatic testimony to their character and to the absolute truthfulness and reliability of their information and testimony. Secretary Olney is the first American in official life who has assailed their veracity and trustworthiness as to matters coming under their personal knowledge and observation. See especially Mr. Bryce's recently published statements in his "Transcaucasia and Ararat."

[2] For a detailed exposition of these ancient charters consult the Special Report of Mr. Van Dyck on the Capitulations in "Senate Documents for 1880-81," Vol. III.

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now in force with Turkey.[1] The most precious of the privileges they confer is that of *ex-territoriality*, by virtue of which the foreigner is made amenable to the courts and procedure of his own country; or, in cases of crime against natives or civil process under the local laws, is subject to trial in the local courts only in presence of the consul or ambassador of his own country. His premises are inviolate; no Turkish official can enter his house or grounds unless accompanied by the consul or an official from the Legation of the proprietor's nation. The foreigner is free to travel, to navigate Turkish waters, to worship according to his own rite in his own house or compound; the foreign missions, hospitals, convents, and schools are exempted from certain import dues; and by these and other regulations the foreigner is placed in a position in which life becomes tolerable and the grinding oppression and capricious and irresponsible internal administration of the Empire cannot reach him. This is the theory. In its application to the American community it does not accomplish its end. The United States has not enforced the observance of these salutary provisions towards American citizens. Alone among the Great Powers, our Government has allowed the Turkish Government, through its subordinate officials or its responsible ministers, as the case might be, to override these time-honored laws with impunity, to disregard the precedents of four centuries, to break the most solemn treaties, to deny to our fellow-citizens in Turkey not only the special rights guaranteed by the Capitulations, but the fundamental rights of justice and equity. We have permitted this to be done, not once or twice, but many times, on an ascending scale of wickedness, until the Turk is fully convinced that we shall never oppose to these enormities anything more serious than protests on paper and demands for indemnity destined to be dropped in a few months. Alone of all the Great Powers wholly untrammeled by extraneous policies and agreements, and thus freest to act in Turkey, the United States has failed egregiously to uphold there the National dignity and honor. The world awaits with interest the policy of the new Administration.

[1] Article IV. in Treaty of 1831 with United States. Embodied in all treaties since 1861 by "most favored nation" clauses.

College Training for Women

II.—The Preparation

By Kate Holladay Claghorn

PERHAPS the most interesting and absorbing question to-day in educational circles is that of the preparatory school and its co-ordination with the college. Evidence is offered in lavish profusion showing how ill-trained and untrained the average candidate for entrance to college is, and the work of preparation is not only seen to be badly done, but is felt as a great bugbear by those who are to go through it. Leaving aside all discussion as to the desirability of making a change in the present system of college examinations, or in any of the existing machinery of the preparatory school, cannot something be done, even as things are, to do away with some of the bad results complained of? The first remedy is one so simple and obvious as hardly to need remark, and yet it is one seldom applied—thorough home training, and co operation at home with the work of the school. The lack of this co-operation by parents is due rather to negligence than to incapacity, though parents are wont modestly to attribute it to the latter. And then they say that the teachers do not care to have them "meddle" with matters they do not understand. If, however, parents would take a little pains to "meddle" intelligently, if they would take a little interest in what their children are doing, and a little trouble to learn something about it, even if they did not know before, both teacher and scholar would find help in the school work. Parents should remember that in bringing children into the world they have made themselves primarily responsible for the training and advancement of those chil-

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dren; that function cannot, in good conscience, be delegated entirely to teachers either in school or college. Parents can, with a little thought and pains, work up something of the technical detail of what their children are studying; they can, at least, talk with them about it, and ask what they are doing, letting the children explain what they have learned. There is no surer way of finding out whether pupils have really got anything from teaching than making them tell about it, or teach it in turn. Parents can also keep up a general spirit of intellectual activity in the home; they can, and should, discuss questions of the day, and matters of broader interest than personal gossip, in the hearing of, and with, their children. It is their duty to be themselves broad-minded and public-spirited citizens, and to train up their children to be the like. They should also provide good and interesting general reading for their children, carefully keeping away from them the enervating pap usually offered under the name of "juvenile literature." The normal child is far keener to appreciate and understand the best literature written for mature minds than is commonly supposed. A background of good literature absorbed at home, not as a task, but as a pleasure, gives that touch of distinction, that breadth and ease, that denotes culture, and that is so painfully lacking in the average student.

Another thing that parents can do is to teach their children in early youth to use their mental powers in active thinking. The average parent is prone to regard the "question habit," into which the natural curiosity of childhood will run if not properly checked and guided, as a sign of intense mental activity. It is, however, the very reverse—a sort of mental influenza betokening a mind too flabby to set up the proper reactions within itself. The child should be taught never to ask silly or meaningless questions, or questions it could answer for itself by applying to the new case the information it already has in store, and the activity and energy of its own mind. The cultivation by the parent in the child of a real power of thought, by which it can grasp and actively wrestle with each new problem set before it, is one of the greatest aids to the teacher in all subsequent work; for it is, after all, the habit of mind of the student that makes preparation for college hard or easy, thorough or superficial, an active training of the powers or a passive reception of material. The average membership of our schools is made up of girls and boys who have not been taught at home, or anywhere else, really to think. A girl of this stamp reads Latin and Greek without one glimmering of a notion that the classic texts are expressions of thoughts about things; such a girl has been known to kill a man off in one line, and have him well and cheerful, beginning a speech, three lines thereafter. It is this absolute torpidity of mind that makes college-preparatory teaching so difficult a task.

The second cardinal point in college preparation is genuinely active and intelligent minds on the teaching force. There is no dodging the fact that education properly carried on is a long and difficult process, requiring expenditure of time and effort on the part of the pupil and the teacher, expenditure of money and effort on the part of the parent. To get good teaching we must pay a good price; otherwise the capable and efficient will keep out of the teaching ranks to enter other fields of activity where the reward is greater. The second-rate preparatory teacher acts under the idea, and conveys it in turn to the pupil, that the object of the preparatory discipline is to give a training in a difficult game, to be played later with college examiners, in which the winner is the one who secures for his side a majority of the ten "tricks" or questions set in the examination paper. The first-rate preparatory teacher, on the other hand, endeavors to awaken and train the power of thought, and in doing this is not afraid, in view of coming examinations, to linger over especial points that arise to interest or to puzzle the student; believing, and having had her belief confirmed by experience, that when even one thing has been well and thoroughly thought out, even if it takes a disproportionate time in the doing, counting by mere space covered, a threefold or fourfold ease is gained in dealing with all subsequent matters that more than makes up for the apparent loss of time. A pupil taught in this way need not be afraid of

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any college examination paper ever set, even without special preparation for it. Such a pupil cannot help showing intelligence in her answers to the questions asked, even if she fails in some small matters of detail; and it is intelligence, after all, that the college is trying to test, and welcomes, when found, with great rejoicing. It may be suggested that on top of this general preparation a little good special cramming may be added with no injurious results whatever. It is not a bad faculty—the power to take into the mind for temporary and special use large masses of detail; and if this is done on a broad and sound basis of good mental training, it is a capital discipline in itself. The danger lies in making it the only form of preparation.

In preparatory work, hurry is a great source of fatigue and discouragement. The girl of fifteen or sixteen makes much more of an extra year spent on a task or in a way of life than she will at thirty. To enter college at nineteen when one could crowd in at eighteen seems to some people a dreadful waste of time and a real calamity. The sensible parent and the sensible teacher will firmly discourage such notions as these, and insist that a suitable time be spent in preparation. Where the ground is covered in the shortest possible time, the student is apt to go into college fatigued, with mind inelastic and dry, without that background of culture which is so important for getting the best good out of the college, and which takes a little leisure from school tasks for its acquirement—a little time spent with pure literature, art, and music. Worst of all, the student who makes a very rapid preparation may go into college without that maturity of mind necessary if the college training is to take hold of the student, and not pass over her with absolutely no effect. Very unfortunate is that girl who leaves college at about the age when she could begin to profit by its influences. For the mind is like the limb the athlete is trying to develop; it may be provided with all the nourishment you please, it may be exercised with daily diligence, but if food and exercise are supplied faster than nature can make use of them in her leisurely process of growth, the one will be merely a clog, the other a weariness, to it.

All that has been said to show that college preparation may be a pleasant and natural process does not mean that it will ever be an entirely easy one. The student must work, and work hard; the "reading without tears" of the kindergarten will not altogether accomplish the result; but the effort itself, if taken up under the right guidance and in the right spirit, becomes a pleasure, just as the strong play of the athlete's muscle is a pleasure greater than the body of the dawdler and the idler ever knows.

The Theology of an Evolutionist

IX.—A Friendly Critic

By Lyman Abbott

[Dr. Abbott desires The Outlook to say that he has received a great number of letters from friendly critics from all over the country in response to his Evolution articles, some of them containing thanks for benefits received, some criticisms on positions taken, and some questions asking for further light. He has found it impossible, with his other duties, to answer these letters personally. He hopes, however, that the questions asked will be in a considerable measure answered in the course of the series before it is completed, and he purposes at the close of the series to take up those questions which have not been answered and answer them more specifically, as far as it is possible to do so within the limits of a single article.—THE EDITORS.]

"The Advance," of Chicago, contains an article by "Grapho" on the series of articles on "The Theology of an Evolutionist" now in process of publication in this journal. "Grapho's" article is courteous, complimentary, perhaps I ought to say eulogistic, but it contains the first clear, candid, strong, intelligent criticism which I have seen upon the positions taken in the present series, except as such criticisms have reached me in private letters. As I have no desire but to promote an intelligent understanding of truth, and thus to help a rational and self-consistent

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faith, I am very glad this week to substitute "Grapho's" article for my own, that the readers of The Outlook may see on what grounds a candid and intelligent critic objects to some of their fundamental positions. If all theological discussion were conducted with the combined candor and keenness with which "Grapho" has written, not only would the knowledge of truth be promoted, but with it the cause of Christian charity and the honor of the Church. The article, except the first paragraph, which is simply complimentary to myself, is as follows:

In setting before us the theology of an evolutionist in his series of articles published in The Outlook, Dr. Abbott begins with a most commendable effort to define his terms. He tells us just what he means by evolution. Quoting from Le Conte, he says: "Evolution is (1) continuous, progressive change. (2) according to certain laws, (3) by means of resident forces" Evolution disbelieves in interventions, while theology believes in a series of interventions. "Evolution makes no attempt to explain or account for the cause of the continuous, progressive change. Evolution is simply a history of the process by which that cause, whatever it is, produces results. It is the history of the way in which the world has come to be."

The current theology is Roman in its origin. It assumes a God apart from the universe and ruling over it. It conceives of his government as a series of interventions. He creates the world out of nothing. Man sins, and God intervenes and drives him out of the Garden. His sin grows greater, and God intervenes again and sweeps the race from the earth. Man has no natural capacity to know God. God compassionately intervenes once more and makes special revelations. To attest this revelation there are interventions in the laws of nature called miracles.

Thus theology, Dr. Abbott says, differs from evolution in two respects—in regard to interventions and in regard to the cause of change. "Theology attempts to account for the cause of life," but evolution does not. Having thus stated the difference between evolution and theology, Dr. Abbott says: "I acknowledge myself to be a radical evolutionist." But here I raise a question—is Dr. Abbott a radical evolutionist? For he immediately adds: "I reverently and heartily accept the axiom that a personal God is the foundation of all life." But this is nothing more nor less than to say that God is the cause, and yet he has just told us that "it should be distinctly understood that evolution makes no attempt to explain the cause of that progressive change which constitutes the essential manifestation of what we call life." At the first stroke, therefore, Dr. Abbott gets on the theological side of one of the two essential differences between evolution and theology. He joins the theologians in attempting to give a cause for things, and is not a "radical evolutionist." "There are no forces of nature," he continues to remark, "except the one divine, infinite force, the will of God." If this is not to give a cause, what is?

But there is still the other difference between evolution and theology—that of the idea of interventions. Here Dr. Abbott attempts to clasp the hand of the evolutionist hard, as if somewhat conscious of having lost his grip on the other difference. He says that in respect to the question of successive interventions he agrees with the evolutionist, and not with the theologian. But let us see how much Dr. Abbott means by this statement of his position; and for this purpose we shall turn to the third article in the series—"The Problem of Sin." This article is a literary gem, a masterpiece of style. In undertaking to answer the question, "What is sin?" it begins with the declaration that "man is an animal, and is ascended from a lower animal, but is something immeasurably more than an animal. How did he get this something more?" This is a crucial question, and I confess to an excited interest when I came to it. That "something more" is just what has troubled the evolutionist beyond measure. Darwin and Huxley would gladly have given the Bank of England, had they possessed it, to be able to answer this question; and now that I find so able, fearless, frank, and confident a writer as Dr. Abbott face to face with it, I almost hold my breath until I have reached his answer. He tells us first what theologians have believed, and then that evolution holds that this "higher life of man, this moral, this ethical, this spiritual nature, has been developed by natural processes, as higher physical phases of life have been developed by natural processes." But Dr. Abbott is too shrewd not to see that this explanation does not cover the difficulty, that we have here an effect greater than the cause, that the question where that "more" came from has not been answered. He knows full well that a lower cannot produce a higher without a lift from something else, that repeating the terms evolution, development, progressive change, and all the pet and pat words with which evolutionists are wont to cover over the gaps in their argument while they skip on to conclusions not warranted by logic, does not supply the missing cause, and hence, after some

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hesitation, he quietly acknowledges that the "evolutionist believes no less than the creationist that God breathes into man the breath of a divine life"!!

The strain is off now; I feel relieved, and am ready to say, "Shake, dear Doctor, shake! for this is what I have believed ever since I read the story at my mother's knee." The Lord God breathed into his nostrils the breath of life, and man became a living soul. But what about the doctrine of non-intervention? And what about the fling that "it is theology alone which still holds to the theory of special interventions, to the notion that there are gaps in the process of life to be filled up with God? As if God lived in gaps." Here is a genuine case of gap, the gap between animal and man, and, according to Dr. Abbott, God fills it up. If divine intervention must be brought in to fill up this gap, why not to fill up or bridge over other gaps? It is a bridge over which the theologian can drive his whole procession of interventions, the interventions required to account for new species, new kinds, new kingdoms, new revelations, miracles, all. For breathing into man the breath of divine life is as much intervention as putting health into a sick body by a word of power, or sight into a blind eye by a touch, or breath into the body of the widow's son by a clasp of the hand. Intervention is intervention, and clothing it in the language of evolution instead of the terms of theology does not alter the fact.

Dr. Abbott is not, therefore, a "radical evolutionist." By naming divine power as the cause, and intervention as the method, he not only crosses over the two arms of the sea which he says separate evolution and theology, and takes his stand on the side of theology, but he makes easy work of the problems which have harassed the brains of evolutionists ever since the theory began to grow.

But, having bridged the gap between man's animal nature and his moral and spiritual nature by means of divine intervention, Dr. Abbott proceeds to formulate his doctrine of sin. He tells us that man is now a double creature—animal man and spiritual man—but that the twain are under the law of the higher or moral man. "The cow does not become grass, but the grass becomes cow, and, being cow, becomes subject to the law of animal life." Similarly, when man rises out of the animal stage and becomes man, he comes under the law of the moral life. To fall back into the animal habit or way is to sin, and sin is falling back into the animal. Sin is fall downward, not upward. "Whether Adam fell six thousand years ago or not I do not know, and I do not care," he says, "but I know I have fallen. Every time my appetite has gotten the better of my reason, etc., every such time I have fallen back into some kind of an animal—perhaps it was the bulldog, perhaps the peacock—but into some sort of remaining animal that was in me."

This view of sin has the merit of not teaching that man falls upward, but I cannot help thinking it a very inadequate theory of the dreadful problem of sin. It is not logical. It is true that grass comes under the law of cow when transformed into cow. But the trouble with man is that there is some sort of remaining animal in him which is not transformed into the higher man; it may be bulldog or peacock, but it is animal. If the animal was all out of us, or we all out of the animal, according to this theory, there would be no sin; but "we carry the animal with us, and fall back into the animal from which we are not yet emerged." It will strike most people that falling back into that from which we are not yet emerged is a short and soft fall, and the weakness of the logic must be equally apparent.

Again, bulldogs, pigs, and peacocks, with all their pugnacity, appetite, or vanity, cannot explain this world of human iniquity. The pig is given to appetite, but he is not a drunkard. A whole class of inebriates would become respectable by falling back into pigdom. Call a bulldog a prize-fighter, but he does not gamble on the result. A peacock may strike attitudes in front of his gorgeous tail, but he does not beat the tailor out of his bills. In the whole animal kingdom there is not even a shadow of a Chicago boodler, a New York political boss, or the organizer of a trust. Man is a big sinner, and the animal is no match for him or measure of him. His pranks, his passions, his vices, his iniquities, his deceits, his falsehoods and frauds, his plots, his wicked schemes, his hypocrisies, high-handed lawlessness, and heaven-defying deeds, shame everything but Satan. It is not the animal which has not got out of him, but the devil which has got into him, that best explains the depths and desperateness of his depravity. Evolution has no language which describes the conflict with sin. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In this limited review of Dr. Abbott's position I have taken him on his own ground, in his peculiar attempt to be a "radical evolutionist." But I might add that what he describes as Roman theology was given to the world before the Romans had anything to do with theology. The interventions mentioned are those described in the Bible, and the issue, as he has furnished it, is between the Bible and evolution. It would have been more frank to say: "As between

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the Bible and evolution, I am a radical evolutionist."

I have reprinted this article, not for the purpose of replying to it, but for the purpose of giving to the readers of The Outlook "Grapho's" reply to me. But that the reader may not be left altogether in perplexity, or suppose that I have abandoned as untenable the positions which "Grapho" criticises, it is permissible to say in the briefest possible form why his criticisms do not seem to me conclusive.

First. If evolution involved disbelief in a divine, personal cause of phenomena, of course I should not be an evolutionist. Evolution is only the history of the process of phenomena, and I believe in evolution as "God's way of doing things."

Second. I heartily agree with "Grapho" that an effect can never be greater than the cause. I, therefore, do not believe that the seed is the cause of the plant, the lower animal the cause of the higher animal, or the higher animal the cause of man. God is the cause of all. The process by which the plant grows from the seed, the higher animal from the lower animal, man from the higher animal, is only the process by which God, who is the universal, efficient, and ever-present cause, produces all things. There is no more a special intervention in breathing the breath of divine life into man than there is in imparting the power of vegetable life to the plant. All is of God.

Third. It is true that the animal man is worse in his animalism than the animal from which he has emerged. This is because the higher powers which God has conferred upon him are subordinate to, and made the instruments of, his animalism. This is the reason why the animal is no match for, or measure of, the human sinner.

The Spirit of the Western University

By Herbert Bates

Late Instructor in English in the University of Nebraska

THE East realizes neither the aims nor the achievements of the Western State Universities. Yet these are doing a great work and a good work; and it may not be unfitting that an Eastern man who has spent five years as an instructor in one should say a word in their favor.

For what is true of the University of Nebraska is, in the main, true of the other trans-Mississippi colleges. From Texas on the south to Minnesota on the north, the impelling spirit is the same, the results approximately equal. Of these others, however, I can speak only from hearsay, while my impression of Nebraska is based on personal experience.

The University of Nebraska is but twenty-seven years old, yet it has over twelve hundred students in college classes; and the last remnant of its preparatory school, a rudimentary appendage, will be dropped at the end of this year. Its buildings, six in all, include, besides the regular lecture-rooms, a modern library, well-equipped chemical, physical, and electrical laboratories, and a large gymnasium. It has a faculty of over a hundred men, graduates of the first universities of this country and Europe. In short, in numbers, both of students and faculty, in all the externals of scholarship, it ranks ahead of Princeton, Brown, or Amherst, and stands approximately on a level with the Massachusetts Institute of Technology.

Yet we of the East know that numbers and size are no criterion. We ask instinctively, "But is this great school a 'university'? Does it not teach, under that name, only what is taught in our Eastern high schools and academies?"

This question is easily answered. The examinations for entrance equal, even exceed, in severity those for admission to Yale or Harvard. Indeed, trigonometry and solid geometry, not required in the latter, are required in Nebraska. In classics and modern languages the requirement is severe. And the average age for entering is the same as in colleges in the East.

But, one asks, is not this college—of the size of the Massachusetts Institute of Technology—like that, an institute merely of technological instruction? Is

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not the education merely in applied science? Is there—besides and above this—real culture, and exposing of the maturing mind to the stimulating influences of the world's best?

Education, we all know, is dividing into two parties: the party of those who seek fact, and the party of those who seek inspiration through fact; the party of mere science, and the party of those who demand not only science, but also beauty. Germany stands mainly on the side of mere fact; England and France mainly on the side of culture; America hangs in the balance. Of the two influences, which is the stronger in the new West?

In the beginning the University of Nebraska had comparatively little either of accurate scholarship or of inspiring culture. It began in the seventies, at a point at which the Eastern colleges were at the beginning of the century. There was little attempt to teach more than was conventionally expected in college instruction. There was, indeed, little call for more. The West was then plowing its fields, building its railways, planning its cities. It needed facts to help it, and it had no leisure to seek anything beyond these.

Soon, however, it found that in supplying even these the Eastern colleges had the advantage. It at once supplied the deficiency. German universities were called upon; laboratories were equipped with modern apparatus; graduates were sent abroad to bring back the latest results; physics, chemistry, psychology, took a long step forward. But culture was yet, in its highest development, lacking.

Literature was studied from a point of view mainly linguistic. The mechanism of expression was exalted, to the exclusion of the spirit. Phenomena were studied for their value as data. All this prepared the basis for the next stage of the structure—the appreciation of the wider meaning of education.

One element materially hindered such progress. In the West—and this is to the everlasting praise of the West—while the doors of the State University are open to every boy and girl of the State—while this is so, each student must meet for himself the expense of board and lodging; and heroic are the struggles of some to fight their way. They work as waiters in restaurants, as clerks in stores, as servants in private houses. They conquer, hundreds of them, against impossible odds. Yet is it any wonder that, placed as they are, they are tempted to crowd five years' study into three? The man running to catch a train bolts his breakfast. He has little time to eat; he will have all day to digest. What wonder that the student, with but a year or two of liberty, foreseeing the long, desolate evenings of meditation on the lonely farm, is tempted to bolt his mental food, to grasp indiscriminately at facts, trusting to later leisure for adjustment and co-ordination? On this feeling has rested the success of the specious "private normals" that boast they compress the whole college curriculum into two years. And, in spite of this feeling, the State University has stood out, and not in vain, for the cause of true culture, culture which is not mechanical accumulation of fact, but the result of an influence—a thing that depends, not only on work, but on time, on environment, and on the spirit of the instructors.

It would be untrue to say that in the Nebraska faculty there are none of the party who believe in the salutary effect of fact unheightened by imagination. But there is a steady gain on the side of those who believe that, without this additional transfusing gift of imagination, education is of little advantage, even a positive evil. The new spirit is shown in many ways. One sees it in the discussions in faculty meetings, one finds it in the classes, one meets it in personal conversation with students. I have read much of the written work of the students in the higher classes. In this there is, from year to year, steady increase in appreciation of literature, in sympathy with nature, in eagerness to comprehend human character and to attempt the problems of human existence. There are literary enthusiasms—the best evidence of literary salvation. There is the morbid pessimism that so often accompanies imaginative adolescence. There are literary clubs, circles that have ambitions, that compare work, that argue over authors. Finally, there are college papers and magazines. Some critics, I know, regard the student poem as a thing to be discouraged. The poems may be trash—I have seen some that are not—but the fact remains that through these, and only through these, will the

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boy rhymer of to-day become the poet of to-morrow.

In any college, as the world is constituted, there must be a certain number of instructors to whom all imaginative development is mere waste of energy, who will form a steadfast reserve, perhaps in some respects valuable, on the side of the material. And there will always be a certain number of students to whom poetry will be "rot," classical music "noise," and meditative, imaginative literature mere amplification of vacuity. This class exists in the West. Just so it exists at Harvard. All one can say is that it exists in the West hardly more than at Harvard, that its influence there is decreasing, that the new culture is taking hold with a depth and power that those who estimate the West by its past cannot begin to realize.

Some students graduate in educated illiteracy, mere mixers of acids, contrivers of dynamos, computers of sentence-length, diggers after derivations. And there are others—and may their tribe increase!—who, equaling or surpassing these first in their technical knowledge, combine with this the enabling element—the transfusing, transforming power of the deeper wisdom, the profounder culture. It is the increase of these that makes one hope for the Western university.

Co-education has been a strong influence in the right direction. The ideality of the women—which has persisted through the material struggles of a new land—has been an example, an encouragement to the men, instinctively ashamed of unpractical aspirations. And this encouragement once given, much has been achieved.

The Western student is not idle. He has two incentives—his poverty and the ridicule the East casts upon him. He cannot, like the graduate of Yale or Harvard, idle along under the prestige of a diploma. At every step he must prove that he is not a barbarian. The attitude of the West to the East is the attitude of America to England—apologetically defiant. And too often the position of the East to the West has been that of England to America—overbearing, prejudiced, contemptuous. Yet our very injustice has been their salvation.

They have pursued culture desperately, in self-defense, determined to surpass us; for to be admitted equal, they must surpass. And, taking us at our own estimation, they have tried to surpass, not what we are, but what we claim to be. We boast, relying on our reputed culture, and are content. The Western student boasts, and knows in his heart that he boasts, and works desperately, that, before we discover his wooden cannon and sham soldiers, he may have brought up his reserves—made fact of his prophetic fiction. Our boasting is the assertion of a proud past.

It may be that the West shall produce no single scholar who shall excel the best scholars of the East. But in the general diffusion of culture, in proportionately widespread appreciation of the best in letters and art, the West will possibly, even probably, surpass us. The movement that began in prosperity has gone on under conditions of poverty, of despair, of deprivation, that no one in the East can begin to realize. The lofty ideal has never been lowered. This ideal is more democratic, more American, than ours. The State educates its children not only to know, but to live, to enjoy the best and highest and deepest that life affords. And given a people exposed to such an influence, stimulated with such ideals—how can the contemplation of such a prospect lead to anything but the profoundest optimism, the deepest confidence in the future of the Nation?

Whence?

By Mary F. Butts

Whence comes the dream, if none may see
The daylight of reality?

Whence comes to human hearts sweet love
If high all mortal thought above

There lives not, Lord of star and sun,
Maker and Lover all in one?

Whence comes the will for high emprise,
The winged hopes that touch the skies,

The dear belief in life to be,
The picture of eternity,

If not (secure from Time's mischance)
By our divine inheritance?

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A Winter in Town

By Nora Archibald Smith

CHARACTERS

Mr. Chip Munk.
Mrs. Chip Munk.
The Little Munks.
The Cat.

CHAPTER I.

"No, my dear," said Mr. Munk, "I cannot consent to another winter in the country in your state of health. I would not, for a bushel of acorns, go through again what we suffered last year. Of course the stealing of our whole winter's provision by that rascally boy might have happened anywhere, but we shouldn't have had to borrow nuts at such a ruinous rate of interest anywhere else. Why, you know, it has taken me all summer to pay my debts and feel able to hold my tail erect once more."

"Dear Chip," murmured Mrs. Munk from her couch of pine-needles, "there are few so sensitive and honorable as you."

"Tut, tut, not at all!" he answered, "but common sense dictates that we should lay up our provisions more securely this winter; and as we shall have a young family to provide for before spring, we must think of that in looking for a residence."

"Our last winter's apartment was certainly dark and unsuitable for children," said Mrs. Munk, "and the heat was turned on most unequally. I really wore my tail quite thin using it for a comforter."

"Ah, that must never be again!" protested Mr. Munk, gallantly; "the lovely tail that wound its length about my heart, when first we met in the oak-tree, must never descend to such uses. If it must serve as a comforter, let it wrap your husband's neck in his hours of ease, not serve as a foot-warmer for a chilly night. But, my White-tooth," he went on, "I cannot consent to have you so cut off from society as you were during the heavy snows of last winter. And, then, we must think of the children; as I said before, there may be three, there may even be six, to be educated. Yes, I have made up my mind; we will winter in town."

"In town!" exclaimed Mrs. Munk, sitting up on her couch abruptly—"in town, where boys and cats are as plenty as bushes! Why, this is autumn madness, Chip! The first walnuts have gone to your brain!"

"No, dearest Long-tail," said her husband, kindly, while he smiled at her excitement; "trust my wisdom and experience. The squirrel of affairs takes a middle course in these matters—one that combines the minimum of danger with the maximum of profit. You will agree, I'm sure, that shelter is better and heat more evenly distributed in town, and that educational advantages are greater; while in my gay bachelor rovings, ere first thy dear form met my view, I often observed and sampled a considerable variety of food in the homes of men, which appeared to me quite suitable for a squirrel's simple wants."

"Enough, Chip of my heart!" said Mrs. Munk, who seemed somewhat moved by this last suggestion. "Enough! we winter in town. But, for the sake of the little ones to come, I pray you let there be not more than one Cat in the vicinity."

In the following days Mr. and Mrs. Munk hunted houses all day, and chattered about their disadvantages most of the night, but at last the right place was found. It was a large mansion, with plenty of sheds and barns, and not stingy, shut-up ones either, but hospitable buildings with cracks and holes and open doors, and an occasional broken pane of glass. It was near enough to the woods to allow the transporting of nuts, and there were plenty of beams and dark corners in the outhouses where stores could be kept. There were barrels of apples in the cellar, a basket of corn in the shed, and the lady in residence seemed kind and obliging, and positively smiled on Chip when he appeared on the threshold.

There was a Cat, it is true, but a fat and elderly one, who ate a great deal, and slept even more.

When Mr. Munk detailed these advantages to his wife, and shared with her a freshly baked biscuit, which he had removed from the kitchen during the absence of the Cat, Mrs. Munk could but implore him to engage the place at once, and let her assist in gathering the winter's provision while yet the weather permitted.

Mr. Munk hurried off next morning, took formal possession of the shed by storing an apple and three nuts on one of the beams, and in next week's issue of "The Autumn Leaf," which the wind-carrier distributed at every door, appeared the following notice: "Mr. Chip Munk and family will spend the coming winter in town."

CHAPTER II.

The advantages of the new home had been underestimated in every respect, thought the

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Munks when they were once fairly settled and their winter food stored away. But the Cat, it must be confessed, had also been underestimated, and was neither so fat nor so old as she had seemed at long range.

She had an embarrassing way of appearing suddenly in the crisp autumn mornings when Mrs. Munk was wont to nibble apples on the door-stone; she delighted in sitting under the beams where the happy couple chatted together, glaring at them with a fixed eye and licking her chops the while; and raids upon the goodies in the kitchen were not to be thought of unless Mistress Cat were asleep on her cushion in the sitting-room. One day, indeed, the valiant Chip met her face to face as he popped out of a hole in the barn, and he owed his escape with life solely to the circus-rider's leap he made directly over her back.

"Still, my love," he panted as he reached Mrs. Munk's side and laid one paw upon his quivering heart, "still, my love, every lot has its drawbacks, and the thicker the nutshell the sweeter the kernel. We are young and active, and run no great danger if we are cautious. My arm will ever be extended to protect you, and should you perish, I would never wed again."

"That's all very well," responded his somewhat cold-blooded spouse, "but when I was in the cat's jaws I shouldn't be worrying about your second wife, I fancy. Still, I'm not thinking so much about ourselves as about the dear children who are coming. What if they fall victims to that horrid monster?"

But Mrs. Munk need not have been troubled, for when the snows had heaped themselves high about the house, and the wind howled down the chimney, the lady packed her bags and trunks and bundles and went away. Nor did she go alone, for in a covered basket by her side in the stage rode the Cat upon her favorite cushion.

But do not suppose that the Cat was journeying of her own good will and pleasure. She never thought much of other people's firesides; home was good enough for her, she said, and in this case she was the victim of a base plot concocted of chicken bones and thickened with cream. Her heart was hot within her as she jolted away, for she had meant to eat both those squirrels for her Thanksgiving dinner, and she knew they would have been delicious. She, too, had counted upon the young family, and her mouth had long watered at the thought of their freshness and juiciness. It was a wise old Tom, she reflected, who made that proverb about a squirrel in the jaws being worth two in the tree, and better had it been for her had she heeded it.

CHAPTER III.

Oh, but there was rejoicing in the Munk family when, after two or three days' watching, it became clear that the Cat was really gone! The little couple somewhat missed the Lady, who was an unoffensive person with a heart for squirrels, but an unspeakable weight was lifted from their shoulders in the absence of that sleek, whiskered, big-eyed, velvet-footed creature who took so warm an interest in their movements. The barns and sheds were now all too small for their ambitions; they found their way into the cellar, and were amazed at the riches stored there; they discovered bags of nuts in the attic; and all over the house there seemed an abundance of material to make the nest for that wonderful coming family. It was decided to place this in the corner of the sitting-room sofa, as being a warm and sheltered spot; and Chip and his wife brought together there the most beautiful heap you could desire of papers and rags and lace and flannel. Mr. Munk gnawed a hole through the sitting-room carpet and floor into the cellar to provide a speedy exit in case of surprises; and no bugs in any rugs were ever so cozy as this little family when at last the six baby Munks were curled up in the soft nest. It is true that what seemed likely at first to be a serious difference of opinion between Mr. and Mrs. Munk grew out of gnawing the hole through the carpet, Mrs. Chip claiming that they had no right to destroy other people's property.

"But, my dear Black-eyes," argued her husband, "your ideas are entirely overstrained. We are destroying nothing. Do we not know by experience that another carpet will soon come? Have we not seen how it is in the pine woods? New carpets come there every year, and all holes are covered when one season has gone by. Trust your husband's principles, and all will go well."

It was the same with the blankets, portions of which Chip removed to line the nest. Mrs. Munk was again strong on the rights of property-holders, but Chip proved to her conclusively that the corners of the blankets were never put to any use, and it was the corners only that he gnawed off. Still, these disagreements were merely specks in the blue of domestic happiness, for the little Munks were really—well, they really *were*, you know, something out of the ordinary in beauty and intelligence. Their eyes were as black as ripe apple-seeds, their little bare bodies were soon covered with glossy fur, and their tails, though somewhat skinny and ratlike at first, gave every promise of a future fluff like a pampas plume.

And the house was so warm and sheltered, and held such educational advantages! When

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the six babies grew strong and active, and had learned to climb the sofa-back, and the rocking-chair, and the soapstone stove, their mother decided to extend to them the cultivating influences of art. Every room in the house was hung with pictures, and the young Munks were guided to a different apartment each day, and bidden to examine with eye and nose and paw such masterpieces as hung upon the walls, to slide down the cords, to run around the frames, and in every possible way to learn the picture thoroughly. This was sometimes disastrous to the picture, it is true, but was a source of much pleasure and profit to the Munks, and, as Chip wisely said, the greatest good of the greatest number is always to be sought in these matters.

One day the six little Munks found on the parlor table a framed picture which they took to be a sketch of one of their famous ancestors about whom their father had often told them. Chip and his wife, on being notified, hurried to the parlor to behold the discovery, which proved indeed to be an undoubted family portrait. Sitting on the table, with as many of his children on his knee as he could conveniently hold, while the rest perched on the lamp-shade, Chip, with his voice broken by sobs, told of this ancestor, his great-great-uncle on the mother's side. "He was a brave, stout-hearted squirrel," said Chip; "one of those daring souls that appear now and then among us, and whom no peril daunts. His youth was rich with great exploits, but he set forth one day to see the world, and never more returned to his fond family. He must have died full of riches and honors, else why is his portrait enshrined here? But he died alone and far from kindred!" Here Chip fell a-weeping, and his furry countenance was soon so wet with tears that his wife offered her tail as a handkerchief, while the sympathetic little Munks sniffed into the lamp-shade.

It was an affecting tale indeed, but what a pity it was told in the Cat's absence! Had she been at home, she might have added several affecting details as to the ancestor's last moments, and could even have told where his bones were laid!

CHAPTER IV.

Thus "in books, and work, and healthful play" the winter months were passed, and one day the Munk family awoke to the knowledge that spring was coming. The snow had gone, there was a faint greenness on the hillsides, and the trees looked hazy with their tiny leaf-buds. Mr. Munk began to feel the house confining, and to sit on the well-curb and think over summer plans.

In his bedtime chats with the Munklets now, he talked of nothing but summer—of green leaves and ripe berries, of the song of birds, and the peace and safety of the deep woods. "My dear," said he one morning to Mrs. Munk, "we must go; the spring is in my blood."

"I cannot choose but follow where you lead," said his dutiful wife; "but wait a few days more until the ground is drier, for Ruffle has a slight cold, and Fluff's paw is not quite well."

That very afternoon, however, the stage rolled up to the door, and out stepped the Cat and the Lady, both in high spirits and delighted to get home again. The squirrels fled to the woodshed and took shelter on the beams while the Lady stepped from room to room, exclaiming at the heap of rags on the sitting-room sofa, screaming at the hole in the carpet, sighing over the condition of the pictures, and all but weeping over the blankets.

"The air is close here," said Mr. Munk. "Culture is all well enough, but the spring woods are better."

At this moment the Cat darted into the shed and fixed her baleful eyes on the young Munks, who shook in their furs.

"Yes, my love," said Mr. Munk, drawing his tail more into the shade, "education is the safeguard of liberty, but, after all, it is not to be compared with a whole skin. The Cat seems unusually active. We go early to-morrow."

The shed door was set wide open that night that the spring air might enter, and when the Cat stole across the threshold in the early morning she found a note in her saucer, sealed with a nutshell, and addressed with a squirrel's brush.

"Dear Puss," it ran, "we are leaving this morning. Call on us soon in the pines.

(Signed) "CHIP MUNK.

"P. P. C. cards of Mrs. Munk and the little Munks."

"It was a pleasant acquaintance," said Puss, grimly, as she read the note. "Would it had been a closer one!"

Ennui

By Grace Denio Litchfield

A wide, bare field, 'neath blinding skies,
Where no tree grows, no shadow lies,
Where no wind stirs, where no bee flies.

A roadway, even, blank, and white,
That swerves not left, that swerves not right,
That stretches, changeless, out of sight.

Footprints midway adown its dust;
Two lagging, leaden feet, that just
Trail on and on, because they must.

—*The Century.*

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Books and Authors

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending February 12. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mr. Henry James's *The Spoils of Poynton* was called "The Old Things" when the story was printed as a serial. We prefer the original title, for really these "old things"—namely, a collection of rare and choice objects of art—furnish the motive and center of action of the novel. In accordance with the English custom, a woman who, with infinite pains and skill, has filled her house with these *bibelots* and trophies of the collector's passion, is about to be called upon, as she is a widow, to abandon house, furniture, art-objects, and all, upon the marriage of her son, and, what is worse, to give up her precious possessions to a prospective daughter-in-law who is absolutely blind to their beauty and rarity, but who is stubbornly insistent upon her rights. The attempt of the mother to resist, her effort to break her son's engagement, and to supplant his fiancée by a young woman with true æsthetic taste, gives rise to a curious study of motive and character. Mr. James is here as delicately analytical, as deliberate in manner, as subtle in suggestion, as he has ever been, and there is a keen humorous sense perceptible throughout. (Houghton, Mifflin & Co., Boston.)

The Red Scaur, by P. Anderson Graham, is a quiet, well-written story of life in Northumberland a generation ago. There is a little dialect, but not enough to weary. The story itself is interesting, though far from sensational. The sketches of old-time agricultural conditions and farm life show close knowledge. The author's name is new to us; but he does not write like a novice. (Longmans, Green & Co., New York.)——*The Last Recruit of Clare's*, by S. R. Keightley, is a collection of short stories about an Irish soldier of fortune in France in the employ of Louis XIV. Two of the stories (those at the end) are decidedly in the Weyman vein, and are capitally done; the earlier stories are a little exaggerated in sentiment and language. (Harper & Brothers, New York.) ——*A Bride from the Bush*, by E. W. Hornung, just added to the "Ivory Series" (Charles Scribner's Sons, New York), is not one of the best of the author's Australian stories.

Bound in Shallows, by Eva Wilder Brodhead, is a not inappropriate title for a rather shallow story. It hardly realizes the promise of the author's earlier efforts.

LITERATURE

Mr. George Meredith's *Essay on Comedy* is the substance of one or two lectures delivered years ago. It will come to American readers as a piece of fresh writing of a most original and interesting quality. Nothing better has been said on comedy by any English writer—nothing, that is, which is more penetrating or which brings out more definitely the special function and quality of comedy. It is a notable piece of criticism, and is written in Meredith's clearest style. It is a bit of real literature. (Charles Scribner's Sons, New York.)

The admirable Southern Writer Series, which is being prepared by Professor W. M. Baskervill, presents in its latest issue a biographical and critical study of *Sidney Lanier*, by one of the most competent students of literature in the South, a man of broad views, generous culture, and genuine insight. (Barbee & Smith, Nashville.)

Mr. Laurence Hutton, who has localized so successfully and in such a charming fashion the literary interest of London, Edinburgh, Jerusalem, and Venice, has now rendered the same service for American readers in his book on the *Literary Landmarks of Florence*. This beautiful city, so rich in literary and artistic associations of every sort, gains additional distinctness through Mr. Hutton's careful and familiar descriptions of houses, villas, and palaces which have sheltered eminent writers, or have been in some way connected with them. It is interesting to note how many American writers have touched Florence more or less intimately. The volume, like its predecessors, is well illustrated. (Harper & Brothers, New York.)

It is unfortunate that so thoroughgoing a piece of work as Frederic Ozanam's *Dante and Catholic Philosophy in the Thirteenth Century* should have been so inadequately represented in type, paper, and binding as the volume in which it appears from the press of the Catholic Library Association of this city. The book gives the substance of a series of lectures delivered at the Sorbonne between 1847 and 1858, when M. Ozanam held a professorship of literature. It is, it is hardly necessary to say, a reverential and intelligent interpretation of Dante from the Roman Catholic standpoint. It is a book, therefore, which Protestant readers of the great poet will do well to study.

The valuable Riverside Literature Series (Houghton, Mifflin & Co., Boston) has been enriched by Macaulay's *Essays on Milton, Addison, Johnson, and Goldsmith*. The editorial work is thoroughly competent, and The Outlook has already commented at length on this series. These volumes suggest a further point. In public library work the discovery has been made that the children are inclined to choose their books according to size, preferring a thin book to a thick book. Whether this knowledge was in the

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possession of the publishers of this series we do not know, but that they have certainly met the demand of the children in this respect is true. The type is clear and the book is attractive.

The Rev. Henry N. Ellacombe, the author of "In a Gloucestershire Garden," has now published the greatly amplified edition of a no less delightful and perhaps more instructive volume, *The Plant-Lore and Garden-Craft of Shakespeare*. (Edward Arnold, New York.) This capitally printed and bound book contains an alphabetical list of the flowers and plants mentioned in Shakespeare, together with abundant and beautiful illustration. It seems strange that most of the contemporaries of Shakespeare were silent on the subject of flowers. Even Sir Thomas Wyatt, who pretended to be a kind of professional writer about the country, tells us of shepherds and swains, woods and vales, but hardly ever about flowers—at all events as we like to hear about them. His stilted ways, and even Milton's, were utterly opposed to Shakespeare's freshness and reality of illusion. Only one of Shakespeare's contemporaries, Spenser, seemed to have the power of showing a genuine love of flowers. Our author, however, thinks that Spenser often did not fully know about them, but named them because it was the right thing for a poet so to do. Our author declares that Shakespeare never mentions a flower or plant unnecessarily; they come before us, when they do come, in the most natural way, as if the particular flower named was the only one that could be named on that occasion. We are glad to note, however, that his Shakespeare enthusiasm does not carry him so far away from Spenser as to omit mention of the long list of trees described in the first canto of the first book of the "Faerie Queene," and that Mr. Ellacombe admits that these trees were described "in the most interesting way."

HISTORY AND BIOGRAPHY

In the Land of Tolstoï is a decidedly noteworthy book. It records the experiences in Russia of Herr Jonas Stadling, written originally by him in Swedish, and here rearranged and translated by Mr. Will Reason. Herr Stadling worked with Tolstoï through the dreadful Russian famine. His book deals with the famine, with Russian industrial and agricultural conditions, with the picturesque aspects of Russian country life, with religious sects, and with Tolstoï's personality, habits, and theories. In each of these fields there is new and interesting information and comment. The reproduced photographs are illustrative in a high degree, and those of Tolstoï and his family are both new and quaint. (Thomas Whitaker, New York.)

The English Constitution, by Professor Jesse Macy, of Iowa College, is an admirable history of the development of the political system of Great Britain. Indeed, it is an admirable history of our own political system, for the author keeps continually in mind our own governmental problems, and is continually describing the English origins of American institutions or the English counterparts of our own recent constitutional developments. The scholarship of the volume is thorough, but it derives its chief value from the masterly skill with which the readers are kept from reading into the history of past ages the political conceptions of our own. For lucidity of treatment it seems to us the best volume on the constitutional history of England that can be put into the student's hands. (The Macmillan Company, New York.)

The Autobiography of Adin Ballou, 1803 to 1890, completed and edited by his son-in-law, Mr. William S. Heywood (The Vox Populi Press, Lowell, Mass.), will be of interest, not only to Mr. Ballou's friends, but to those who like to trace the change from the stern dogmatism of primitive New England theology to a more reasonable faith.

We reserve for longer notice the Rev. Dr. Franck Bright's *Maria Theresa* (The Macmillan Company, New York) and Mr. Stuart Henry's *Hours with Famous Parisians* (Way & Williams, Chicago).

POETRY

Hymns and Sonnets, by Eliza Scudder (Houghton, Mifflin & Co., Boston), is a reprint of a slender volume of verse which first appeared seventeen years ago, and which is now republished with the addition of two poems written since the appearance of the earlier work. The introductory note by Mr. Horace E. Scudder is a judicious and tender appreciation of a woman of rare personality and gifts, whose expression through verse was not voluminous, but was sincere, unaffected, and full of spiritual feeling and insight. This little volume deserves a place by itself. It needs that quiet reading which is to be had only in leisure and secluded hours, and to such an hour it will bring not only clearness of vision, but beauty of expression.

Dr. M. C. Hazard has compiled a collection of poems upon love, marriage, and home, which he calls *Marriage Chimes for True Lovers*. (Congregational Sunday-School and Publishing Society, Boston.) The little book is bound in white, and has a steel-engraved marriage-certificate printed on bond paper.

ART

The Dürer Exhibition at the Grolier Club, New York City, will draw special attention to the current number of that fine periodical "The Portfolio," which, like the other numbers, contains a single monograph. The last monograph is on *Albert Dürer's Paintings and Drawings*, by Mr. Lionel Cust; nor has any number of "The Portfolio" been more instructive than this one. It gives to even the casual observer such remarkable illustrations as must attract and fix his attention. He who ordinarily sees little to admire in Dürer's seemingly strained effects will then perhaps admit that only a thinker who painted or a painter who thought could have produced the

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"Lucas Baumgartner," the "Michael Wolgemuth," the "Crucifixion," or the "Death on Horseback." Here, as in viewing the originals, he who appreciates and he who does not appreciate Dürer will agree in finding his virile thought expressed in his drawings rather than in his paintings. Mr. Cust's text is sympathetic and illuminative. (The Macmillan Company, New York.)——We reserve for longer notice Professor J. M. Hoppin's *Greek Art on Greek Soil*. (Houghton, Mifflin & Co., Boston.)

RELIGIOUS AND THEOLOGICAL

The *Papers, Addresses, and Discussions of the Seventeenth Church Congress* (held in Norfolk, Va., last November) have been published by Mr. Thomas Whittaker, New York City. The volume will especially interest all Episcopalians, but its main value lies far outside the bounds of a single denomination. The book belongs by right to all Christianity. There are wise words here, among others, from the Bishops of Washington and of Southern Virginia, from the Rev. Drs. Rainsford, Huntington, Newton, Peters, Parks, Fulton, Mallory, and Tiffany, and from Messrs. Godkin, Pepper, Mabie, Bryan, and Packard.

Dr. George A. Gordon has already spoken with the authority of so much knowledge and clear thinking on the subject of immortality that his selection as the first lecturer in the new Ingersoll lectureship at Harvard University was almost a foregone conclusion, and the initial lecture could hardly strike a higher note or deal with a great theme in a more comprehensive and masterful fashion. Dr. Gordon's *Immortality and the New Theodicy* is a single lecture and makes a small book, but it is a discussion of uncommon breadth and thoroughness. It is one of the few statements of the argument for immortality from the standpoint of the entire spiritual life of the universe instead of from the standpoint of human life under historic conditions. The Outlook will comment upon it more fully at a later day. (Houghton, Mifflin & Co., Boston.)

EDUCATIONAL

Some excellent school text-books have just appeared. One is a small volume consisting of selections from Ritchie's "Fabulæ Faciles," Lhomond's "Urbis Romæ Viri Inlustres," and Gallius's "Noctes Atticæ," under the title of *Easy Latin for Sight Reading*. The volume is edited by Mr. B. L. D'Ooge, of the Michigan State Normal School. (Ginn & Co., Boston.) Mr. D'Ooge's helpful notes consist in the main of synonyms, antonyms, Latin paraphrases, and definitions. His little book will have a great influence, and for this reason: the reading in it is all easy, and it proceeds from the "Fabulæ Faciles," which can be mastered without much difficulty, to selections which are increasingly harder. We heartily sympathize with Mr. D'Ooge when he says that students can never really enter the field of Latin literature, nor read it widely and appreciatively, who cannot understand it as it is written without change of order and without formal translation. It is mournfully true that we translate far too much; we read the original far too little. Boys and girls should be taught to read and to understand as they read, without translation, from the very beginning.——Mr. Moses Grant Daniell has published through Messrs. Leach, Shewell & Sanborn, Boston, a *New Latin Composition*. The book consists of exercises for both oral and written translations, a grammatical review and index, a vocabulary, and the Latin composition element in the entrance examination papers of various colleges. The exercises in composition are based mainly upon Cæsar and Cicero. The book is an admirable one.——An English adaptation of Steuding's "Griechische und römische Mythologie" is found in the *Greek and Roman Mythology* by Professors Karl Pomeroy Harrington and Herbert Cushing Tolman. (Leach, Shewell & Sanborn, Boston.) Within small compass the volume furnishes a systematic exposition of the development of mythology and religion among the Greeks and Romans. We note that the proper names are spelled in the way in which they commonly occur in English. The work is a model of conciseness.

Professor Ralph S. Tarr, of Cornell University, has published through the Macmillan Company, New York, an admirable *Elementary Geology*—a book which furnishes a companion and adjunct to his "Elementary Physical Geography." Professor Tarr believes that the study of the land, as covered in the physical geography of the modern school, needs to be preceded by a knowledge of geology. Land-study is a part of geology, and hence, though the titles of the above-mentioned books are different, there would be no real break in the treatment if, after a study of air and ocean, geology is taken up, and this be followed by a study of physiography, or physiographic geology. More stress is laid in this book upon the dynamic aspect of geology than is commonly given, but there is a notable curtailment of the stratigraphic side of the subject.——Dr. Joseph S. Ames, of the Johns Hopkins University, has published through Messrs. Harper & Brothers a text-book designed for students who have had no previous training in physics, or at most only an elementary course. His *Theory of Physics* expresses in its name the central thought of the book, which is the theory of the experiments in terms of more fundamental ideas and principles. Dr. Ames's endeavor seems to be to reduce the general laws of nature to as small a number as possible. His statement of the experimental facts on which the science of physics is based is clear and concise. We find an especial prominence given to mechanics, presumably because on a thorough knowledge of this all theories of physics rest. The most interesting part of the book is the discussion of electricity and magnetism. Mention is made of the Röntgen rays.——*The Report of the State Superintendent of Common Schools of the State of Maine* for the school year ending June 1,

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1896 (Burleigh & Flynt, Augusta, Maine), has now been issued, and is an interesting volume. As the State Superintendent, Mr. W. W. Stetson, aptly says, until recently these reports were used for scrap-books or waste paper by those who had no official interest in the subjects discussed. At the present time, however, many lay readers peruse these studies with an interest and carefulness which mark a new era in this field of labor, while the student of school problems reads these documents as carefully as he formerly conned his text-books. There is, indeed, a revival of interest in the school of to-day in all its relations.

BOOKS FOR CHILDREN

A gayly covered book entitled *Our Little Book for Little Folks* is issued by the American Book Company. The reading lessons are arranged somewhat on the order of the old-style primer, with the exception that they are beautifully illustrated, and that many of the reading lessons are given in script. There are many colored illustrations in the book which have artistic merit.

In *In the Old Herrick House and Other Stories*, by Ellen Douglas Deland (Harper & Brothers, New York), Mrs. Deland has made her printed children very real. "In the Old Herrick House" is the story of a little brother and sister who have been separated by a mother's death, the little girl becoming the ward of two maiden aunts who have no sympathy with child-life nor with the times in which they live. In spite of this lack of sympathy, they learn to love this little child. As all children's stories should end, this ends happily. The father comes back from Europe and makes a home for the little brother and sister. "At the Cameron's" is also the story of two children without a mother, who, by natural sweetness and lovableness, create in those around them almost the degree of love of which death had deprived them. "The Little Red Book" is a story for school-girls. The three stories between the covers of this book show Mrs. Deland's keen sympathy with children—her sympathies for their little sins and weaknesses, as well as for the beautiful unconsciousness that makes childhood often seem the perfection of life.

MISCELLANEOUS

Many years ago Harper & Brothers issued a book which gave rise to a good deal of discussion, and at one time the book had a very large sale. It was entitled "The Ugly Girl Papers." The same house has just issued a book on somewhat the same plane entitled *Beauty and Hygiene*. Minute directions are given for the care of the complexion, the mouth, teeth, hair, eyes, nose, feet, voice, nails, and ears. A number of prescriptions are given, the ingredients of which are at least harmless.

Now that Sir George Trevelyan has retired from Parliament, there may be a compensatory gain to literature. Sir George is best known through his noble biography of Lord Macaulay, which a great man once pronounced to be one of the three best biographies in the English language. After reading it we hardly know which to admire the more, the man written about or the writer. In some respects Sir George has qualities which were not characteristic of his more famous uncle, the marked contrast being between the frequent restlessness of Macaulay and the quiet dignity of Trevelyan. It is to be hoped that we may have another such volume as the "Early Life of Charles James Fox." Everything that Sir George has done is distinguished, not only by remarkable industry and patience, but by equal suavity and sympathy.

The Expositor

The "Expositor," which is now beginning its fifth series in England, begins therewith an American edition, published by Dodd, Mead & Co., of New York. The American edition will be under the editorship of Dr. Charles Cuthbert Hall, and will include a special literary department in which the most important works in theology and sociology will be reviewed. The English editor remains Dr. W. Robertson Nicoll. We should hardly go as far as the publishers in their announcement, in saying of the "Expositor" that it is "the most scholarly of all theological magazines in the English language." It has, however, long held a high place in literature devoted exclusively to the exposition of Scripture. It would not be safe, however, to affirm that even in this respect it is the most scholarly of all such magazines, for this could not be done without passing a comparative judgment between the "Expositor" and the "Biblical World," which two periodicals cover very much the same ground. Without entering upon such a comparison, it must suffice to point out here the promise furnished by the contents of this number. Among the writers are Dr. G. A. Chadwick, Lord Bishop of Derry and Raphoe; Dr. Fairbairn, Principal of Mansfield College; Dr. Joseph Agar Beet, whose commentaries are familiar to Bible students; Professor Cheyne, the most brilliant and suggestive of English Biblical scholars; Dr. Matheson, one of the most spiritually suggestive of Scottish preachers; Dr. Ramsay, whose article in this issue is, however, too controversial to be of great value to the general reader. The review of new books is the special American feature of this edition, and includes contributions by Professor George B. Stevens, R. T. Ely, William Adams Brown, George B. Fisher, and Charles Cuthbert Hall. We welcome cordially this addition to the theological periodical literature of America, and we hope for it a wide circulation. It will be impossible that such works as the "Expositor" and the "Biblical World" should find their way into the libraries of the Christian ministers of this country and the pulpit teaching not be greatly enriched and quickened. Whatever tends to

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carry the thoughts of the ministers directly to the Bible is to be commended; whatever gives them in their study of the Bible the light of modern criticism is doubly to be commended.

Literary Notes

—It is said that Mr. Sidney Colvin's biography of Robert Louis Stevenson will probably not be ready for publication inside of eighteen months. The wealth of material which Mr. Colvin has at his command should make his work peculiarly interesting and valuable.

—A quarter of a century ago, Mr. Whymper published his first Alpine book. He has since published other books on mountain-climbing in other parts of the world, but in his last announced volume, "Zermatt and the Matterhorn," we note that he has returned to his first love.

—An erudite critic, M. Gaston Paris, has delighted his countrymen by declaring that many of Wagner's plots are not German. As is well known, Parsifal and Tristan are Celtic tales from the King Arthur cycle; but it appears now that Lohengrin is French, while Tannhäuser is an Italian legend of the fourteenth century.

—Readers of those excellent volumes "English Lands, Letters, and Kings," by Mr. Donald G. Mitchell, will be gratified by the announcement that the author is about publishing a companion work entitled "American Lands and Letters." Fortunately we have no kings. The new work will be fully illustrated, and will have some hitherto unpublished portraits.

—Mr. W. T. Stead, editor of the English "Review of Reviews," recently sent out an appeal to assist him in making a collection of hymns which have been helpful in taking men and women 'near to the mood of the hero and the saint," and keeping them "at that higher pitch." To which Mr. Grant Allen, author of the "Woman Who Did," replied as follows:

I do not remember that any hymn, or, for the matter of that, any text of Scripture, maxim, or line of poetry, was ever of the least use to me. There are poems which I love, such as Shelley's "Skylark;" but I cannot honestly say they ever "helped" me. I never needed help, other than physical or monetary. My own philosophy has always amply sufficed me.

The quality of Mr. Grant Allen's recent literary work strikingly confirms his statement.

—On the authority of the author of "John Gabriel Borkman," the Scandinavian Press Bureau states that the play is not aimed at that other eminent Norwegian writer, Björnstjerne Björnson. To this the New York "Tribune" aptly replies that, presumably,

Björnsen may be expected in the field with some sort of proof that the play is an attack upon him, whether it is meant to be or not. And in the meantime the melancholy Ibsen is empurpling the air with denunciations of Mr. Sherard, who published an interview with him. Ibsen denies the interview, and says he never saw Mr. Sherard. Which may be true. The interview, as a matter of fact, sounds passing natural and convincing, and we await with interest the explanation which the author is said to be preparing.

As to "John Gabriel Borkman," it is said that it contains allusions to Björnson's life, and that the allusions are frequent and unflattering enough to have justified the savage reply of Björnson. Nor does the marriage of Ibsen's son to Björnson's daughter seem to make much difference. Speaking of family connections, it may be remembered that, upon a certain historic occasion, Mr. Whistler remarked that the relation of brother-in-law was not one that necessarily called for sentiment.

Books Received

For week ending February 12

AMERICAN BOOK CO., NEW YORK

Crosby, W. E. Our Little Book for Little Folks. 30 cts.

EDWARD ARNOLD, NEW YORK

Ellacombe, Henry N. The Plant-Lore and Garden-Craft of Shakespeare.

BARBEE & SMITH, NASHVILLE

Baskervill, William M. Sidney Lanier. 10 cts.

THE CATHOLIC LIBRARY ASSOCIATION, NEW YORK

Ozanam, Frédéric. Dante and Catholic Philosophy. $1.50.

THE CHRISTIAN LITERATURE CO., NEW YORK

Buckley, James M. A History of Methodism in the United States. Vol. I. $2.50.

THE ROBERT CLARKE CO., CINCINNATI

Goss, Charles F. The Optimist. $1.25.

CONGREGATIONAL SUNDAY-SCHOOL & PUBLISHING SOCIETY, BOSTON

Hazard, M. C. Marriage Chimes for True Lovers. (Poems.) 75 cts.

GINN & CO., BOSTON

Easy Latin for Sight Reading, Edited by B. L. D'Ooge.

HARPER & BROS., NEW YORK

Ames, Joseph S. Theory of Physics. $1.60.
Hutton, Laurence. Literary Landmarks of Florence. $1.
Keightley, S. R. The Last Recruit of Clare's. $1.50.
Brodhead, Eva Wilder. Bound in Shallows. $1.25.
Beauty and Hygiene. 75 cts.
Deland, Ellen D. In the Old Herrick House, and Other Stories. $1.50.
Matthews, Edith V. B. Six Cups of Chocolate. 25 cts.
Howells, W. D. A Previous Engagement. 50 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

James, Henry. The Spoils of Poynton. $1.50.
Gordon, George A. Immortality and the New Theodicy. $1.
Scudder, Eliza. Hymns and Sonnets. $1.
Hoppin, James M. Greek Art on Greek Soil. $2.
Macaulay, Thomas B. Johnson and Goldsmith. Edited by W. P. Trent. 25 cts.
Macaulay, T. B. Essay on Milton. Edited by W. P. Trent. 25 cts.
Macaulay, T. B. Life and Writings of Addison. Edited by W. P. Trent. 25 cts.

LEACH, SHEWELL & SANBORN, NEW YORK

Harrington, Karl P., and H. C. Tolman. Greek and Roman Mythology. $1.
Daniell, Moses G. New Latin Composition. $1.

LONGMANS, GREEN & CO., NEW YORK

Graham, P. Anderson. The Red Scaur. $1.25.
Thompson, Norcliffe G., and F. Laura Cannan. Hand-in-Hand Figure-Skating. $1.50.

THE MACMILLAN CO., NEW YORK

Macy, Jesse. The English Constitution. $2.
Bright, Rev. J. Franck, D.D. Maria Theresa. 75 cts.
Tarr, Ralph S. Elementary Geology. $1.40.

CHARLES SCRIBNER'S SONS, NEW YORK

Meredith, George. An Essay on Comedy and the Uses of the Comic Spirit. $1.25.
Hornung, E. W. A Bride from the Bush. 75 cts.
Kipling, Rudyard. Soldiers Three, and Military Tales. Part I. $2.

THOMPSON & HILL, LOWELL

Autobiography of Adin Ballou (1803-1890). Edited by William S. Heywood.

WAY & WILLIAMS, CHICAGO

Henry, Stuart. Hours with Famous Parisians. $1.25.

THOMAS WHITTAKER, NEW YORK

Stadling, Jonas, and Will Reason. In the Land of Tolstoi. $2.

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The Religious World

Christian Work in Mexico

The Second General Assembly of Evangelical Workers in Mexico was held in Mexico City, January 27–31. The programme in our hands suggests much concerning the progress which has been made by the Protestant workers in that country. A friend in writing concerning it says that there was the utmost harmony in all the meetings, and in the decision of nearly if not quite all the questions. The Assembly is a practical illustration of Christian union, many denominations having co-operated in it. As an indication of the kind of work that was done, we make a few selections from the programme. One address was on "The Education of Ministers in Theological Seminaries;" another on "What Value in the Evangelization of the People are Day Schools for Boys and Girls?" another on 'Denominational Comity;" another on "The Character and Relative Value of the Different Versions of the Scriptures that Circulate in Mexico." Two or three addresses were delivered on medical work, while much attention was given to the problem of self-support. It will be seen from this programme that the missionaries in that country are not engaged in firing blank cartridges into the air, but that they are manfully facing the needs and difficulties of the fields in which they are working. Among those who took prominent part and whose names would be recognized are the Revs. W. D. Powell, D.D., James D. Eaton, John W. Butler, and H. B. Pratt. The Protestant Church is getting a strong hold in Mexico. The emphasis which it puts upon an ethical type of Christianity commends it to thoughtful and earnest people. The bane of that Republic, and of almost all the Central and South American nations, has been a ceremonial rather than an ethical religion. That fact accounts for the wide separation between the Church and the more intelligent classes. The Protestant missionaries, by putting emphasis upon practical righteousness, have taken a course which commends itself to those who believe that religion is more than a form.

The Baptist Missionary Crisis

When we are told that the joint indebtedness of the Baptist Missionary Boards is not less than $486,000, we are not surprised that the leaders in that work felt that a crisis had been reached. They could not go on without having some assurance that a way would be provided out of their difficulties. In order that the question, What can be done? might be considered, a conference was held on February 11 at the residence of Mr. John D. Rockefeller in New York. The whole subject was plainly presented by the officials of the Boards. It was then stated that of the $486,000 Mr. Rockefeller alone would contribute the sum of $250,000, provided that other friends of the work would subscribe $236,000 before July 1, 1897. In other words, Mr. Rockefeller proposes to pay considerably more than half the debt. In view of this offer, the meeting closed with the adoption of resolutions commending the work of the societies, referring to their enormous debts, and appealing to the denomination for special offerings for their liquidation. A committee of nine was appointed to devise means for raising the amount needed to secure Mr. Rockefeller's offer. So large a gift from a single source is perhaps unparalleled in the history of American missions.

Theology in Brooklyn

In the old days it used to be said that nearly every New England town was much like a theological seminary. The profoundest questions concerning God and man, time and eternity, were discussed in the humblest homes, and every farmer deacon felt himself competent to pass judgment on the orthodoxy of the most eminent preachers. Those old days in New England have passed, but Brooklyn is likely before long to enjoy the same reputation. For instance, we have before us the issue of one of the daily papers of that city of February 15, which contains as much theology as is often found in a week at a theological seminary. Long sermons are published in full, and the subjects are presumptively those about which the people are thinking. Three columns of fine print are occupied with a study of the Book of Ecclesiastes. Considerably more space is devoted to a sermon by Dr. Behrends, whose subject is "Two Forms of Criticism." In the course of the sermon he gives a list of about thirty-five books on Biblical Criticism which he commends to his people as worthy of reading. That sermon is followed by one by Dr. McConnell, rector of Holy Trinity, whose subject is "The Forgiveness of Sin." The same paper also contains a strong and vigorous sermon by the Rev. J. C. Ager, pastor of the Swedenborgian church, on "The Vital Principle of Belief in the Bible." It would be interesting to know how many readers those sermons have. The editors of the daily papers have a keen scent for what the people desire, and it is not probable that such discourses would be published in full unless there was reason to believe that they would be read. This we take to be an encouraging sign. Many Christian people are anxious concerning the outcome of all this discussion, forgetting that the discussion itself is a sign of life, and a wonderful tribute to the vitality of the Bible and the truths which it contains. Dr. Behrends's sermon presents in a manly and broad way the conservative view concerning the criticism of the Old Testament, but his closing passage is worthy of being

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quoted, not only for what it contains, but for the spirit which pervades it. He says: "A dispassionate survey of the literature on both sides must lead to the conclusion that nearly the entire territory of modern Biblical criticism is debatable ground, calling for the cultivation of the virtues of modesty and tolerance. Meanwhile Jesus Christ is in the tossing ship, asleep as it may seem, but with head pillowed upon the Scriptures which we know as the Old Testament." The only other sermon from which we will quote is that of Mr. Ager, who argues that there is no truth or fact or claim that so pervades and characterizes the Scripture as that God speaks through it. He says: "No one can fail to see that the Divine Word can be the restored vision of spiritual truth to us only so far as it is seen and felt to be an outcome of the Divine Mind and not an outcome of human mind, however wise or pure or far-seeing." The sermon is an earnest plea in behalf of the claim that whatever teaching helps us to find in the Bible such truth as we see to be and feel to be divine, gives to the Bible, or the divine spirit of truth that is in it and from it, the power to become to us the means of spiritual deliverance and salvation. Just now the pulpits of Brooklyn are treating great themes. The spectacle is edifying. It shows that the preachers of at least one city realize that what the people really wish and need is light on the profoundest problems of our mortal life.

President Jordan on Revivals

Many churches on the Pacific coast seem to be unduly excited over remarks which are reported to have been made by President Jordan, of Leland Stanford University, in view of certain abuses in revival meetings. As is usual, the report greatly exaggerated the fact, and he was made to say what he denies having said. However, he did criticise much that is unseemly in revival meetings. For this he has been called to account by some and defended by others. We have referred to the matter, not because it is of very great importance in itself, but because it is an illustration of how foolishly sensitive certain denominational leaders are. For instance, we have read a reply to President Jordan by a Methodist minister of Oakland, published in full in the San Francisco "Call" of February 5. To our mind, such a reply would do far more harm than anything which might have been said by the perhaps not too careful President. Our good friends in the ministry ought to be careful when they criticise others lest they show a spirit unworthy of the cause which they are so ready to champion. We do not defend President Jordan or condemn him, for we have seen no authorized report of his remarks; but we have seen some of the replies which they have elicited, and are sure that, whatever his statements, they could not have been more ill-considered than many of the answers to him have been.

A Theological University

There have been many rumors concerning the future of Union Theological Seminary in New York. The resignation of President Hastings and the acceptance of the position by Dr. Charles Cuthbert Hall have renewed the interest in the future mission of that institution. The daily papers have contained many statements as to what that future would probably be. It is suggested that it will become in a real sense a great Theological University, undenominational, and yet ministering to many denominations; that buildings may be secured in the immediate vicinity of the Seminary in which the special theological theories of the various denominations may be taught, while all may be combined in one general institution, using as far as possible the common equipment. At the time of our writing no authoritative statement has been made either by Dr. Hall or by the Trustees. We refer to the matter simply because it is so fully before the public. If any such ideal is ever realized, we think it is safe to say that it is far in the future. It is very attractive, but there are many difficulties which it has to face. It would require not only a much greater endowment than the institution yet possesses, but rare wisdom in administration. A Theological University would be a great step toward the union of American Christians; but to our mind it is doubtful whether the suggestions of the daily press are altogether practicable. We raise the question whether independence in its management, and a spirit of large catholicity, with now and then a choice of professors from various denominations, would not be the best way to accomplish the object which evidently some friends of the Seminary have in mind.

An Experiment in Applied Christianity

Probably few churches in the country are more conservative in their methods of work than the United Church in New Haven, of which the Rev. T. T. Munger, D.D., is pastor. Some three years ago, however, there was inaugurated in that church a movement which has been a decided success, and has helped materially to solve the problem of the evening service, and at the same time has exerted a beneficent influence on the city. A Men's Club was organized as a foundation for the movement, and it was decided to have a course of lectures on what is called Applied Christianity. The experiment, if it can longer be called an experiment, has now been continued through three years, and the success has been gratifying. What is attempted will perhaps be better indicated by selections from the list of speakers and subjects. Dr. Munger has spoken on "The Supreme Law of Society;" Professor Briggs on "The Wisdom of Jesus;" Charles Dudley Warner on "Early Egyptian Civilization;" Dr. Henry van Dyke on "Tennyson as a Religious Teacher;" President Tucker on "What

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Makes a Great Man;" Mrs. Ballington Booth on "Released Prisoners;" Dr. A. H. Bradford on "Oliver Cromwell;" Dr. George A. Gordon on "Principles of the Puritan Faith." Among the other lecturers are Professor Winchester, Professor George P. Fisher, Drs. Alexander Mackenzie and E. E. Hale. Such a list of subjects ably presented cannot fail to have a wide and beneficent influence. The movement is an attempt to apply the principles of Christianity as they are preached in the morning to the varied and practical interests of life. The services are under the direction of the Men's Club, which works in harmony with the pastor, and there could be a similar course in almost any town where three or four hundred dollars could be raised. If such an experiment could become a success in so conservative a city as New Haven, it surely ought not to fail in any other city.

Mission Study at Andover Seminary

The newly issued catalogue of Andover Theological Seminary for 1896–97 indicates a new departure in that it offers for the first time two courses on the "History of Christian Missions;" namely, "Missions from the Apostolic Age to the Protestant Reformation" and "Missions Since the Reformation." In regard to these courses two facts are noteworthy. In the first place, they are not to consist of missionary sermons—partly descriptive and partly hortatory—but have been put upon the regular curriculum and are to have given them the same scholarly work as other elective courses. They have been assigned to a regular member of the Faculty, Dr. Charles C. Torrey, who is eminently qualified for his task by the work he has already done in history and research. The first of these courses, "Missions from the Apostolic Age to the Protestant Reformation," is now being given. Its aim, as stated by Dr. Torrey, is "to show what has been done, how it has been done, and why the measures taken were necessary and inevitable." Special attention will be paid to the broader aspects of missionary work—its connection with changing political and social conditions—and to the inspiring theme of missionary biography. The second noteworthy feature in regard to these courses is their close connection with the student feeling. They were originally asked for by the students. The course now in progress is being attended by fully four-fifths of the student body. They are supplemented at intervals by special missionary meetings under conduct of "The Society of Inquiry," the students' missionary society, at which papers are read by members, representing their own investigations. In arranging for these meetings the Society has asked for and has cordially received the co-operation of Dr. Torrey, who helps to select subjects for the addresses and to mark out the ground that can most wisely be covered. How to arouse a vital interest in missions in those who are about to become leaders in the churches has long been a problem with many who have on their hearts the salvation of the world. Andover Seminary seems to have taken a long step toward solving this problem by putting the study of missions on a basis at the same time earnest and scholarly.

Dr. Gladden at Iowa College

One of the most vitally aggressive of American Christian colleges is Iowa, at Grinnell, Iowa, of which the Rev. George A. Gates, D.D., is President. Among the courses of lectures at that institution is one provided annually by a gift from Mrs. E. D. Rand, which is devoted to the "Department of Applied Christianity." The first lectures in this course were delivered by the late Dr. Coyle, of North Adams, and are published in the now well-known book entitled "The Spirit in Literature and Life." A second course was delivered by Mr. Robert A. Woods, of Andover House, Boston. The course for the current year is to be delivered by Dr. Washington Gladden, of Columbus, Ohio, whose subjects will be as follows: "The Factory," "The Labor Union," "The Corporation," "The Railway," "The City," "The Church." The lectures on this foundation are always devoted to sociological studies. No one is better equipped for such work than Dr. Gladden. When, in the course of time, his lectures shall be published, they will be looked for with much interest, for the subjects are intensely practical, and on lines along which many are thinking.

Survivors of the Disruption

As is well known by our readers, the Free Presbyterian Church of Scotland, which, we believe, is the largest of Presbyterian bodies in that country, as it is surely the most influential, had its genesis in a contest concerning the relation of Church and State. The Disruption occurred in 1843. Among the great names in the Free Church of the past are Drs. Chalmers, Guthrie, and Hanna, and among those who are living today may be mentioned Andrew Whyte, Marcus Dods, and Professors Bruce and George Adam Smith. A recent writer says that there are now living only seventeen of those who in 1843 separated from the Establishment. Three of these are known throughout the world, namely, Dr. David Brown, Principal of the Free Church College, Aberdeen, Dr. Garden Blaikie, one of the professors in New College, Edinburgh, and Dr. Moody Stuart, who is well known as an author. Others are living who are well known in Scotland but not outside. The story of the Disruption is one of the most thrilling in ecclesiastical history. The loyalty to conscience and the willingness to sacrifice displayed by those who came out from the Establishment stamped them not only as men of deep convictions but also of positive heroism. They bore noble testimony to the truth as they understood it, and subsequent history has proved that their movement was inspired by Divine Providence.

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Correspondence

"The New American Saint"

I.

To the Editors of The Outlook:

A series of questions has been suggested to me by your editorial, in the issue for February 13, on the unveiling of a portrait of Charles I. in an Episcopal church of Philadelphia.

Is it likely that this honor was given to the King merely because he was the enemy of religious liberty? Is it not likely that a company of serious-minded people have unveiled this portrait of the Stuart because, *to them*, the man and the portrait are the expressions of a truth of religious value, and therefore of practical helpfulness? In invoking the American spirit in your protest against "the ridiculous pageant," have you not invoked the very spirit which is, first of all, respectful of the principle that people have a right (a sacred right among the *friends* of religious liberty) to be foolishly religious, or even religiously foolish, if they like? Granted that the ceremony was a mistake, are such mistakes ever corrected and really modified by the spirit in which your editorial is written? Is it likely that the High Churchmen who are doing so much in Philadelphia and elsewhere for the religious bettering of the outcast and the poor are marked altogether by "the absence of a deep sense of what religion is"? Are the "liberal" Churches doing as much as the Romanists and the Ritualists for the neglected and the unfortunate? Chiefly, however, is it not evident that this portrait was unveiled, not because it does *not* represent religion, but because (to this particular Church) it *does;* and that, if it does represent to them a truth or thought of moral significance or of spiritual value, it was rightly and appropriately honored? In speaking of the occasion as "one of those events which bring mirth to the thoughtless and grief to the judicious," and passing, in the next sentence, to the statement that the event was "so fundamentally humorous," has not The Outlook—for once—ranked itself among the "thoughtless"?

AN AMERICAN.

[The Outlook did not question the sincerity of those who assisted in the unveiling of the portrait of Charles I.; it protested against holding such a man up as a model. A saint is made of very different stuff. It protested also against the unreality of the ceremony. The mistakes of those who mean well are often as disastrous as the crimes of the evil-minded.—THE EDITORS.]

II.

To the Editors of The Outlook:

Allow me to express my approval in the strongest terms of your note headed "The New American Saint," on p. 487 of your issue of February 13. As a lifelong member of the "Protestant Episcopal Church of the United States of America," I have watched with painful interest the drift of a large section of that Church in the direction of a weak-minded imitation of the ritual of the Church of Rome, which is gradually carrying those concerned away in form (and, by a necessary consequence, in doctrine) from the intelligent and pure practices and teachings of our Protestant forefathers, into the non-intelligent and superstitious precepts and practices of the Dark Ages.

When, however, to this is added such a performance as took place at Philadelphia in connection with the consecration of a picture of Charles the First of England, joined in and approved as it was by men so prominent in the Protestant Episcopal Church, I feel that the time is not distant when a new Reformation in that Church will be necessary to bring it into a position in which it can retain the respect of intelligent men who believe in civil and religious liberty and require light rather than darkness as a foundation for their faith.

HENRY MORTON, Ph.D.
President Stevens Institute of Technology.

Home Missionaries and Eastern Pulpits

To the Editors of The Outlook:

During the coming summer many Eastern pastors will avail themselves of the cheap rates offered by the railroads to attend the Christian Endeavor Convention and visit California. Might not a little thoughtfulness now open the door for some of our Western home missionary pastors and pastors of small, self-supporting churches to make the longed-for trip to the East?

Would not The Outlook serve as a Bureau for Eastern churches without their pastors for the summer months, and reveal to them the names of properly recommended Western ministers who would rejoice to serve as supplies for one or more Sabbaths, and thus make financially possible the visit to old friends and scenes?

It may be suggested that church committees do not exist for altruistic purposes, but seek the most "drawing" men possible for even their summer supply, and that scant congregations would greet the average home missionary. If that is true, the discipline might be of service to such churches. Such thoughts, however, arise from a misconception that contact would dissipate.

Many of our home missionaries are such from no lack of ability, but because, having taken up the cross, "the love of Christ constraineth" them, and they cannot lay it down.

Would not a closer fellowship between the larger churches of the East and their brothers bearing different burdens in small Western fields

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have an enlarging effect upon the hearts and sympathies of each?

A PASTOR'S WIFE.

[It would be impossible for The Outlook to undertake the work which our correspondent suggests, but we think it might wisely be put into effect by the Home Missionary Boards of the various denominations. Just now any plan that will help to bring about a more intimate and sympathetic acquaintance between the East and the West deserves a trial.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

I ask your opinion on a few questions. 1. What is the source of consciousness? 2. According to its source, what is consciousness? Is it a unit? 3. Is there a consciousness of a vacant consciousness? 4. Can we feel and be conscious at the same time? or is this the same experience? 5. Is this the intuition of feeling? or is it the conception of ideas and sensations? or does this lead to the theory of *association*? 6. Is there consciousness outside of the states of feeling? If so, whence the source of feeling in view of consciousness? Does this lead to a transition from the feeling to the consciousness? If so, how is it that the same mind in intellectual investigations is at once the *object* and *subject*? 7. If consciousness is the result of experience, how does this begin? Is it with an emotion or with a judgment? P. A. Y.

1. Consciousness is the ego's (or "soul's") knowledge of whatever object, including itself in its various states of consciousness, and is in the first place awakened by the external world, of which the body is a part. 2. Consciousness is unitary; its states are many. 3. This is a contradiction in terms. 4. Feeling is a state of consciousness, the primary and all-comprehending state. 5. It may rise either from another feeling, or from a sensation, or a conception, either directly or through the association of ideas. Any state of consciousness, being a state of the entire self, involves both feeling, thought, and will in varying proportions, but we give it the name of the predominating element. 6. Consciousness is inseparable from feeling, though it may be consciousness of something other than feeling. 7. The primary fact given in consciousness is a feeling. What we affirm about this feeling, or about anything else, is a judgment. If the above is not satisfactory, it may be because we do not divine your aim.

1. Dr. Gladden says, in his work "Being a Christian," p. 93, "There are those who speak of an inner light—a feeling of assurance which is so strong that they rest their faith upon it. This is what Paul means, I suppose, by the testimony of the Spirit, and those who have received it should be thankful for it." What does he mean? How can faith rest on a feeling? Is *feeling saved* an element of evidence in the Christian life? How does scientific theology view Paul's doctrine of the Spirit? I feel this the most difficult matter in my public teaching. If a man says, as I often find, "I feel the Spirit testifying to my sonship," while his conduct is unsatisfactory, how is he to be dealt with? I should be most thankful for any hints as to the function of feeling in religion, and how to guard it from abuse. 2. Is it correct to teach that the soul is the character?

CLERICUS.

1. Feeling is a state of consciousness. So is faith. Our states of consciousness react on, modify, and determine each other variously. See some book, say Professor W. James's, on the elements of psychology. "Feeling saved" can be evidence only to the person feeling, and to him it is evidence only in part. But his Christian calling is to evidence salvation to others also. Only by conduct can he do this. Not to do it is to show himself no Christian. Paul's doctrine of the inward witness is all right, but it is only for him who takes care, with Paul, to avoid mistaking something else for it. See Acts xxiv., 16; 1 Corinthians ix., 27; Philippians iii., 13, 14. Judgment according to works is as vital a part of the New Testament teaching as salvation through faith, but it should be oftener and more strongly insisted on, as a corrective to emotionalism. 2. No; character is the mold or stamp given to the soul by education and culture, choice and habit.

1. Dr. Torrey says he reads in the Bible that the Levites were commanded to sanctify the Temple, and it took them months to do it. Where do we find it? 2. Is there a school that teaches theology by correspondence and gives a diploma? If so, give the address. 3. In your theory of evolution do you assert that Adam and Eve generated from a lower class of animals? 4. Was the forbidden fruit in reality a fruit? If so, what was it? 5. Did Judas commune? It appears from Luke's account that he did. 6. Are all Congregational preachers evolutionists? 7. How many volumes in the Cambridge Bible? What can it be had for? Do you regard it as helpful to a minister? 8. What and where can I get, and at what price, the plainest work on Psychology? 9. How are souls propagated? 10. Is the New Testament printed in one line of English and one line of Greek or interlined in the Greek with the English letters, so that one who has no knowledge of Greek can read it? If so, where can I get it? J. I. G.

1. The nearest we can come to it is two weeks; 2 Chronicles xxix., 17. 2. None whose diploma is worth having. 3. No. 4. We don't know. 5. Probably not. He "received the sop and went out" before the institution of the Supper at the end of the meal. 6. We think not. 7. Twenty on the Old Testament, nineteen on the New. Average about 80 cents. Yes. 8. Compayre's Psychology can be procured of any firm dealing in school-books. We think it costs not over $1. 9. We don't know. 10. No.

Please inform me how you reconcile the different accounts of the Resurrection and Ascension of Jesus—that is, of course, if you accept the different accounts and can reconcile them? In the Gospel according to St. Matthew, the Ascension is recorded to have taken place in Galilee; in St. Luke at Jerusalem; and it is not recorded at all in St. Mark, supposing with the best authorities that the Gospel narrative ends with verse 8, the remaining verses being added later. I mention only the synoptics, they being the most trustworthy. F. L. M.

When several participants in an event like the battle of Waterloo or of Gettysburg write accounts of it, their statements disagree in one or more

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points. This is so notorious that we do not wonder at it in regard to the Resurrection of Jesus. General agreement as to the fact ought to suffice, despite disagreement in particulars. We must refer you to the various authors who have written the Life of Christ for theories which harmonize the different accounts—theories good enough for one who feels the need of them. As to the Ascension, there is only Luke's account of it in the Third Gospel and the Acts. Matthew does not relate or even imply it.

In your article on Evolution in The Outlook for January 16, you say that, while fighting is right for a bulldog, and vanity for a peacock, etc., these things are wrong in a human being, who has developed by a process of evolution from the inferior creations. At least it seems fair to so state your position, as you seem to believe in the doctrine of evolution, if you do not directly say so. Now, the impression made upon the writer by your article is that when the creature has become, by the process of evolution, a man, he has by that process become subject to all the infirmities of the bulldog, the peacock, the tiger, etc. That is to say, we know that man is subject to *all* these infirmities, and each of them is the special characteristic of *one* of the animals named, though, as you very well say, in the animal the characteristic is not a sin, while in man it is or may be. Can the doctrine of evolution be said fairly to explain these phenomena which you describe in the constitution of man's nature? R.

Every man does not inherit every animal quality. One man is too combative, another too vain, another too proud, another too acquisitive. Rarely, if ever, is any man found who excels in all the vices, any more than any man who excels in all the virtues. On the whole, the idea that sin is a remnant of an animal inheritance is quite as intelligible an explanation of the phenomena of sin as the explanation that it is an inheritance from a fallen ancestry of a remote past.

Will you please explain what you mean by a "Personal God" in the article in The Outlook for January 2, on the "Theology of an Evolutionist"? In what sense personal? How can we conceive of God as person? S. E. L.

What constitutes personality is one of the most difficult problems in philosophy. By belief in a personal God we should say that Christians do not mean an embodied and localized deity dwelling in some central part of the universe and ruling it therefrom like a king through messengers. What they do mean is that which Herbert Spencer calls the Infinite and Eternal Energy, and which composes what we call conscious life; the Energy which lies back of all phenomena and is manifested in and through all phenomena, is a spiritual Energy—an Energy that thinks, feels, and wills. In other words, belief in the personality of God is belief in Christ's declaration, God is spirit.

May I make a comment on the note of "J. R. T." in issue of January 16, supplementing your reply of December 26 to "J. W. M." and "R. F. H."? He says that Vaughan "gives an alternative meaning to the latter part of Philippians iv., 5 (the Lord is at hand, ὁ κύριος ἐγγύς), which no other commentator gives, but which is probably the true meaning, viz., 'The Lord is near' (in place)." Now, Lightfoot himself, against whom "J. R. T." seeks to make the point, says: "On the other hand, a different interpretation is suggested by such passages as Ps. cxix., 151" (and other passages), meaning, of course, "near" *in place*. But he adds: "This is neither so natural nor so appropriate here." One agrees with Lightfoot when one remembers Paul's general views as to the second coming. Years ago the meaning "near (in place)" was given to this passage in Bloomfield's Greek Testament, long before the later commentaries were written. Contradicting "J. R. T." by anticipation, he says: "*Most recent expositors* take the meaning to be, 'The Lord (*i. e.*, God) is at hand for help;' and therefore there is no cause for over-anxiety; comparing Ps. xxxiv., 18. This, however, is a little harsh." He then goes on to suggest its reference to Christ's coming at death. "J. R. T." seems to be wrong in saying that "no other commentator gives" this meaning of "near (in place)," and wrong in his acceptance of that meaning in this passage. I agree with you as to Paul's use of the word "eternal."

W. G. H.

"The Sin of Omission" is one of Margaret E. Sangster's poems. I have it in a scrap-book, and will copy it if desired. The second verse begins with, "The stone you might have lifted;" the third, "These little acts of kindness;" the fourth, "For life is all too short, dear."

E. W. Hyde.

Newton Highlands, Mass.

About People

—An English provincial paper recently printed a sketch of Mr. Chauncey D'Epew, of New York City, and laid especial emphasis on the fact that his Gallic wit was in keeping with his Gallic name.

—Mrs. Eliza Greatorex, who died in Paris lately, was one of the best known among our women artists. At first she devoted herself to landscape-painting, but of late years she gave her entire attention to pen-and-ink work and etching. Her daughters, the Misses Eleanor and Kate Greatorex, are favorably known, both here and abroad, for their skill as water-colorists.

—In a recent "Independent" the Rev. Dr. J. E. Rankin cites the following from Longfellow's journal: "As I was standing at my front door this morning," says the poet, "a lady in black came up and asked: 'Is this the house where Longfellow was born?' 'No; he was not born here.' 'Did he die here?' 'Not yet.' 'Are you Longfellow?' 'I am.' 'I thought you died two years ago.'"

—The new Senator from Utah, Mr. J. L. Rawlins, is a Gentile. He was born in Utah, and lived upon his father's farm until he was eighteen years old. He completed a classical course at the University of Indiana, but returned to Utah before graduation. He is a lawyer, and was elected Delegate to Congress from the Territory of Utah in 1892 on the Democratic ticket, defeating Mr. Cannon, who has now become United States Senator.

—It is likely that on March 4 there will be more new faces in the United States Senate than were ever before seen in that body. With the present Congress, Messrs. Blackburn, Blanchard, Brice, Brown, Call, Cameron, Dubois, Gibson,

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Gordon, Hill, Irby, Palmer, Peffer, Pugh, Squire, Vilas, and Voorhees are retired by the expiration of their terms, and new men have been chosen as successors to fifteen of the above. In Kentucky the vacancy is not yet filled, and Florida will not choose a successor to Senator Call before April. Of the Senators now retiring two only are Republicans.

—The Waterbury "American" tells this new story about Mr. Lyman J. Gage: In 1893 a customer of Mr. Gage's bank asked for a loan of $200,000. Mr. Gage asked him for what he wanted the money. The customer replied that certain street railway stocks were greatly depressed and could be bought cheap, with a chance for a big profit. In answer Mr. Gage said, substantially: "All the money that this bank has is needed for customers who need the money. I will advance to any solvent customer all that he requires to tide him over this crisis. I will not loan to any customer money to be used in speculation, however sure the profit."

—It will be a relief to his many admirers to know that Count Lyof Tolstoï was not the Tolstoï who has incurred the wrath of the ecclesiastical authorities of Russia. The offender was Nicholas Tolstoï, a priest and a distant cousin of Count Lyof's. The Holy Synod at St. Petersburg has decided to excommunicate the priest, and excommunication in the Muscovite Empire is usually attended by loss of civil rights, confiscation of property, imprisonment, and deportation to Siberia. The offenses of Nicholas are, in the first place, that he has been guilty of apostasy; and, secondly, that he has actually embarked upon a propaganda of proselytism for the Roman Catholic Church. Two years ago Nicholas was converted from the Greek to the Roman Church by no less a personage than Leo XIII.

Good Deeds

One of the women who have done much for the science of trained nursing is the Queen of Portugal. She goes regularly to the dispensary for children that she founded. On arriving she at once dons a nurse's uniform and proceeds to work.

Last week the announcement was made that, by the will of William Lampson, late President of the Bank of Leroy, N. Y., Yale University will receive over $1,000.000. With the exception of a few thousand dollars bequeathed to some of his business associates and servants, Mr. Lampson's entire fortune, which is reputed to be worth nearly $2,000,000, is left to Yale. Mr. Lampson was a graduate of Yale, '65. He was unmarried.

Concerning the gift of Mr. Emanuel Lehman to the Hebrew Benevolent and Orphan Asylum Society, the New York "Times" says:

The capital of the gift is $100,000. From the revenue of this fund money is to be loaned, in amounts not exceeding $250 a year, to graduates of the asylum to assist them in learning trades or professions. When the loans are repaid, they are added to the original fund, and an increased revenue becomes available. Students of special talent or promise may have special aid from the accumulation of the fund, and where the entire revenue is not required for those learning trades, etc., sums may be devoted to helping set up graduates in business. Mr. Lehman is quite right in saying that this is not a charity. In the ordinary sense it is not that, but much more. The money given is called an "Industrial and Provident Fund." It is directed toward promoting intelligent and competent industry and encouraging prudence and foresight. What the graduates of the asylum get is not a gift, but an endowment capable of yielding all their lives a substantial return of great value. They get the knowledge of how to earn, which is worth to them more than the amount of what earnings they may make. And they maintain their independence and self-respect along with gratitude to their benefactor. Mr. Lehman is, in his own lifetime, building himself a noble monument.

The New York "Mail and Express" makes this just comment:

English womanhood has a noble example in Lady Herbert, of Lea. She went to Constantinople not long ago to visit her son, the Hon. Michael Herbert, who is connected with the British embassy in that city, and while there she received from the Sultan the decoration of one of the honorary orders of Turkey. Returning to England, she obtained the Queen's permission to wear it, but just then came the reports of the dreadful massacres in Armenia, and in her righteous indignation she sent the trinket back to the Sultan with a note peremptorily refusing to accept it. This is not an important event, but it is a proud and honorable one, and it stands to the undying credit of the women of England. It signifies the horror and detestation with which Christian womanhood all over the world regards the murderous cruelties which the Sultan has inflicted upon the helpless people of Armenia, and it speaks for the moral conscience of mankind, which refuses to be bought with bribery or stifled by stealthful appeals to vanity.

Bits of Fun

On the Sick List.—Notice in a Swiss pass: "No echo to-day."—*Fliegende Blaetter.*

A man never knows what he can do till he doesn't get the chance.—*New York Press.*

"I beg your pardon," sang out the convict, as the Governor passed by his cell.—*Philadelphia Press.*

"They say you have no sympathy for the struggling poor." "Me?" said the accused gentleman; "I have nothing but sympathy!"—*Cincinnati Enquirer.*

"Often," said the Cumminsville sage, "a man gets credit for having sense enough to say nothing when the truth is that he hasn't sense enough to say anything."—*Cincinnati Enquirer.*

"It's pretty tough," sighed the small, sickly Tree. "There are ten girls in this street learning to ride the bicycle, and I am absolutely the only object they can run into. If there was only a hydrant or something!"—*Larks.*

After listening to a parliamentary candidate's fervid appeal, a shrewd old farmer was asked what he thought of the speech. His reply was simply: "Weel, I dinna ken, but I think six

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hours' rain would ha' done us a deal mair guid!" —*Tit-Bits.*

"There," said the managing editor, "goes the queerest man I ever saw." "How's that?" the city editor asked. "He came in here to submit an article for publication, and didn't say that he had always been a steady reader of our paper."—*Cleveland Leader.*

Charitable old lady (to little beggar-girl)—There's some bread for you. It's a day or two old, but you can tell your mother to take three or four fresh eggs, a quart of milk, a cup of sugar, some good butter, and half a grated nutmeg, and she can make a very excellent pudding of it.—*Dublin Times.*

A company of tourists are taken over the castle at Blois. Guide—The room which we are now entering, ladies and gentlemen, is the very one in which the Duke of Guise was murdered. A Tourist—Here, what's that? I came here three years ago, and was shown a room in the wing opposite. Guide (very calmly)—This room was undergoing repairs at the time.—*Tit-Bits.*

"Might I ask," said the lady from South America, "why that plain person at the far side of the room arrogates unto herself so many airs?" "She is a Daughter of the Revolution," said the one interrogated, in awed tones. "Her ancestor fought in the Revolution." "Oh," said the lady from South America, "I myself am a daughter of seventeen of them."—*Indianapolis Journal.*

"Spell ferment, and give its definition," requested the school-teacher. "F-e-r-m-e-n-t, ferment, to work," responded the diminutive maiden. "Now place it in a sentence, so that I may be sure you understand its meaning," said the teacher. "In the summer I would rather play out of doors than ferment in the school-house," returned the small scholar, with such decided frankness and unconscious humor that the teacher found it hard to suppress a smile.—*Philadelphia Times.*

In Boston!

Says somebody in the Boston "Transcript:" Miss Hereford's monologue of the "Book Agent," wherein the "Lahcoon" statue is described by the enterprising dealer in art books, reminded the people at the dinner-table of other tales of art. The autocrat of this especial table (there will never be a second in Boston with a capital A!) told of a peripatetic dealer in art and literature who insinuatingly declared that these wares were offered especially here "because you are known to be interested in the higher literature." The book, it further appeared, was by "an amulmi" of a certain college, and all the "tetchnical" terms therein were explained in a glossary at the back, which was thoughtfully defined by the book agent for the edification of the possible customer.

"Speaking of the Laocoön," said one of the party.

"We were speaking of the 'Lahcoon,'" somebody corrected.

"The 'Lahcoon,' excuse me," pursued One of the Party. "It was at the Art Museum. One visitor was heard asking another to explain the group. The two stood before it and looked at the strong writhing of muscles in the serpent's folds. And the wise one, seeing that it was something concerning a father, took it for granted that it was the Father of his Country. So she explained that it was General Washington! adding, 'But I never heard of his getting into any such trouble.'"

At the Public Library. A wise woman lifted up her voice and instructed her companion, pointing also to certain of the recently placed panels by Puvis de Chavannes on the great stairway. "Look, dear," she said, "they have papered this side, too."

The American Sunday-School Union

In common with the benevolent agencies of several denominations, the missionary work of the American Sunday-School Union has felt the effect of the continued financial stringency. In consequence of the diminished income, it is apprehended that it will be necessary to cut down the number of missionaries for the fiscal year beginning March 1. Such a step is much to be deplored because of the remarkably successful work that has been accomplished in the past year.

This undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for generous support. These destitute children will, many of them, be among the future voters, perhaps rulers, of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. There are over one hundred in the field, chiefly in the Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the miner, the lumberman, the Indian, and the negro, as well as to the frontier farmer. Every missionary of the American Sunday-School Union is well supplied with Bibles, Testaments, library books, Sunday-school picture papers, and Christian literature.

For every dollar received one child on an average is brought into a Union Bible School. $25 starts a new school. Nearly 1,800 schools established in the past twelve months. Union Schools lead to church planting. $700 to $800 supports a Sunday-school missionary one year.

Send contributions to E. P. Bancroft, Secretary, 719 Constable Building, Fifth Avenue and East Eighteenth Street, New York City.

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For the Little People

Winter Night

By Mary F. Butts

Blow, wind, blow!
Drift the flying snow!
Send it twirling, whirling overhead!
There's a bedroom in a tree
Where, snug as snug can be,
The squirrel nests in his cozy bed.

Shriek, wind, shriek!
Make the branches creak!
Battle with the boughs till break o' day!
In a snow-cave warm and tight,
Through the icy winter night
The rabbit sleeps the peaceful hours away.

Call, wind, call,
In entry and in hall,
Straight from off the mountain white and wild!
Soft purrs the pussy-cat
On her little fluffy mat,
And beside her nestles close her furry child.

Scold, wind, scold,
So bitter and so bold!
Shake the windows with your tap, tap, tap!
With half-shut, dreamy eyes
The drowsy baby lies
Cuddled closely in his mother's lap.

Making the Best of It

By Frances M. Fox

"What a dreary day this is!" said the old gray goose to the brown hen, as they stood at the hen-house window and watched the falling snow, which covered every nook and corner of the farmyard.

"Yes, indeed!" answered the brown hen. "I would almost be willing to be made into chicken pie on such a dismal day!"

She had scarcely stopped talking when a Pekin duck said, fretfully, "I am dreadfully hungry," and a little flock of speckled chickens all huddled together wailed in sad chorus, "And we're so thirsty!"

In fact, the feathered folks in the hen-house were very much inclined to be cross and discontented. Since the farmer's boy fed them, early in the morning, they had been given nothing to eat or drink, and, as hour after hour went by and the cold winter wind howled about their house, it is no wonder they felt deserted.

The handsome white rooster, however, appeared quite as happy as usual, and that is saying a great deal, for a jollier, better-natured old fellow than he never graced a farmyard. Sunshine, rain, or snow were all the same to him, and he crowed quite as lustily under any and all circumstances.

"Well," said he, laughing heartily as his bright eyes glanced about the hen-house, "you all seem to be having a fit of the dumps."

The only reply to this remark was a faint cluck or two from some meek-appearing hens, who immediately put their respective heads back under their wings as though ashamed to have spoken at all.

This indifference was quite too much for the owner of the white plumage, who, standing first on one yellow foot and then on the other, turning his head from side to side, said:

"Well, we are a lively set; any one would think to look in here that we were surrounded by a band of hungry foxes, and that life depended on keeping mum."

Just then a daring little white bantam rooster hopped down from his perch and, strutting pompously over to the big white rooster, created quite a stir among the feathered stock by saying:

"We're all lively enough when our crops are full, but when we're starving to death the wonder is that we can hold our heads up at all. If I ever see that farmer's boy again, I'll—I'll peck his foot!"

"You won't see him until he feeds us, and then I guess you'll peck his corn," was the reply.

"Oh, oh!" moaned the brown hen, "don't mention a peck of corn."

"Madam," remarked the white rooster, bowing politely, "your trouble is my own; that is, I'm hungry too. But we might be worse off; we might be on our way to market in a box. Then, too, suppose we haven't had enough to eat to-day, at least we have room enough to stretch our wings."

"Why, that is a fact!" she answered; and all the feathered people, the smallest chickens included, stretched their wings, adjusted their feathers, and looked a little more animated.

"Now, then," continued the rooster, "suppose we have a little music to help pass the hours away before roosting-time. We will all crow—there, I beg your pardon, ladies, I am sorry you can't crow—we will sing a merry song. Will you be kind enough to start a lively tune, dear Mrs. Brown Hen?"

The brown hen, thus appealed to, shook herself proudly, tossed her head back, and began, in a musical soprano, "Cut-cut-cut-ka-dak-cut," and in less than two minutes every one in the hen-house joined her.

Now the horses, cows, and sheep were not far away, and, hearing the happy voices in the hen-house, they too joined in the grand chorus, while the pigs did their best to out-sing them all.

Higher and higher, stronger and stronger, rose the chorus; louder and louder quacked the ducks, and shriller and shriller squealed the pigs.

So interested and happy did the feathered peo-

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ple become that they quite forgot their hunger until the door of the hen-house burst open and in came three chubby children, each carrying a dish full of steaming chicken-food.

"Don't stop your music, Mr. Rooster," said the little girl, who was so snugly bundled up that her dear little face was scarcely visible. "You see, we were so lonesome we didn't know what to do; but when we heard all you folks singing out here in your house, we laughed and laughed until we pretty near cried; then we went to tell Jack about you; he was lonesome too—poor Jack's sick with the sore throat—an' he said, "Why, those poor hens! they haven't been fed since morning."

"Cock-a-doo-dle-doo!" said the rooster, and nobody asked him to stop crowing.

Words Out of Place

Sometimes little people think that mothers and teachers are too strict about the use of language; that they make a fuss about such a little thing—a word sometimes made up of only two letters, "No," for instance. Yet how often they must hear about the way to use it! But big boys and girls, and the boys and girls who are fathers and mothers and teachers, know that if little boys and girls learn how to use words correctly they will be saved a lot of trouble when they are big girls and boys, and will often save themselves from being ridiculous.

A teacher of chemistry once said, "A drop of this poison put on the tongue of a cat would kill the strongest man." A man was deciding to leave some property to a town, and, talking of it, said: "There is a chapel in it, in which my wife and I hope to be buried, if God spares our lives." A Board of Governors of a town decided to build a new jail, and passed these resolutions: "That the town build a new jail; that the new jail be built out of the materials of the old jail; that the old jail be used until the new jail is ready." All little words, but so badly used as to have no meaning, and their use in this way made the users appear ridiculous. Words are very small things, but how we use them makes a great deal of difference in our lives and the kind of friends we make.

Gyp

There is a story of a dog named Gyp, who used to live in Boston, but who now lives in New York, that is most interesting. This dog is eight years old. When he lived in Boston he belonged to a fire-engine house, because his master did. He ran ahead of the engine, and became so well known to car-drivers and truckmen that they drew out of the way of the engine when Gyp was seen at a crossing or a corner. Once he smelled smoke in a hotel, and ran barking through the halls, and woke all the people. For this he was given a gold collar, which he still wears. His master is a janitor, and recently some carpet took fire in the hall of the house, and Gyp awakened the people, and they all got out of the house.

Gyp has had trouble, whether he understood it or not. A man lost a number of chickens, and accused Gyp of stealing them. His master said he knew Gyp never did such a thing. Gyp was taken to the hennery and left there as a test. He caught three foxes that had escaped from a menagerie, thus proving his innocence.

A Royal Subject

In Siam there are cats so highly prized that only the king is allowed to own them. These cats are kept in the royal stables, and in charge of a groom. An American gentleman who knew the king was able to get possession of a mother and a father cat and four kittens. This family of cats became passengers on a war-ship, and started for this country. Two of the kittens died on board the ship. The father cat slept at night on the extreme end of one of the guns. One morning after a storm he could not be found. One of the sailors found deep scratches on the gun; this told the story. The cat had been swept from his dangerous sleeping-place in the night. The mother cat and the two kittens reached this country in safety, but only the mother cat lived. These royal Siam cats are agile, and have peculiarly long and hard nails. This mother cat, who lives not far from New York, can spring from the floor to the top of a window. She can do many tricks, and is very affectionate. Her coat is gray, with dark chocolate spots. Her body is thin and long, and her tail curls over her back. She follows a member of the family like a dog. She apparently is just as happy and feels herself as much of an aristocrat as when she was the special pet and protégée of the King of Siam.

Lost in the Streets

A deer wandered into one of the small towns in New York State recently. A small boy who was on the street very early in the morning discovered him. It would be hard to tell which was the most frightened, the boy or the deer, for both ran. No doubt the deer thought he was in a very queer country, for as soon as he got into the street from the lawn where the boy first saw him, a trolley-car came along. The last seen of the deer he was bounding through the streets toward the country. No doubt he found his home in the woods, and decided to live in the woods always.

Polly on a Wheel

A parrot caused a good deal of amusement recently, and seemed to enjoy her opportunities greatly. She sat on the handle-bars of a bicycle, and kept calling out, "Look out! Look out!" making drivers quicken their horses' movements, and the people crossing the streets to hurry. Immediately after the parrot would call "Polly wants a cracker," and then the people who heard would laugh. Polly enjoyed her ride greatly.

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The Home Club

Those Superfluous Workers

Dear Outlook: Opinions regarding those women who work for superfluities rather than necessities, expressed in recent issues of The Outlook, impel me to offer an opinion too. To me, it is economic immorality for any woman to work behind a counter for low wages, merely as a resource against "*ennui* and discontent" at home. She is taking the place and lowering the wages of some woman who is not seeking a resource against *ennui*, but a shield against starvation or sin. And, at the same time, she is neglecting actual duties, for there is no idle woman who could not make life better and brighter for some one, had she the will. No woman should complain of *ennui* so long as there is an uncared-for child or neglected invalid within her range of vision; and, indeed, most of us may find scope enough for altruistic work without going far out of our own families. It is quite within the modern view of feminine independence for a girl to work down-town while her mother not only does all the housework, but mends her daughter's stockings and sews on her skirt-braids, too. But if we continue the development of outside work for women, the "mother type" may finally become as thoroughly extinct as the dodo.

Very many of us, like the writer, work for bare bread and butter, and we are thankful that modern progress opens up such a wide field. But contrast with us a young woman who took a position as typewriter for $4 a week, because she needed the money to pay for Delsarte lessons! The girl who succeeded her had to live within the limits of that $4 a week; if, in her efforts to skirt that one black gulf that yawns for so many struggling girls, she slips from her path of virtuous semi-starvation, how the Delsartean disciple would draw her skirts away from the defilement of her contaminated sister! But her hand thrust the erring one down.

Of the injury worked in the industrial world by women who labor only for superfluities, or because wholesome home life is distasteful to them, I need say no more; they aid in depressing the wages of men, and thus lessen their own possibilities of marriage, and they withdraw from social life the energies which should make this world easier for their less fortunate sisters. A woman who has buffeted with the world—not alone, but with hostages to fortune who must sink or swim with her—naturally grows to feel that her sheltered sisters, instead of regarding their home life as a cause of *ennui* and discontent, should go down on their knees and thank Heaven fasting for their haven. There is plenty of occupation for them, if they will follow Nehemiah's plan and "do the next thing." E. T. R.

The girl who takes a position and deliberately lowers the wages without doubt commits a sin against society. There is an average wage in every department of labor. To work, without compulsion, for less than this is wrong. The working in one field to secure the money to educate one's self for a more congenial field is justifiable, but not at less than the average paid for the services rendered. Typewriting is skilled labor; it represents an outlay in money and time to acquire the skill. A girl goes behind the counter untrained, and often has a financial value as great at the end of the first week as at the end of ten years. In such markets wages are always low. The unstability of employment in this market makes it so uncertain a field as to call to it those only who cannot find better employment in the lines that call girls of like social condition. That girls who should spend their activities in their homes go out of them and earn money abroad is true. It is often the mother's fault. She refuses to share responsibilities, or surrender them. The girl must have work. She goes where she can find it. Women are not trained to save money in their homes by their labor. Much of the home labor is taken out of the home. As to putting the girl who must go out to earn money because she cannot employ herself at home, as our correspondent suggests, to work among neglected children, or any other form of philanthropic work—that would be a fatal blunder. That work demands the highest mental training, the finest type of American woman; not the woman who drifts into any employment to earn money or kill time.

Women and Wages

Dear Outlook: In your issue of January 30 you intimate a desire for further discussion of the cause and remedy of the present inadequacy of compensation to the women engaged in our stores as saleswomen; and one of your correspondents cites as the cause the fact that the circumstances of young women who have the advantage of partial support in their father's home enables them to compete and subsist on salaries which do not afford comfortable subsistence to others having to pay board and other expenses from which their more fortunate sisters are exempted. There is much force in this as regards competition, but I imagine that the relative number of this fortunate class is quite inconsiderable as compared with the whole class that depend on this occupation for subsistence; and perhaps in this connection it will be found that the law of the *survival of the fittest* somewhat modifies this competition and insures larger compensation to those whose qualifications and industry carry their services above the competition of the many who enter as a makeshift or auxiliary means of aiding their respective families. It has been long the custom of young men to enter stores as a means of education rather than for mere subsistence, when the salaries would hardly pay their board; but, coming in competition with others who had to depend on the occupation for a livelihood, the survival of the fittest in due time elevates them to good salaries and to partnerships in their respective stores.

I remember, in the early days of New England life, that farmers' daughters, to eke out the family expenses, became household servants, called, to preserve dignity, *the help;* and this was generally discarded in the manufacturing towns for occupation at the looms, as more respectable and rather better paid. Yet wages, although these girls were in competition with those who had to depend wholly on wages for subsistence, ruled very low. I myself was able to procure good plain cooks and house servants for from $4 to $5 a month, for which I now pay in my plain establishment from $25 for a cook and $20 for a chambermaid.

The change was not the result of any moral force, but simply of a law which applies irrevocably and irresistibly to all relations of trade and industry—to use an economic term, demand and supply.

It may not be out of place here to suggest that our shops are over-supplied by female employees—by women who leave the respectable and better part of household service, who are willing to live in a garret, several sleeping in a squalid room, starving under inadequate food to sustain overworked bodies, rather than accept the comfort of liberal food and lodging and ample compensation.

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I adduce these unwise prejudices as largely the cause of the evils complained of—conditions for which there is, in my judgment, no remedy, so long as there is so large a surplus of supply and limited demand for that class of female labor.

Mr. Peter Cooper deserves the gratitude of us all for his opening up to female labor and enterprise telegraphy and typewriting. The doctrine of the *survival of the fittest* holds out a cheering hope to the diligent and intelligent. R. L.

Without doubt the law of supply and demand to some degree regulates wages behind the counter and everywhere else. A member of a working-girls' club was a source of anxiety because she never was able to keep a position. She was pretty and quiet and seemed efficient; when she secured work it was always at the lowest wages. At last, after weeks of idleness, she secured work in a large printing-house as folder on one of its weekly papers. This offered the hope of permanency. She announced her wages as three dollars per week. She was not believed, because the heads of that establishment were identified with a number of charitable and philanthropic enterprises, and it seemed impossible that they paid such wages. The reputation of that firm, apart from their business, is that of liberal citizens. A visit was made to the printing-house, and, in conversation with the foreman of one of the departments, the wages paid the girls employed was mentioned Three dollars was the sum paid for the class of labor which engaged this girl and scores of others. "How can you get girls to work for that? They cannot support themselves on that sum."

"We have a waiting list of two hundred, daughters and friends of the people who have worked for us for years," was the answer.

You cannot force wages up in that or any other house until you have reduced the supply of workers willing to wait for employment at three dollars per week. The fault is in the social conditions which make it possible for any one to welcome employment at three dollars per week, with no hope of advancement in skill or wages.

A Difficult Problem

Dear Outlook: In an article headed "A Bulletin-Board," in the Home Club, January 30, an important and difficult problem is presented. The solution is barely hinted at, and I should like to hear more on the subject. Is there any way of becoming self-supporting except by supporting yourself? Will a business course, or any course whatever, be of much value to a woman in ten or fifteen years, unless put in practice in the meantime? Is it the duty of every girl to work for her own support? If it is not, but instead is wise and right for many daughters and sisters, as well as wives and mothers, to find their work in the family circle, and in social and philanthropic activities outside, how can they at the same time be prepared in some sudden emergency—perhaps in middle life—to take their place among self-supporters in a world where trained service is demanded?

I have in mind girls without a decided bent in any direction. "Educating a girl to health, and to manage an allowance" is certainly a step in the right direction, but cannot some one throw more light on this puzzle?

M. F. L.

Our correspondent has truly said that the problem she presents is a most difficult one. There are a hundred girls who never show a bent in any direction to one who does. This hundred make the problems. One field of training and experience open to the girl who does not expect to become a wage-earner is not used. Our correspondent refers to the duty of some to do philanthropic and charitable work. There are few fields demanding better training and experience than that offered here. It is a delusion that untrained women are of much service in philanthropic work. Very occasionally a woman possesses some rare quality which enables her to do most excellent work in a limited field. Philanthropy calls for the highest training. One of the best fields of employment for women to-day is that of cooking-teacher. The price is from two to two and a half dollars for two hours' teaching. No teacher is really worth that until she has had experience. A thorough training in a reputable cooking-school should be a part of every girl's training. When she has taken this training, she is that much more valuable to the world. If she has the teaching gift, she may gain her experience by giving her services. Libraries offer the same opportunity for experience after training. Teaching is also a field of experience. First there must be the foundation of training. The experience gained in giving one's service where such service could not be rendered if it had to be paid for makes gift and giver more valuable. The limit to this valuable field of training is the limit that men and women of education and responsibility put upon it. Certainly individual problems will always present individual perplexities, but the education that gets its experience through service is the education that commands place and wages when they are necessary. When a girl thoroughly convinces herself by her volunteer work that she possesses that for which the world is willing to pay, she has gained a new power in herself.

It would be the greatest misfortune the world has ever known to train every girl to be a wage-earner; to make so-called independence the end of life. The end of every life should be service. The highest service that any woman can render is that which she gives as wife and mother. If this blessed privilege is denied her, she may serve the world nobly and well; she may give it the best she has to give, her highest—but it can never be the highest. To train every healthy girl so well that if wage-earning becomes necessary she will have the ability to earn wages is a wise precaution in this land of business fluctuations. To educate a girl to the idea that money is the end of life is to lower her standard, to defeat the end for which she is created. The office of motherhood is God's crown for woman. To wear it nobly a woman must have the best the world has to give her, and the opportunity to use that best through service, until that larger circle of husband and children are the limits of her opportunity.

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FORTY-SIXTH ANNUAL STATEMENT

OF THE

Phoenix Mutual Life Insurance Company

OF HARTFORD, CONN.

January 1, 1897

ASSETS:

Loans on First Mortgages of Real Estate,		$5,793,119.51
Premium Notes and Loans on Policies in force,		722,100.68
Loans on Collateral,		6,600.00
Cost Value of Real Estate owned by the Company,		994,312.96
City and Municipal and Railroad Bonds and Stocks,		2,290,516.16
Bank Stocks,		184,328.00
Cash in Office,		188.95
Cash Deposited in Banks,		294,392.91
Add:		$10,285,559.17
Market Value of Stocks and Bonds over cost,	$ 47,465.04	
Interest accrued and due,	165,643.71	
Net Deferred and Outstanding Premiums,	159,374.79	372,483.54
Gross Assets January 1, 1897,		**$10,658,042.71**

LIABILITIES:

Reserve on Policies in force at 4 per cent. interest (Conn. and N. Y. standard),	$9,798,470.00	
Claims by death outstanding,	32,694.00	
Premiums paid in Advance,	7,248.00	
Special Policy and Investment Reserves,	248,078.00	$10,086,490.00
Surplus at 4 per cent.,		**$571,552.71**

	1894	1895	1896
Total Premiums received,	1,198,561.	1,330,804.	1,430,228.
Policies in force,	22,797.	24,999.	25,981.
Insurance in force,	$36,381,049.	$40,460,331.	$42,216,841.
Paid Policy-holders,	1,087,556.	1,112,849.	1,212,151.

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FOR MARCH, 1897

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The Outlook

Leslie M Burwell 1897

Saturday, 6 March, 1897



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The Outlook

Published Every Saturday

Vol. 55 March 6, 1897 No. 10

THE situation in Crete remains substantially unchanged, and the outlook for the future is even more uncertain and ominous than it was a week ago. Lord Salisbury has submitted to the Great Powers and to Turkey and Greece a proposition for the establishment of administrative autonomy in Crete, the island to remain a part of the Turkish Empire, and, in case of the refusal of either Turkey or Greece to accept this settlement, for its enforcement by the Great Powers. Lord Salisbury added that under this arrangement the Greek troops would be compelled to retire first, leaving the Turks to police the island for a time. The Turkish idea of policing is too well understood to need explanation. If this arrangement could be honestly carried out, and real autonomy secured for Crete, it would be very likely the most practical solution of the situation; but there is small likelihood that it will be accepted by either Turkey or Greece. The question then arises, Shall it be enforced? Will the English people, for instance, permit the English fleet to drive the Greek forces out of Crete, and put that island once more at the mercy of the Turks? There is very strong evidence that they will not. The shelling of Crete Christians engaged in battle by an English man-of-war last week was in direct violation of the almost unbroken tradition of English policy, and has awakened the deepest feeling of indignation in Great Britain. There is some reason to believe that Lord Salisbury could not carry through the policy of coercing Greece, for the English people are still sore at the thought of the connivance of their Government with the Porte in the slaughter in Armenia.

In France and Italy there appears to be the same strong popular feeling against putting Crete again at the mercy of the Turk, and that feeling is likely seriously to hamper either Government if an attempt is made to coerce the Greeks. The line of natural division between the Great Powers, recently pointed out by the London "Spectator" and commented upon in these columns last week, has become singularly clear during the past two weeks. The Governments of Germany, Austria, and Russia, being largely independent of public opinion, and committed by their very structure to oppose popular movements, are apparently determined that not a foot of soil shall be taken from Turkey; while the Governments of England, France, and Italy, being dependent on public opinion, are apparently very reluctant to turn their forces against the Greeks. In all these countries public opinion is decidedly with the brave people who are disposed to aid Crete in its endeavor to free itself from Turkish rule. This feeling is so strong that the Governments of these three countries will find themselves facing a serious home crisis if they adopt the line of coercion. If they do not adopt it, the problem remains unsolved. The unknown factor in the situation is the real attitude of Russia. Another week is likely to clear up the situation. The crisis is too acute to last long.

The excited debate last week in the Senate on Cuban affairs, in the course of which Senator Frye and Senator Morgan

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clamored for war-ships to be sent to Havana, was brought to a tame and rather ludicrous end by the announcement that Spain had already pardoned Sanguily, whose imprisonment had aroused the martial ardor of these Senators. As similar cases are said to exist or may arise at any time, it is worth while to bear in mind that the fact that a person engaged in fighting against a foreign nation has been naturalized in the United States does not give him the right to expect that this country should demand his release. This is a primary principle of international law, but the utterances of certain Senators show that it is sometimes quite forgotten. What an American citizen—native or naturalized—has a right to expect is that his country will see that he is not maltreated, or punished without due trial, or deprived of the right of counsel. No Government undertakes to protect its citizens while committing illegal acts, and for a citizen of this country to engage in war against Spain is illegal.

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In Sanguily's case the fact of his being an active Cuban revolutionist is not denied. Senator Hoar went further and showed that, if the report of this case made by the Committee on Foreign Affairs was accurate, Sanguilly's naturalization papers must have been obtained by fraud and perjury, as he had not lived the requisite time here. To this Senator Frye replied, with some show of reason, that the certificate of the United States Court which granted the papers was final, and that it was not competent for our Government to go behind its own act of naturalization. The incident impresses the much-needed lesson that our system of naturalization should be more carefully guarded and administered. Furthermore, it may be said that where it is clear by subsequent acts of a naturalized citizen that he has taken out his papers, not with a genuine intention of residence and citizenship, but as a cloak and protection for acts hostile to a foreign government, his case requires circumspect dealing, and, to say the least, does not call for haste or bluster. American sentiment will justify our Government in firmly maintaining all its citizens abroad in their rights; this is one of the special duties of the State Department, and it is only fair to credit that Department with wise and judicious action until the contrary is shown. Judging from last week's exhibition in the Senate, the National Legislature would do well to leave diplomacy to diplomats.

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The passage of the Immigration Bill, which has not yet been signed by the President, has called forth a great deal of excited discussion among the Canadians, as well as a strongly worded protest from the American residents of British Columbia. The cause of this protest was, of course, the Corliss amendment forbidding the employment in this country of persons who retain their legal residence in Canada. The British Columbian protest was passed at a very largely attended meeting at Rossland, the center of mining operations in that Province, and assumed to speak for the 25,000 American residents, most of whom have crossed the border within the last few years. The resolution was telegraphed to President Cleveland. As far the greater share of the mining industry in British Columbia is in the hands of American residents, and there is certain to be a vast increase of American capital and enterprise there in the near future, this protest may have considerable weight. Pressure is being brought to bear on Mr. Laurier to introduce a retaliatory measure at the session of the Dominion Parliament which is to open in a few days, and in case the law recently passed by Congress should receive the President's signature there is little doubt that such retaliatory action will be taken. The more thoroughly the alien labor law question is examined, whether from an American or a Canadian standpoint, the more clearly is it seen that, like the bonding privilege, the present condition of affairs reveals reciprocal benefits and privileges which repressive legislation on either side of the line would only abrogate or destroy. A great deal of fault has been found with the reports and evidence on which the Corliss amendment was based, and it is alleged that there is not a one-sided influx of Canadian non-resident laborers into the lumber regions on our side of the line. Migration is both ways, Canadians going into the Michigan woods and Americans into the Canadian woods in almost

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equal numbers. At certain points on the frontier, especially in Northwestern Ontario, the number of Americans employed is greater than the number of Canadians employed at corresponding points on our side. This feature of the Immigration Bill is distinctly a backward and ignorant piece of legislation. It disturbs interests which have grown up in accordance with economic laws, and which demand the most generous and equitable consideration by the statesmen of both countries.

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It appears to us that the Senate has done wisely in so amending the Indian Appropriation Bill as to make temporary provision for contract schools for Indian children. The contract system was un-American, and inevitably led to a partnership between the Federal Government and the churches which was corrupting to the churches and unjust to the people. But under this system schools were organized which could neither be at once taken up and supported by the churches nor at once transformed into Government schools. Now that both the Government and the churches—with the possible exception of the Roman Catholic Church—have declared themselves opposed to the continuance of this system, those who are most in favor of its abolition may wisely allow time for the necessary reform in order that those evils may be avoided which an instant revolution would produce. We think also that the bill creating a Board of Indian Commissioners, one of whom shall be an army officer not below the grade of Major, to have charge of Indian affairs under the Secretary of the Interior, instead of our present Commissioner of Indian Affairs, is, upon the whole, a wise measure. It ought to have the effect to render the Bureau independent of politics, which it never has been, and independent of ecclesiastical control, which it has not always been, and also to secure, in dealing with the Indians, a continuity of policy which it is impossible to secure under a system which gives a new administrative head at every Presidential election.

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It is to be hoped that the victory of the Roman Catholic candidate in the Roman Catholic constituency of St. Boniface, Manitoba, will not reopen the school agitation which had been calmed by the Laurier-Greenway settlement. The result of the election was a foregone conclusion in such a constituency. The Archbishop had said to the faithful:

> "You cannot in conscience vote for a man who will accept this settlement. You cannot in conscience support a man who is in favor of giving this settlement even a temporary trial. You cannot in conscience vote for a man who recognizes for his chief a man who would impose this settlement upon you."

According to the dispatches, the priests seem to have bettered their instructions:

> "It is said that the clergy made an unceasing house-to-house canvass, using all their power of persuasion, stating that if an adverse vote to Mr. Lauzon was given, the crucifix would be taken from the wall, the confessional closed, and burial in consecrated ground refused. In fact, all the consolations of religion would be denied."

The issue in the election was whether or not the people approved the school settlement—namely, the present non-separate-school law, with the modifications agreed upon between the provincial and federal Governments. These modifications, providing equally for Catholic and Protestant religious training, have been entirely fair to the Roman Catholic minority in Manitoba. Yet Archbishop Langevin and his priests are unwilling to stop this side of separate schools. As between State and Church education, they say, there is no choice. The result of the latter form is well seen in the Province of Quebec, where the Roman Catholic Church has well-nigh complete dominion over the education of Catholics, and where secular instruction has been greatly neglected. There is a large proportion of illiterates in the Province; ecclesiastical meddling in common schools inevitably conduces to such conditions.

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The Supreme Court of the United States, by a vote of five to four, has upheld the validity of he Ohio law under which telegraph, telephone, and express companies are taxed on their real estate, their gross receipts, and their personalty as measured by Ohio's share of the entire value of their stock. The division of the Court was probably due to the provision for the taxation of gross receipts, for such taxes levied on corporations engaged in inter-State commerce are in a measure

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restraints upon such commerce. But this was not the part of the Ohio law which the corporations really cared to overthrow. What they objected to was the provision that the value of their property in Ohio should be assessed by ascertaining Ohio's proportion of the total value of their stock. Because of this provision the assessment of the Western Union's property in Ohio has been increased from less than $500,000 in 1893 to over $2,000,000. Inasmuch as the market value of the property of the Western Union is nearly $100,000,000, it is evident that the corporation is not yet being taxed upon more than Ohio's proportion of its vast wealth. The gain, however, is so great that the decision upholding this law again calls attention to the method by which personal property may be made to bear its share of taxation. The daily papers from time to time find fault because the personalty of the members of the Gould family is hardly taxed at all at their homes in Lakewood, N. J., or on the Hudson. But why should the personalty of this family be taxed at their homes? Practically no part of the property of the Western Union Telegraph Company is located at Lakewood, N. J., and there is no more reason why it should be taxed there than that Mr. Gould's foreign real estate should be taxed there. If, however, Ohio taxes her share, and Pennsylvania hers, and other States theirs, Mr. Gould's personalty will be taxed as heavily as his realty, and the tax will go where it belongs—to the States from which the property derives its income.

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If the Greater New York is to be a Better New York, concerted action by good citizens cannot begin too soon. The formation of the Citizens' Union, announced last week, is a long step in the right direction. In November next will be held the first municipal election under the new State Constitution; it will be separate from State elections, and at it will be chosen Mayor, County Clerk, District Attorney, Comptroller, Register, Aldermen, and President of the Board of Aldermen; or, if consolidation is then an accomplished fact, there will be elected the Mayor of Greater New York, members of the Assembly, and other officers designated by the Charter. The basic principle of the Citizens' Union is that because this election is solely and purely municipal, State and National politics should be ignored, and that an independent ticket should be put in the field which should stand for good government, and for that alone. The Committee of the Citizens' Union will include at least two hundred and fifty men who have been prominent in urging municipal reforms, without regard to party. We mention only a few representative names attached to the announcement of the formation of the Union: James C. Carter, Joseph H. Choate, Francis S. Bangs, Nicholas Murray Butler, W. B. Cutting, R. F. Cutting, John Claflin, W. H. Draper, M.D., Horace E. Deming, Dorman B. Eaton, E. R. L. Gould, Charles S. Fairchild, Henry E. Howland, W. B. Hornblower, E. G. Janeway, M.D., J. Pierpont Morgan, G. Haven Putnam, James B. Reynolds, Elihu Root, Charles Stuart Smith, Wager Swayne, J. Kennedy Tod, E. P. Wheeler, C. F. Wingate, Wheeler H. Peckham, Carl Schurz, Simon Sterne, Spencer Trask, F. D. Tappen, W. H. Tolman. The City Club, the Social Reform Club, the University Settlement Society, the Good Government Clubs, and the City Vigilance League are all represented in the Citizens' Union, while leaders of the Labor Unions, bankers, manufacturers, members of the Stock, Produce, and Real Estate Exchanges, lawyers, doctors, and merchants, are upon the Committee. In short, the movement embraces almost all classes of citizens, and is as far removed as possible from being narrow, partial, partisan, or visionary.

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A declaration of principles and objects put forth by the Citizens' Union is so important that we give all the provisions, in condensed form. Approving the principle, now to be applied for the first time in the State, that municipal elections should be separate from State and National elections, the Citizens' Union demands local officers chosen solely for their qualifications, and candidates nominated upon their character and record; impartial enforcement of Civil Service Reform methods; ownership by the city of its franchises, grants to be for limited periods, with stringent supervision of gas and rail-

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road companies; rapid transit at once; adequate school accommodations and improved educational methods; eight hours' labor and ordinary trades' wages for city employees; more small parks, baths, lavatories, and good pavements in densely peopled districts; tenement-house reform at once; the continuance of efficient street-cleaning. This is a platform which it would be hard to better. Against it Tammany will probably put a demand for lower taxes, and the citizens will know that behind that demand follow inefficiency, barter of offices, dirt, disgrace, corruption, and cheap politics. There should be only two tickets in the field. We believe that most of the Republican voters who are not "in politics" would be glad to vote a non-partisan, anti-Tammany ticket, if the movement should be wisely conducted.

The New York Trust investigation concluded last week with an inquiry into the affairs of the American Tobacco Company and the Anthracite Coal Combination. The officers of the American Tobacco Company showed the utmost unconcern as to how much the Committee learned, and the result was that it learned a good deal—however little it may be able to do about it. It was frankly admitted that the Trust had issued stock to five times the value of the property of the companies consolidated, and had paid dividends varying from eight to twelve per cent. on this inflated capitalization, besides accumulating a surplus. In 1896, it is true, a dividend was passed, but this procedure followed the issue of an additional stock dividend of 20 per cent. in 1895. In that year the Trust, upon property worth $5,000,000 before the consolidation, issued a regular dividend of $2,000,000, a stock dividend of $3,000,000, and accumulated a surplus of $1,400,000. Naturally, the stock rose to a high figure on the exchanges, and promptly fell to a low one when, a few months later, the Board of Directors voted to pass a dividend. The testimony of President Duke upon this point illustrated the observation we made last week, that the listing of Trust securities on the exchanges, instead of furnishing a means of widening the distribution of wealth, furnishes a means of still further enriching the managers of the Trusts. With reference to the great fluctuations in the price of Tobacco Company stock, the following dialogue took place:

"Don't you speculate in the stock of your company?"

"I think that is a private matter that should not be inquired into. I will say, however, that I have a heap more of the stock now than I had before."

"Isn't that because you sold when it was at 117, and bought in all you could when it was at 63?"

"I didn't say that."

The fact that there are now between two and three thousand stockholders in the American Tobacco Company, as against from forty to sixty-five in the original companies, simply means a widening of the facilities for gambling, without any guarantee that the game is fairly conducted. The American Tobacco Company makes over 4,000 million cigarettes yearly. It sells to dealers under a contract that they must forfeit their rebates if they handle the goods of competing companies. From the officers of the anthracite coal roads little was learned except that they tried last year to advance the price of coal $1 per ton—or $40,000,000 in all—but were not entirely successful. Just how far they did succeed was left uncertain. In case the United States Senate decides to investigate Trusts, it should begin with the coal combination.

A movement against the big department stores has gathered astonishing headway in Chicago. It started among the small retailers, but many of the large merchants handling a single line of goods have come to its support. The Board of Aldermen has passed resolutions indorsing it. Governor Tanner has given it his approval, and the Cook County Republican Committee apparently proposes to make it the chief issue of the approaching municipal campaign. The grievances against the department stores are stated as follows, in the resolutions adopted by the recently organized Cook County Business Men's Association:

"*Whereas*, there is in this community a widespread and general depression in business and industrial circles caused by the maintenance of large department stores, where are employed thousands of minors of both sexes; and such

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establishments, compared with non-department stores, require and make more demand on the police, fire, and other municipal aids, while at the same time they fail to pay their just, fair, and equal burdens of maintaining the city, county, and State; and such establishments, by massing fifty and more classes of goods under one management and control, are enabled to advertise goods, wares, and merchandise in such a manner as to operate unfairly and unjustly against single-line merchants, and are further enabled at times to perpetrate fraud by false and misleading representation in such a way as to deceive the public."

The tangible legislative remedy proposed is the progressive taxation of large stores handling more than a single line of goods. Superficially the movement resembles that against Trusts, in that the department stores, like the Trusts, are largely in the hands of great capitalists. Essentially, however, the two movements are widely different, for the Trusts are modern inventions to get rid of competition, while the department stores are modern inventions by which competition is increased. The result is that, while the Trust raises prices to the consumer, the department stores lower them. We do not assert that there are no abuses connected with department stores; if they employ more child labor than other stores, if they are taxed less than other stores, the law should interfere. But there is no more reason why the law should antagonize the organization of big stores than that it should antagonize the erection of big factories. In so far as the department store introduces more economical methods of handling goods, it is to be welcomed. Resistance to it is like resistance to the introduction of labor-saving machinery. However natural it may be on the part of those who feel the stress of the new competition, it is resistance to progress, and certain to prove futile.

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The past week in the business world has shown additional evidences of general improvement. This is especially noticeable in the iron and steel industry. According to the "Iron Age," those departments which are close to the raw material are recording moderate advances. The total tonnage thus far placed must be heavy when it is considered that large orders were booked during the halcyon days of the billet pool and that now this has been swelled by the volume of business done in track material. Close upon the heels of the announcement that 100,000 tons of our steel rails had been engaged for export, the fact was made known that the Canadian Pacific Railway had placed an order with one of our companies for 65,000 tons of steel rails. English comment on the orders given from abroad is to the effect that they are made possible only by the breakdown of the Steel Pool, by the depression in trade here, and by the belief that there are cheaper methods of making iron and steel than those generally adopted in England. To whatever cause the orders were due, the significant fact remains that we can send rails across three thousand miles of ocean and, in part, one thousand miles of land, and deliver them at less price than that of the English product. Steel has only followed our iron in an invasion of Great Britain. The English correspondent of the "American Manufacturer" says that steel billets are being sold in England in considerable quantities at prices which the English makers cannot meet, and that "tin bars" (steel bars for rolling into plates for galvanizing) are being imported by sheet-iron makers, especially by the largest concern of the kind in the world. Home orders for steel continue to increase, and during the past three weeks a total of nearly 1,500,000 tons of steel has been booked. This should place about $35,000,000 in circulation. Many employees have been added in the manufacture and handling of the product. This activity is extending to allied industries, and will materially help general trade.

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During the last four weeks the sales of wool have mounted to over 38,000,000 pounds, as against 23,000,000 for the same time in the largest previous year, 1893. Our stock and bond market has been only slightly influenced by events connected with the Cretan question and in connection with the revival of the Cuban discussion in Washington last month, but the security markets abroad have continued in a state of nervousness, prices of all classes of securities being depressed. Greek and Turkish bonds have, of course, fallen most heavily. The Berlin Bourse has been specially distressed, since Germany holds nominally $90,000,000 worth

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of Greek loans upon which the interest has not been paid, and the Germans feel that the possession of Crete would burden Greece still more. In the transportation world on this side of the Atlantic the rumor has been persistently revived that President Hill, of the Great Northern, has obtained control of the Northern Pacific system through purchases of stock by Europeans. In New York State there is a fight over canal traffic in progress, it being desired to abolish the law which prohibits any navigation of the canals of New York State by a company having a capital stock exceeding $50,000. In order to carry on the great business contemplated, the new company organized to carry grain and flour from Lake Superior ports to the seaboard must have a capital far exceeding $50,000. Canal interests across the border have been aroused by the promoters of the Ottawa River and Georgian Bay Canal, who are endeavoring to obtain the Government's aid for its immediate construction. Trade returns for Canada during 1896, just published, show the largest exports since Confederation. Imports have increased over those of the previous year, but are lower than in any year of the five preceding. It is interesting to note that Canadian exports to Great Britain amount to four times as much as those to this country. The exports are chiefly in raw material.

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The "Twentieth Century Club" of Boston has organized a series of free public organ recitals in various churches of that city, some of which have already been given, while the others will take place in March and April. The purpose of these recitals is to furnish the public with larger opportunities of hearing good music, and the prospectus of the series and programme of the first recital, which lie before us, indicate that this commendable purpose is being accomplished. Several Boston parishes and well-known organists are co-operating in the work, and it cannot fail to awaken the interest of all those who are interested in the development and progress of municipal life in Boston and in other American cities. The experiment has been successfully tried in Birmingham, Manchester, and other English towns; indeed, in Melbourne, Australia, there was, a few years ago, and probably is still, a "city organist," who, being a regularly elected or appointed municipal officer, gave weekly recitals on the fine organ of the Melbourne town hall. These recitals were well attended, and it may easily be believed that they contributed not only to the pleasure, but to the intelligence, civic pride, and therefore to the good citizenship, of the inhabitants of Melbourne. The Boston concerts are participated in by such musicians and organists as Messrs. B. J. Lang, G. E. Whiting, S. B. Whitney, and Arthur Foote, all men of National reputation. The churches of a hundred American towns and cities might well co-operate in following the example thus set. Why does not the "American Guild of Organists" take up the work in New York?

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For three years the American artist, Mr. John S. Sargent, has been an Associate of the London Royal Academy. He has now, in a surprisingly short time, been made a Member. His election is notable, not only because of his nationality, but because that deservedly popular painter, Mr. Benjamin Williams Leader, had been generally talked of as the new Academician. Mr. Sargent deserves his new distinction. As has been well said, he has beaten his master, M. Carolus-Duran, on his own ground. He has surpassed Romney in a painter's skill, while his vivacity is hardly equaled by Millais. Though an American, Mr. Sargent has passed most of his time abroad. He was educated in Italy. When he became of age, he went to Paris and entered the studio of M. Carolus-Duran, and for years afterward lived in France. For the past eleven years he has lived in London. He has frequently visited the United States, and is entirely American in spirit—indeed, the portraits of no painter show such a nervous, subtle, energetic, "all-round" character. From the time when he astonished France by the excellence of his Carolus-Duran portrait to these latter days, when the exhibition of his Carmencita portrait attracted international interest, Mr. Sargent has forged steadily ahead. His mural painting for the new Boston Public Library is of great merit, and is appropriately seen near the equally remarkable work of Mr.

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E. A. Abbey, who has been an Associate with Mr. Sargent. Mr. G. H. Boughton is also an Associate, and has been so since 1879. He is a native of England, but made his reputation in this country. Mr. Alfred Parsons, an Englishman, who has just been elected an Associate, has done so much illustration in this country that he has become peculiarly identified with our artists. Mr. J. J. Shannon, however, elected with Mr. Parsons, is an American by birth.

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President Cleveland

It would be idle to attempt, at this early day, to anticipate the verdict of history on the administrations of President Cleveland; it is possible only to characterize the man and his policy as they disclose themselves to those among his contemporaries who wish to judge him fairly and dispassionately. The Outlook has often differed from him on important questions, and has criticised him freely, though always with that respect which is due to the great public position he held; The Outlook is able, therefore, to speak of him both frankly and generously; to approve and condemn without reference to party prejudices.

It is one of the penalties which a public man pays for the possession of a resolute will and a strong personality that he should be hated as heartily as he is admired and loved; and Mr. Cleveland has succeeded in awakening antagonisms as relentless as any man of his time has encountered. Much of this fierce animosity has been greatly to his credit; and no small share of his claim upon the confidence of those who have admired him has been due to the enemies he has made.

Mr. Cleveland is, in the truest sense, a man of the people, without special opportunities of position, means, or education; a man who has made his way to the front without brilliant gifts of any kind, simply by sheer force of integrity, industry, independence, and robust good sense. The fact that so many attempts have been made to explain his success by calling him an accident is the best evidence that the secret of that success lies in the man and not in his conditions. He stubbornly refuses to be explained away, and the gentlemen of the press who have devoted their talents to this ingenious effort have wasted time and thought. Mr. Cleveland is a man with a strong sense of reality and a rudimentary imagination; in that fact lies his strergth and his weakness. No man ever came to great place by more transparent means—means so obvious that many of his critics overlook them in the endeavor to discover something magical or accidental in his career. He has twice filled the highest office in the gift of the people by virtue of the same qualities which give men in small communities weight, influence, and authority. He is in no sense a man of genius, but he possesses in uncommon degree and unusual harmony certain fundamental qualities of character and mind which, in their combination, have made him a commanding figure for almost two decades. In an epoch of political bosses and machines he has twice secured the Presidency in the face of the bitter antagonism of the politicians of his party. He has not been above using the methods of the politician, but he has owed nothing to the politicians, and he has never concealed the fact. His career has conspicuously illustrated the fact that a strong man can always burst the bonds of selfish and tyrannical organization if he takes the brave and independent course, and that, even in a State which is ruled alternately, or possibly in combination, by a Hill and a Platt, there is room enough for the young man who goes into public life for the public good.

Mr. Cleveland has had the courage which comes from a clear aim to serve the public and from a robust sense of moral and political realities. He has great directness and simplicity. When he was beginning to be a National figure, a gentleman who stood very near him was asked in what lay his strength. His answer was clear and decisive. "Mr. Cleveland would be able," he said, "to decide the question of the ownership of all the railroads in New York, if it were submitted to him, as simply as if he were called upon by two neighbors in the country to settle a disputed title to a wood-pile. Vast sums of money and the presence of hosts of eminent counsel to argue the matter would make no impression on his

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imagination. His mind would go straight to the main point, and be entirely unaffected by the accidents and incidents of the property." This quality of simple directness has been evident in his administration of affairs. His position might be wrong, but there has never been a moment's doubt about it.

And this quality, in connection with his courage, has made him a real force in the Government, and not the mere head of a party or registrar of the popular will. His integrity has never, so far as we know, been questioned; nor has the sincerity of his desire to serve the people. But he does not believe in the "hired man" view of the Presidency; he believes that the real servant of the people is he who has no fear of them and who does not hesitate to speak plainly to them when occasion requires. He has set a fine example in his absolute freedom from that demagoguery which is the bane of public life in a democratic community. He has never fallen into the vice which corrupts so many public men—the vice of saying flattering things to the people and cynical things about them. He has paid the American people the compliment of treating them like a self-respecting people. Here his lack of imagination serves him well, and it is doubtless true that he does not feel the temptations which beset many men of more sensitive organization. At a time when there was a fierce outcry against him, and strong influence was brought to bear on him in the endeavor to persuade him to change his policy, a gentleman expressed to one of the members of the Cabinet a fear that the President would break down under the strain. The Secretary smiled. "Don't worry about the President," he said; "he doesn't know what pressure is."

Such a man will leave a very distinct impression on his time, and his blunders will be as honest and transparent as his successes. In a general way Mr. Cleveland's first administration was more successful than his second administration, although it ought to be added that during the past four years he has fallen upon times which would have made the path of any chief executive difficult and perilous. In home affairs he has been consistent from the start, with the exception of his use of patronage. He struck the note of tariff reform in his earliest speeches, in his first Presidential message, and he forced the issue definitely on his party and the country by his direct and plain-spoken message of December, 1887. No word from the White House ever carried greater consternation into Congress than did that famous communication. The Democratic party was in a fairly comfortable position, and there was every prospect of his re-election in the following year if things were only left alone, and the old-time double-dealing and evasion policy permitted to go on. But Mr. Cleveland believed that because the party was committed to a definite course of action it was morally bound to adopt that course and follow it to the end. He forced his party to make a clear and clean issue; he went to the country on that issue, and was defeated.

The politicians instantly declared that this was the end of him. But they were mistaken; four years later he was re-elected, and his first and foremost thought was to give tariff reform a fair trial. A bill was prepared which may have been unwise and radical, but which was consistent; the Democrats in Congress were afraid of it; they compromised, evaded, and traded until the tariff measure finally adopted was a monstrous hybrid which meant nothing and settled nothing except the fate of the party. That was foregone from the moment when the country saw that its war against the tariff had become a sham fight, and that its convictions on the matter were merchantable. From that hour the Democratic party ceased to stand for either principle or policy. It is often said that Mr. Cleveland has deserted his party; it ought to be said that his party not only deserted him, but its historic platform and its historic principles. In the future Mr. Cleveland's name will be associated with the first serious endeavor to change the tariff policy of the country from protection to a tariff for revenue only.

In his earlier speeches and messages the reform of the civil service was urged with great earnestness, and the declaration that "public office is a public trust" became a phrase of inspiration to those who hoped for the substitution of an American method for the inherited feudal tradition of a distribution of spoils, and a

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phrase of derision among the machine politicians. It fixed also a standard by which Mr. Cleveland was judged. A full account of his course in dealing with this matter will be found in another column; it may be said, in brief, that while, in violation of the principle he laid down with so much emphasis, he made use of patronage to support and strengthen his position at a time when he stood almost alone in his endeavor to keep the currency on a gold basis, he has done far more than any of his predecessors to substitute American for mediæval methods in the regulation of the public service; and that, as a result of his use of his power to extend the operation of the Civil Service Law, the great reform is practically accomplished. And whatever may have been his incidental violations of the spirit of the reform, the substantial gain must always stand to his credit.

The Outlook has differed often and widely from Mr. Cleveland's financial policy, and, in its judgment, he has failed to read the signs of the times and discern the drift of the most enlightened popular opinion. With his determination to keep gold and silver at a parity The Outlook was in full accord; from his methods it differed strenuously. It must be said, however, that his course has been one of consistent monometallism; that he urged the discontinuance of the purchase of silver under the Sherman Act from the start; and that he fought openly and frankly on behalf of gold monometallism. The fact that his party deserted him did not affect his position in the least; and it will be remembered, however the future may judge his position, that he sustained the credit of the Government in a great crisis with courage and tenacity.

In foreign affairs Mr. Cleveland made, in our judgment, two serious blunders, and in both cases he was probably following the lead of his Secretary of State; for Mr. Cleveland, although generally not sensitive to the influence of those about him, seems at times to yield himself wholly to it. Secretary Gresham's policy in the Sandwich Islands affair was that of an idealist who did not discern the realities of the situation; otherwise the proposal to restore the Queen to a throne which had ceased to exist would never have been seriously urged. The Venezuela message, on the other hand, showed, if we mistake not, the influence of Secretary Olney. In temper and manner it was an example of what a communication from one Government to another should not be. Fortunately, the language of the message was interpreted in the light of the generally moderate spirit of the President's policy, and what promised disaster has produced lasting good. For out of the discussion has come, not only the settlement of the Venezuela matter, but the crowning achievement of Mr. Cleveland's entire Administration—the Arbitration Treaty. In some form that noble agreement to substitute law for war will be adopted; and the credit of this magnificent advance movement of civilization cannot be taken from the President who first submitted it to the Senate. If we mistake not, it will make Mr. Cleveland's name illustrious in the future, which will know how to estimate the importance of the achievement.

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Heroes or Valets?

Schopenhauer had a turn for maxims, and while his observation is often tinged with bitterness, it frequently bears fruit the acerbity of which has a certain tonic quality. There is a world of sound sense in his reflection that "the utmost a weak head can get out of experience is an extra readiness to find out the weaknesses of other people." The critical faculty as applied to others is frequently accepted as a sign of superior discernment. Most men are too ready to assume that the fault-finder really knows what he is talking about; while, as a matter of fact, his carping criticism often conceals the most superficial acquaintance with the matter. It is sometimes one's duty to criticise, and to criticise sharply; high standards, sound methods, and common honesty make frankness of speech imperative. But this kind of occasional criticism is a very different matter from the chronic habit of commenting on the weaknesses and failings of others into which too many people fall. This detestable habit brings its own penalty with it; for the criticism which is always at work loses its effectiveness, and the man or woman who gives it expression ceases to count save as a grumbler and cynic. Moreover, there is nothing so wearisome

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as the constant questioning of people's motives and the constant condemnation of their acts. A little criticism of this kind goes a long way; a very little more converts the cynic into a bore, a rôle than which there is no more humiliating known among men. There would be very much less of this kind of censoriousness if, instead of being accepted as evidence of keen discernment, it were regarded as evidence of shallow perception. For shallow perception it generally is, and the man or woman who is always seeing the weaknesses of others is usually an egotist—one who cares more for himself than for others, and whose moral nearsightedness prevents him from seeing anything more of the sun than the spots on its surface. "It is said," writes Goethe, "that no man is a hero to his valet. That is only because a hero can be recognized only by a hero. The valet will probably know how to appreciate his like—his fellow-valet."

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Lenten Thoughts

Christ's Last Words—"Father, Forgive Them"

The last words of the dying are always sacredly treasured. Sometimes they are but accidental utterances; oftener they represent the deepest thought of the soul. Even when the historian regards them as accidental, the poet sees in them a deeper meaning. Thus, he reads in Daniel Webster's "I still live" the utterance of a disappointed ambition; in Goethe's "More light" the poet's craving for the truth of life; in Lord Byron's "I must sleep now" the longing for rest of a morbid and fevered soul. In the last words of Christ upon the cross, the Church has rightly seen revealed the innermost life of the Son of God. Those single broken sentences are luminous. As one looks into the deep, tender eyes of a friend, and in them, in moments of revelation, sees a meaning which the world has never seen in his more public and formal teaching, so the lover of Christ sees in these last words the spirit of an infinite love and hope revealing itself. It is to these sacred last words that we shall ask our readers to turn their thoughts for brief meditations during this Lenten season. Does it seem to any one almost a profanation to find meditations on such a theme in the midst of editorials on public events, problems of social life, questions of war and peace, crimes and their remedy, industry and wages? Let him remember amid what tumults these words were spoken. Not in a cloister, not surrounded by sympathetic friends, did the Lord of humanity speak the secret of his soul; but with the indifferent guard, the taunting priests, the bereaved disciples, the heartbroken mother, before him, and the careless, oblivious city close at hand.

"Father, forgive them, for they know not what they do." Commentators have sometimes discussed the question who are included in this petition. We cannot agree with Calvin, who says that "It is probable that Christ did not pray for all indiscriminately, but only for the wretched multitude, who were carried away by inconsiderate zeal and not by premeditated wickedness." Who knows what he is doing when he violates God's law? Did Caiaphas know that, in contriving the crucifixion of Christ, he was overturning the Jewish Temple and laying the foundation of a Christian Church? Did Pilate know that, in putting Christ to death, he was instrumental, in the Father's hands, in inspiring an enthusiasm of life which would outlast the Roman Empire? No one ever knows what evil may grow out of his sin. No one ever knows what miracle of grace God may compel it to serve. David did not know what fires of rebellion he was lighting to desolate his kingdom when he yielded to his sensual passion; nor Solomon what death he invited into his kingdom with his harem of heathen wives; nor Judas Iscariot what infamy he was bringing on himself by his act of treason. No one ever knows what he is doing: neither what immeasurable harvest of wheat may grow out of a single seed of love, nor what immeasurable harvest of tares may grow out of a single seed of selfishness. Christ's prayer was for the soldiers who nailed him to the cross, and for the careless, gaping multitude; but not less for the cowardly Pilate, the malignant Caiaphas, the treacherous Judas; yes! and for all cowardly, malignant, and treacherous souls in all time. Every penitent may plead this intercessory

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prayer as though it were uttered for him alone.

Infidelity and Geography

The following remarkable correspondence is a suggestive contribution to the discussion of the Bible which is just now, we are glad to say, being so vigorously carried on in the pulpits and newspapers of the country. The letters, of which we have read the originals, are genuine, and were recently addressed by a white teacher of white children in a Southern State to a well-known firm of educational publishers in Boston. The italics are ours.

I.

January —, 1897.

Messrs. ——:

Dear Sirs—Will you kindly lend me a helping hand? Some of the patrons of my school still believe in the old theory that the earth is flat and does not revolve around the sun and on its axis. They teach their children this, which *makes it almost an impossibility to instruct them in geography.* They have now challenged me to debate it. They propose to argue their side of the question *from a Bible point of view.* Will you please give my letter to some Professor in Boston who is able to give me the best proofs of the earth's rotundity and rotation? Should you fail in this, please inform me where I can get the best printed matter on the subject. Yours sincerely,

—— ——.

II.

January —, 1897.

Mr. ——:

Dear Sir—Your kind letter of the 23d inst. just received. In reply, I beg leave to extend to you my sincere thanks. In your reply to my request you say you thought I was attempting to perpetrate a huge joke on you. Indeed, that is just what I thought you would accuse me of. Why, I actually accused them of the same thing when they asked me to debate the question. But I soon believed that they were sincere in their belief *when one gentleman called me an infidel.* But I was more surprised when they informed me that they had secured a preacher to oppose me. I thought a preacher ought to have enough intelligence to discard those antediluvian theories. You inform me that you have sent ——'s Geography to me. If you will send me the price of the book, I will inclose the amount, and pay you for the trouble I have given you. . . .

Awaiting an opportunity to return your kindness, I am Yours sincerely,

—— ——.

III.

February —, 1897.

Mr. ——:

Dear Sir—Your very kind letter of 6th inst., also Professor ——'s book, received. In reply I beg to give you very many thanks. . . . To make my opponents believe that Joshua used a figurative expression in speaking of the sun is going to be almost an impossibility. One of my critics, who, by the way, is a preacher, says there are no figurative expressions in the Bible. . . . There are a great many here who would sooner believe that the solar system revolves about a minister's head than that it revolves about a common center of gravity. . . . Why, some believe it impossible to travel around the world without crossing the poles; for which reason they declare that no man ever did it. They claim that God never intended man to know the shape of the earth, or the reason why we have day and night, and a change of seasons. From what I have said you can guess the task I have before me. The debate is set for March —. Thanking you again for your kindness, I am Yours truly,

—— ——.

These letters vividly illustrate the danger against which Paul warned the Church in the saying, "The letter killeth"—the danger of ascribing to the Bible an authority which it does not claim for itself. Here is a teacher who is estopped from teaching his pupils the rudimentary principles of geography because their parents believe that to teach geography is to teach infidelity. But, ascribing to the Bible the authority which they insist upon, their position is honest and logical. If fidelity to God and to Jesus Christ demands that we accept the Bible as verbally inspired, and therefore literally correct in all its statements concerning matters of history, chronology, astronomy, biology, and ethnology, then to be a geographer is to be an infidel. We do not see how those whose faith in God is based on the doctrine of verbal or plenary inspiration can take any other position. For ourselves, we rejoice that our faith in Him as the supreme power in the universe, and in Jesus Christ as the manifestation on earth of a God-given life, is not founded on such a tottering foundation. The Bible is not a scientific treatise; it was not inspired by God to teach us the truths of geology, astronomy, and zoölogy; it was given by Him that we might obtain from it for ourselves the laws, moral, political, ethical, social, and divine, that govern our relations with Him and with our fellow-men. Is it not pitiful that, with the superstitious notion that they are defending God's truth, Christian ministers and teachers and parents should be insidiously undermining it! The mother who teaches her child that the validity of the Bible and the truth of Christianity depend on believing that the

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world is flat is really preparing her child to be an infidel. For when the child grows up and finds that the world is not flat—when he starts out and goes around the world—when he studies the heavenly bodies with a telescope and finds that the astronomers are right and his mother was wrong—his impulse is, together with her superstitions about the stars, to reject her Bible, her Christian doctrines, and her God.

No; the teacher who believes that God is in his revolving world, that the Bible may be read in the light of reason, that all the truth of nature and science is God's truth, that to be a Christian is to follow Jesus, not to entertain opinions about him, is the loyal one; the infidel is he who asserts that if the earth is not flat, if it was not created in a week, if man has lived upon it more than six thousand years, if Moses did not write the Pentateuch, if the great fish did not swallow Jonah, then God has lied and Christianity is a delusion.

The Spectator

Fortunate is the writer whose books lie open on desks and tables in college dormitories; for he who has the hearts of the undergraduates of to-day will to-morrow be the teacher of the men and women with whom will rest the settlement of questions of literary rank and value! To speak to the generous imagination of youth is the highest good fortune which can befall the man who has something to say and wishes to say it in such a way as to make it most productive. As a rule, the writers who bring fresh thought and form to their work must be content to find listeners mainly among younger readers; older readers, as a rule, will be either indifferent or hostile; their tastes are formed, their horizon lines fixed. It was chiefly to young men that Carlyle and Emerson spoke at the start; and it is to young men and women that the original writer of the future must first make his appeal. For several decades the elect youth in the colleges were reading Emerson; and Concord was a Mecca to many an aspiring boy. That voice, so vibrant with the music which vital, harmonious thought lends to speech, was heard also in the older seats of learning beyond the seas. "And besides these voices," writes Matthew Arnold, "there came to us in that old Oxford time a voice also from this side the Atlantic—a clear and pure voice, which for my ear, at any rate, brought a strain as new, and moving, and unforgetable as the strain of Newman or Carlyle or Goethe. . . . He was your Newman, your man of soul and genius visible to you in the flesh, speaking to your bodily ears, a present object for your heart and imagination. That is surely the most potent of all influences! nothing can come up to it. To us at Oxford Emerson was but a voice speaking from three thousand miles away. But so well he spoke that from that time forth Boston Bay and Concord were names invested to my ear with a sentiment akin to that which invests for me the names of Oxford and Wiemar."

There seemed to be a natural affinity between Emerson and young men; he spoke to them in a tone which reached and awakened them, and they turned to him because he saw life from their standpoint. Few older men understand the immense force of idealism in the nature of generous young men; nor how it colors and shapes the future in their eyes. The college boy, if he have imagination, is full of poetry. He has dreams and visions of which he does not talk, but which fill a great place in his inward life. Now, to most mature men these dreams of youth are the mere effervescence of the springtime of the imagination; they are very pretty, but they have no reality. This kind of skepticism makes it impossible for a young man to speak his thought freely; it chills him and drives him on the bare facts of life. More and worse than this chilling of the atmosphere is the withering of generous aspiration which the hard-headed man of affairs is apt to effect in the experience of the younger man over whom he has influence. There is a cool, slightly cynical wisdom of experience which some older men affect which is specially destructive of the fine aspirations of ardent but ignorant young men, because it seems to be based on a wide and dispassionate knowledge. There is something impressive to unguarded youth in that air of worldly wisdom with which older men often comment with easy tolerance on the shams and vices of society, and on the inevitable disappointments of life. This placid philosophy seems to exhale an enormous knowledge of things, and the confiding youth who hears it does not know how cheap and shallow it really is. The average man-of-the-world knows some things well; but they are very small and unimportant things. He knows the outside of many things; he knows the inside of nothing. So far as real knowledge of life is concerned, the callow youth to whom he confides his prudential

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voice. There was in his manner a rare combination of sweetness, hospitality, and authority; there was in his voice a quality still more rare. The Spectator will never forget his reading of Wordsworth; it seemed to the listeners as if Wordsworth's poetry had suddenly opened on all sides to them. From that moment the Spectator knew and loved the Lake poet. The quality of Emerson's reading was its musical intelligence; the secret of his method is revealed in his striking remark that in Shakespeare's blank verse "the thought determines the tune." He read so as to bring out every shade of thought, every delicate turn of expression. Of course it was the highest art. It is commonly thought that where tricks and devices are obvious in the reader one is in the presence of art, but that when one is conscious only of an exquisite effect without any suggestion of methods one is in the presence of nature. To those who know, it is hardly necessary to say that the effacement of all trace of effort and the appearance of entire simplicity is always art and nothing but art; for art is not nature antagonized, but nature fulfilled. Emerson was a reader and speaker of the finest quality; he had worked through a rich culture to a true simplicity; he had trained himself thoroughly. He delighted in good reading, and more than one Concord boy owed to Emerson his skill in the use of the voice as the most sensitive and flexible instrument of the mind. In this, as in everything, Emerson stood for the ultimate perfection of man, not for his crude utterance, however honest. In this, as in everything, he was, or strove to be, an artist in the deepest sense of a much misunderstood word.

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The Vacation Fund

There are two directions in which the Vacation Fund does good. On the one hand, there are the young women who get rest and invigoration in the country, and the inspiration that comes from human sympathy and interest; on the other are the contributors to the Fund and the workers for it. In this latter group stands The Outlook. This week we have a peculiar occasion for expressing our gratitude for the benefits we have received from the work of the Vacation Fund. It has shown us what generosity, self-sacrifice, sympathy, and high ideals there are in an age which is often thought to be specially characterized by self-seeking and materialism. It is a refreshing and uplifting experience to learn that men are nobler, better, tenderer, and more genuine than they are painted—than even they paint themselves; and this is what we are daily learning from the work of the Vacation Fund. The occasion that especially emphasizes this phase of the work in our minds this week is the noble gift of $5,000, which has come to the Fund as recorded below. The donor is a gentleman whose name we do not know. He has visited the office of The Outlook before, and in these previous visits has left very handsome gifts of money to the work. In every case he has given the money in bank-bills, so that his identity might not be traced, even if The Outlook were so small in spirit as not heartily to desire to honor his wish to remain unknown. Such modest generosity gives The Outlook a new zest for the work which it has undertaken, and a new determination to co-operate, as far as it may be able, with the spirit of human brotherhood which all the contributors to this Fund, both small and great, have manifested.

The large increase in the available working capital of the Vacation Society will enable it to carry out some much-needed work which has thus far been unaccomplished simply for lack of money. Instead of lessening the need for further and wider support of this work on the part of our readers, the growth of the Fund only increases such need. As the vacation work enlarges and develops, its needs grow with it. The Vacation Society now has four Vacation Houses at its command—three of them for summer use, and one in the Adirondacks to be open all the year through. In addition to this, the services of a physician and a trained nurse in New York City have been engaged. We wish we might tell our readers the many experiences and incidents which convince us that this vacation work is one of the most uplifting and helpful in which they can take part.

THE VACATION FUND

Previously acknowledged	$1,[illegible] 28
From an Unknown Friend	5,000 00
Kindergartner	10 00
Young Ladies' Mission Band, First Congregational Church, Malone, N. Y.	10 00
Anonymous	5 00
J. R. M., Chemulpo, Korea	7 00
C. A. F., Auburn, R. I.	2 00
K. S. B., New York, N. Y.	10 00
C. J. C., Greenwich, Conn.	10 00
A. L. M., Boston, Mass	5 00
F. W. S., Newark, N. J.	50 00
W. D. W. S.	10 00
Total	$6,[illegible]79 28

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Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—*J. R. Lowell.*

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administration will, therefore, very largely depend upon the skill with which he selects the heads of these various Departments. The misfortunes which overtook General Grant's second administration were due to his failure in this respect. Such selection of wise counselors requires a wide experience of public men, skill in reading character, practical judgment in measuring opposing political forces, and strength of will to resist demands, acquiescence in which would lead to perilous results. These qualities President McKinley seems to have manifested in the selection of his Cabinet officers so far as that selection is known at the time of the writing of this article; for it is necessarily written before any official announcements of Cabinet appointments have been made—while, indeed, Mr. McKinley is still a private citizen without the official power to make appointments. We are, therefore, dependent for our knowledge of his probable Cabinet on apparently well-authenticated reports of the names of those whom he has invited and who have accepted his invitation.

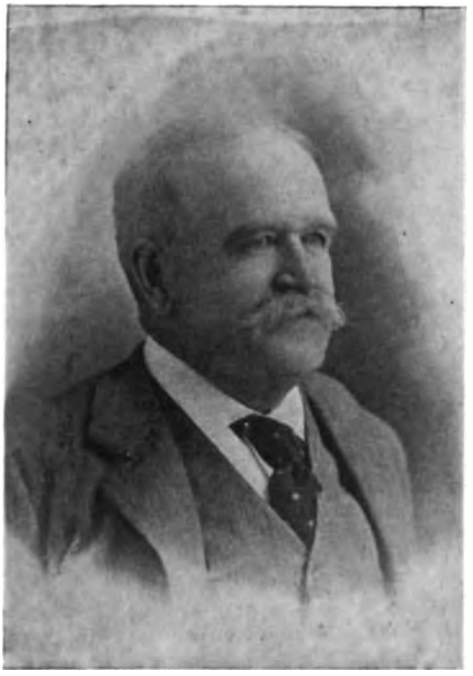


GARRET A. HOBART
Vice-President of the United States

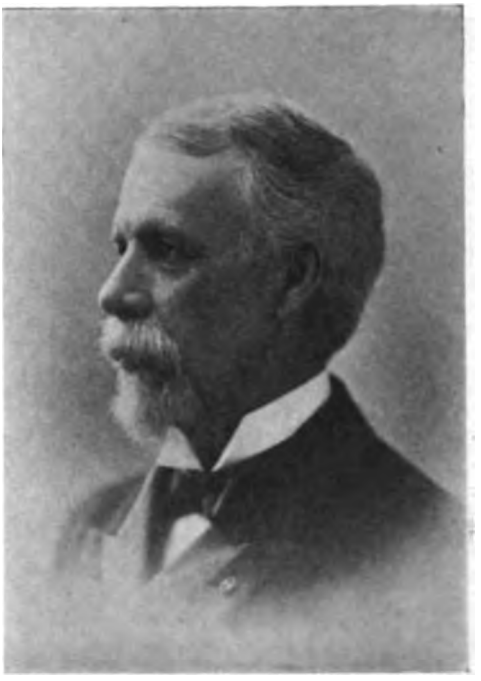
But he is himself—that much, we think, is already tolerably clear—likely to be the real President, with both the will and the ability to shape the policy of the country so far as it can be shaped by the Executive. His biography has so recently been published in The Outlook,[1] and is, indeed, so familiar to our readers from many sources, that it is needless to repeat it here. He is believed to be in favor of the General Arbitration Treaty, and it is certain that he is in favor of a conservative and pacific foreign policy. He is in principle, if we read his record aright, a bimetallist, as most of his predecessors, if not of his contemporaries, in Republican leadership have been, but he is even more strenuously opposed to free-silver coinage than he is to a world-wide gold basis, because he believes that the former would give the country silver monometallism and set it financially apart from the other commercial nations. He has shown himself to be a consistent believer in the principle of Civil Service Reform; and though idealists will certainly be disappointed, as they always have been in the practical administration of government under successive Presidents, it is quite as certain that the spoilsmen will be more bitterly disappointed. We are greatly mistaken if Mr. McKinley takes any backward steps or undoes the reform already accomplished by his predecessors in office. His name is indissolubly connected with a principle in tariff legislation with which The Outlook cannot agree—a permanent, high protective tariff framed for the very purpose of securing industrial isolation. For the incorporation of this principle in legislation and for its vigorous enforcement in administration we must expect that he will exert all the force of a conscientious nature. Nevertheless we are inclined to the opinion, from the character of the men whom he has called about him, that the incoming Administration will favor rather a moderate than a high protection a tariff adjusted mainly for the purpose of securing a revenue adequate to meet the present and prospective expenditures of the Government on the theory that such a tariff will furnish all the protection which American manufac-

[1] July 25, 1896.

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THE HON. JOHN D. LONG, OF MASSACHUSETTS
(Probably) Secretary of the Navy



THE HON. RUSSELL A. ALGER, OF MICHIGAN
Secretary of War

money to the banks. We are in favor of a policy which shall lead forward to a time when all currency, whether coin or paper, shall be issued exclusively by the Government. None the less we congratulate the country, and every citizen in the country, on the appointment of Lyman J. Gage as Secretary of the Treasury. He is a banker, not a politician. He is an independent Republican who cares more for the triumph of principles than he does for the triumph of a party organization. He is an inveterate and aggressive foe of spoilsmen. He has made a life study of banking, and is counted by experts as one of the ablest financiers in the country. He is a Western man, and understands the nature and extent of agricultural distress in the West, and the necessity of recognizing that distress in financial legislation. He has shown by his past career his public spirit, his enterprise, his broad sympathies. He is certain to propose and to use all the legitimate influence of his department to promote some clear, definite, intelligible financial plan. This is what the country wants. It would be better to try a mistaken experiment and prove the mistake by actual experience than to carry on a no-policy by a compromise of inconsistent and antagonistic schemes, keeping the industrial world in perpetual uncertainty. From this worst of all results we may be sure Mr. Gage will preserve the country, if a Republican Congress will follow his leadership.

Biographical details about Mr. Gage have been so recently given in The Outlook[1] that we need not restate them here. Perhaps one of the most characteristic events in his career is his course of action at the time of the execution of the Anarchists some ten years ago, when the radical labor element was on the verge of fresh riots. At this time, when other men of his class were proposing to call in the strong arm of the Federal Government to suppress threatened disorder, and when to shake hands with an Anarchist, or even a labor leader, was to imperil one's social standing, Mr. Gage invited to a conference representative men of the various labor and radical organizations in conjunction with prominent capitalists, in the faith that a friendly discussion of the existing conditions, and

[1] February 6.

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ward in policy in international affairs against political or popular opposition, we may rest reasonably secure that he will not readily yield to those brief passions which sometimes actuate democracy, which if unrestrained would lead to war.

New England, it is reasonably hoped, is to be represented in the Cabinet by the Hon. John D. Long as Secretary of the Navy. Mr. Long was born in Maine in 1838, graduated from Harvard in 1857, and was admitted to the bar in 1861. He entered public life as a member of the Massachusetts House of Representatives in January, 1875, where an extraordinary honor for a young man on his first appearance in the legislative hall was conferred upon him, as he was at once chosen Speaker, a position which he held for three years. In 1878 he was elected Lieutenant-Governor, and in three successive years—1879, 1880, 1881—Governor. He subsequently represented his district in the forty-eighth, forty-ninth, and fiftieth sessions of Congress, and was earnestly, though unsuccessfully, pressed for the office of Senator by the best political elements in the Bay State. Ex-Governor Long represents the very best sentiment of Massachusetts. It has long been felt by many Americans, and indeed by some very friendly critics abroad, that it is not the tendency of American democracy to call into public office men of ripe culture. The "scholar in politics" is more rare with us than in England, perhaps more rare now than formerly. Where should we look in our political life to match such scholars in the realm of history, literature, and philosophy as Mr. John Morley, Mr. James Bryce, and Mr. A. J. Balfour, not to mention Disraeli and Gladstone? Mr. Long is in this respect a not unworthy representative of a State which in the anti-slavery epoch was represented by Charles Sumner. He is deservedly popular among men of all parties, and has earned his popularity by no truckling to public prejudice, by no tricks or devices, and by no use of the machine, but by his clear convictions, his intellectual abilities, his culture, and his universal courtesy. He is also a man of affairs, with the ability to get things done, but by that kind of genial impulse which awakens in men a desire to do rather than by that aggressive forcefulness which coerces them. What acquaintance he possesses with naval affairs we do not know, but acquaintance with naval affairs does not seem, from historical precedents, either in this country or in Great Britain, to be required in a Secretary of the Navy.

Judge Joseph McKenna will represent the State of California in the Cabinet, as Attorney-General or Secretary of the Interior. He is a stanch Republican; in economics a strong protectionist. He was a member of the Ways and Means Committee which presented the McKinley Tariff to the House. In spirit he is described as eminently judicial, and he is now a judge of the United States Circuit. He is a member of the Roman Catholic Church and an attendant at St. Mary's Cathedral, San Francisco. If it is true that certain ultra-Protestants have made a protest against this appointment, Mr. McKinley's disregard of this protest is as honorable to him as the protest is discreditable to those who would ostracize an American citizen because of his religious convictions.



THE HON. JOSEPH M'KENNA
(Probably) Attorney-General
(Courtesy of "Frank Leslie's Weekly")

General Russell A. Alger, who is reported as the

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The Story of Gladstone's Life[1]

By Justin McCarthy

Author of "A History of Our Own Times," "The Four Georges," etc.

CHAPTER VIII.—THE FREE-TRADE STRUGGLE

ON the twenty-third of July, 1845, Mr. Gladstone wrote to a very dear and intimate friend of his a letter, some passages of which have a distinct historical interest. "Ireland," says Mr. Gladstone, "is likely to find this country and Parliament so much employment for years to come that I feel rather oppressively an obligation to try and see with my own eyes instead of using those of other people, according to the limited measure of my means. Now, your company would be so very valuable, as well as agreeable, to me, that I am desirous to know whether you are at all inclined to entertain the idea of devoting the month of September, after the meeting in Edinburgh, to a working tour in Ireland with me—eschewing all grandeur and taking little account even of scenery, compared with the purpose of looking from close quarters at the institutions for the religion and education of the country and at the character of the people. It seems ridiculous to talk of supplying the defects of second-hand information by so short a trip; but though a longer time would be much better, yet even a very contracted one does much when it is added to an habitual though indirect knowledge."



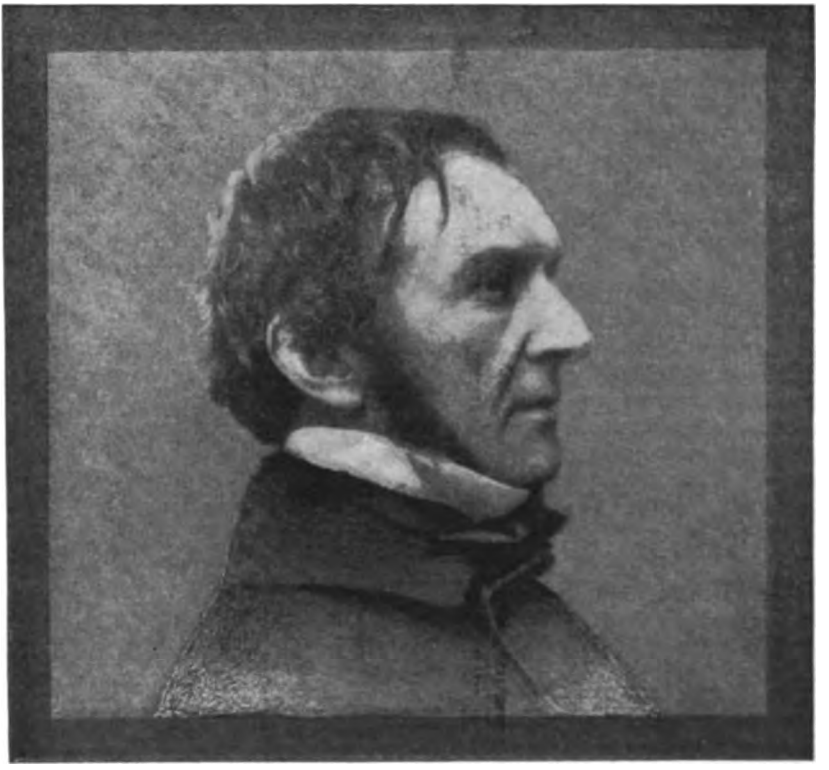
WILLIAM EWART GLADSTONE
1841. Thirty-two years old
From the Painting by W. H. Cubley.

I am sorry to say that the suggested trip never came off. I wish it had come off. I wish Mr. Gladstone could then have gone to Ireland and seen with his own eyes the condition of the peasantry and the condition of the landlords. It was on the very eve of the famine which forced Peel's hand and compelled him to allow foreign corn to come freely into Ireland. Mr. Gladstone, if he had then gone to Ireland, would have seen with his own eyes, even in the course of a month's tour—would have seen it though he had never asked a question by the way—that the Irish cottier tenant was being utterly crushed by the rack-rent system. The Irish cottier tenant, John Stuart Mill said, was about the only man in the world he knew of who could neither benefit by his industry nor suffer by his improvidence. If he was industrious and raised the value of his tenancy, his landlord came down upon him for an increased rent; and if he was improvident, the worst that could happen to him was to go into the workhouse or else to starve, either of which might well happen to him in any case. Mr. Gladstone's Irish land legislation nearly thirty years later on would have been in all probability much more effective, and would have stood much less in need of expansion and emendation, if he had visited Ireland in 1845, and seen her condition with his own keen, observant eyes. But the visit did not come off, and it was not until a great

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years does nothing against it." I am not quoting this letter either for its political or its theological interest. The Irish Church question has been settled long ago, and settled by Mr. Gladstone. No man in his senses would now think of looking for the State endowment of a Church in a country the vast majority of whose inhabitants conscientiously refuse to enter that Church's doors. But it is a common charge made against Mr. Gladstone by his political opponents that his changes of opinion were sudden and were in the political sense opportune. I have the strongest conviction the other way, and I am taking pains to make it clear that Mr. Gladstone's changes of opinion were of slow and steady growth, long thought out, and at first resisted. Therefore I quote these sentences in the letter to Bishop Wilberforce in 1845. They prove that so far back as that distant time Mr. Gladstone's doubts as to the value and the claims of the Irish State Church were already becoming serious.



WILLIAM EWART GLADSTONE

1851. Forty-two years old. From an early Photograph by Mr. Samuel A. Walker, of London.

CHAPTER IX.—THE FREE-TRADE STRUGGLE —MEMBER FOR OXFORD

I need not go over again here the old familiar story of the struggle against the corn laws and in favor of free trade. The Anti-Corn Law League had become a popular power in England. For a long time it was able to command but a very poor support in the House of Commons. The movement in the House of Commons was led by Mr. Charles Villiers, who, I am glad to say, is still living and, in Homeric phrase, looking on the earth. Mr. Villiers was an aristocrat by birth, a member of the great Clarendon family, so famous at many periods of English history. For years he led the Parliamentary movement in favor of the abolition of duties on the importation of foreign corn. Later on he obtained the splendid assistance, first of Mr. Cobden, and then of Mr. Bright, who both obtained seats in the House of Commons. Still the movement, more powerful in the country, made but little advance in Parliament, and, in-

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MRS. GLADSTONE

From the Portrait by E. R. Saye. Specially photographed for The Outlook from the original at Hawarden Castle by Mr. Watmough Webster, of Chester.

in Ireland. On the very day when the Free-Trade Bill passed through its third reading in the House of Lords, Peel's Coercion Bill for Ireland was thrown out by a large majority in the House of Commons. Some of the Liberals and nearly all the Radicals in England had always made it a principle to oppose mere bills for establishing coercion in Ireland, if unaccompanied by serious and solid schemes of legislative concession and reform. All these, therefore, voted against Peel on principle. The Irish members, who followed O'Connell's leadership, were, of course, determined to vote against it. All depended on the Tories, and the Tories were now thinking of nothing but revenge upon Sir Robert Peel for his abandonment of the cause of protection. Mr. Disraeli himself frankly owned that "vengeance had triumphed over all other sentiments" in the minds of the Tory party. The field was lost, but at any rate there should be retribution for those who had betrayed the cause. So the Peel party was turned out of office at the very moment of its greatest triumph.

Mr. Gladstone did not reappear in the House of Commons until the autumn session of 1847. There had been a general election, and Mr. Gladstone was invited

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CATHERINE GLADSTONE (DECEASED)



MARY GLADSTONE (MRS. DREW)

Children of Mr. and Mrs. W. E. Gladstone. The original paintings are at Hawarden Castle.



HENRY NEVILLE GLADSTONE



HERBERT JOHN GLADSTONE

As boys of three or four years of age. Specially photographed for The Outlook from the water-color originals painted by Mary Severn. All these portraits were photographed for The Outlook directly from the originals at Hawarden Castle by Mr. Watmough Webster, of Chester.

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bumptious moods, and he had got it into his head that the French Minister in Athens was privately urging the Greek Government to resist all the English claims. So Lord Palmerston lumped up the whole claims into one national demand, and insisted that Greece must pay up the money within a short, definite time. The Greek Government still hung back, and the British fleet was ordered to the Piræus, where it seized all the Greek vessels belonging to the Government and to private merchants which were found in the harbor. This high-handed course gave great offense, not alone to Greece—which would have been a matter of little importance—great powers do not generally care much about the feelings of small States—but to France and to Russia. France and Russia were powers joined with England in the treaty drawn up for the protection of the independence of Greece. The Russian Government wrote an angry and, indeed, a furious remonstrance. The French Government withdrew for a time their Ambassador from London. All Europe was thrown into alarm, and indeed it was only the trumpery nature of the whole dispute, which rendered it impossible that rational nations could take up arms about it, that averted a calamitous war. After a while the whole dispute was quietly settled. Don Pacifico was lucky enough to get about one-thirtieth of his demand, and no doubt was well able to restock his house with very decent bed furniture.

In the meantime, however, the attention of Parliament and the public in England was directed to the serious nature of the course which Lord Palmerston had taken. Lord Stanley in the House of Lords moved what was practically a vote of censure on the Government, and he carried it by a majority of thirty-seven. For this, of course, Lord Palmerston did not care three straws. The Peers might amuse themselves every night of their lives, if they liked, by voting a censure on the existing Government of the country, and the Government would go on just as if nothing had happened. But it was quite a different thing with the House of Commons, and Lord Palmerston very well knew that his conduct with regard to Greece was strongly condemned by some of the most powerful men in the Representative Chamber. He acted with his usual skill and dexterity. He did not put up a pledged follower of himself or his Government to vindicate the policy pursued in Greece. He got an "independent Liberal," as the phrase goes, the late Mr. Roebuck, to propose a motion



HIGH STREET, THE PRINCIPAL STREET IN OXFORD

To the left is University College; to the right, Queen's College; further along on the same side is the long façade of All Souls' College, above which rises the spire of St. Mary's, the University Church

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THE FREE-TRADE HALL, MANCHESTER

The building stands in Peter Street, and is a good adaptation of the Italian palatial style. It was erected in 1856 on the site of the earlier edifice of the Anti-Corn-Law League. The hall proper can accommodate 6,000 persons. The ground on which the original Free-Trade Hall was erected was the property of Richard Cobden and was placed by him at the League's disposal.

two. It was a speech which glorified for States as well as for individuals the principle of Christian dealing, of self-restraint, of moderation with the weak, of calm consideration before a harsh decision had been put in force. The speech, indeed, made the first full revelation of Mr. Gladstone's character as a statesman. It showed that, above all things, he was the apostle of principle in political as well as in private life. It was nothing to him that a policy might be dazzling, that it might be calculated to spread abroad the influence of England, that it might make foreign nations envious and English people elate with self-glorification. What Mr. Gladstone asked was that the policy should be just, that it should be a policy of morality and of Christianity. John Stuart Mill was said to have reconciled political economy with humanity. Gladstone endeavored always to reconcile politics with religion. "Let us recognize," he said in the close of his speech, "and recognize with frankness, the equality of the weak with the strong, the principles



THE RT. HON. CHARLES PELHAM VILLIERS, M.P.

From his latest Photograph During the anti-Corn-Law agitation Mr Villiers annually introduced a free-trade bill in the House of Commons. He is now the "Father of the House of Commons," being the oldest member there He has recently celebrated his ninety-fifth birthday. Mr Villiers was returned for the first time in 1835, and has uninterruptedly represented Wolverhampton for sixty-two years.

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livered a beautiful and touching speech in the House of Commons on the evening of the third of July, in which he told of the profound disappointment which had filled the country because of the premature close of such a life. "I call it," he said, "the premature death of Sir Robert Peel, for, although he has died full of years and full of honors, yet it is a death that in human eyes is premature, because we had fondly hoped that, in whatever position Providence might assign to him, by the weight of his ability, by the splendor of his talents, and by the purity of his virtues, he might still have been spared to render us most essential services." Then he quoted some especially appropriate lines from Sir Walter Scott's poem, "Marmion:"

> Now is the stately column broke;
> The beacon light is quenched in smoke;
> The trumpet's silver voice is still;
> The warder silent on the hill.

Not every one of Gladstone's audience understood at first the exquisite appropriateness of these lines. They occur, indeed, in "Marmion," but they are lines on the death of William Pitt, and are in the introduction to the poem.

The death of Sir Robert Peel had one important effect among ever so many others. It left Mr. Gladstone free to follow whatever political course his principles might dictate. The Peelite party, so called, dissolved, never, as such, to coalesce again. It is impossible to suppose that the influence of such a man as Robert Peel would not have had some effect on Mr. Gladstone's individual action, and we do not know whether Peel, with all his willingness to advance into new ideas, might have proved in his later years such a fearless advocate of reform as Mr. Gladstone showed himself to be. From this time forward we shall see that Mr. Gladstone shapes for himself the course of his political career. He was always a splendid second, a superb champion; but now for the first time men look to him for leadership, and the day is not far distant when he is to be recognized, whether in or out of office, as the foremost man in the House of Commons. Poor little Don Pacifico ought to be remembered kindly by English history for the mere fact that his preposterous claims gave Mr. Gladstone an opportunity of delivering his reply to Lord Palmerston, and claiming for England her sacred right to a policy of justice and of mercy. Thomas Moore, the Irish poet, spoke of Fox as one "on whose burning tongue truth, peace, and freedom hung." I have said in the House of Commons that the words would apply even more completely to Gladstone.

CHAPTER XI.—THE NEAPOLITAN LETTERS

In the winter of 1850 Mr. Gladstone went with his family to Naples. One of his children was ill, and the doctors had advised that a southern climate should be tried, and so it was determined that a few months should be spent in Naples. Mr. Gladstone, no doubt, went with no other idea than to watch over the recovery of his child and to give himself a rest from political labor. Doubtless he was thinking much, too, about quiet and happy hours to be spent in the studies and with the books which he was growing to love more and more. But if he thought he was settling down for rest of any kind, he was doomed to be grievously disappointed. Yet I do not believe that in his heart he allowed himself to be disappointed, because his earnest nature sprang at every opportunity for doing any good to his fellow-man, and he never could resist the temptation of trying to right some wrong. "Rest elsewhere" was assumed as his motto by one of the great Netherland statesmen who joined in resisting the domination of Philip II. and the Duke of Alva. Mr. Gladstone, too, might well have taken the words "Rest elsewhere" as the motto of his busy life. He soon found that he had other work cut out for him in Naples besides pensive loiterings among the ruins of Pompeii, or contemplating the outlines of Capri across the blue bay, or climbing the sides of Vesuvius.

The kingdom of Naples was then one of the worst-governed countries in Europe. The dominion of the Spanish Bourbons was terribly oppressive, and rebellion after rebellion was constantly going on. I do not intend to enter into all the questions involved in the relative merits of Italian governments. In all European countries then, including Great Britain, the common idea was to stamp out rebellion as you

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A FEATHERING BEACH. MR. GLADSTONE'S FAVORITE TREE

The tree stands just inside the iron fence which separates the private grounds of Hawarden Castle from the main park. The latter is open to the public. The tree was specially photographed last April for The Outlook by Mr A. P. Monger, of London. The turf was already covered with daisies, but the tree had not yet put forth its leaves.

ernment. He followed this up with other letters, and the effect which they produced was an almost unparalleled sensation throughout England and throughout Europe. He explained in the first of his letters that he had not gone to Naples with any idea of criticising the system of government there, or of looking out for grievances in its administration, or of propagating any political creeds or theories whatever. He said that the work which he had undertaken had been forced upon him by his conscience, and that even after he had returned to his own country he felt only stronger and more imperative the duty of proclaiming his views. He very judiciously declined to go into any question as to the validity of the title which the existing Government of the Two Sicilies possessed. Whether the title was one of law or of force was not a matter for his consideration. He laid down three propositions: "First, that the present practices of the Government of Naples in reference to real or supposed political offenders are an outrage upon religion, upon civilization, upon humanity, and upon decency. Secondly, that these practices are certainly and even rapidly doing the work of republicanism in that country —a political creed which has little natural root in the character of the people. Thirdly, that, as a member of the Conservative party in one of the great family of European nations, I am compelled to remember that that party stands in virtual and real, though perhaps unconscious, alliance with all the established Governments of Europe as such, and that according to the measure of its influence they suffer more or less of moral detriment from its reverses, and derive strength and encourage-

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effect. The effect of all this is a total inversion of all the moral and social ideas. Law, instead of being respected, is odious. Force, and not affection, is the foundation of government. There is no association, but a violent antagonism, between the idea of freedom and that of order. The governing power, which teaches of itself that it is the image of God upon earth, is clothed, in the view of the overwhelming majority of the thinking public, with all the vices for its attributes. I have heard the strong and too true expression used—'This is the negation of God erected into a system of government.'"

This last phrase passed into history and into literature. Mr. Gladstone gave it in the original Italian in which he had heard it, and its fame soon went abroad. Now, for the first time, Mr. Gladstone had proved himself to be a leader of truly Liberal ideas. Now there was clearly revealed in his nature that "passion of philanthropy" which he himself had ascribed to O'Connell, and which inspired him to the end. He was still far from being a professed Liberal in politics. He would still have put away from him the offer of a place in a Liberal administration. But his ideas were expanding beyond the narrow and hidebound limits of the old-fashioned Toryism. Let it be remembered that there never was in Mr. Gladstone any natural inclination towards republican sentiments. His whole feelings and reasonings went with the monarchical form of government, and he wrote, no doubt, with perfect sincerity when he said, in his letter to Lord Aberdeen, that he complained of the practices of the Neapolitan Government because, among other things, they were rapidly doing the work of republicanism in Naples—"a political creed which has little natural or habitual root in the character of the people." He stood forth simply as a leader in the cause of humanity; that, and that only, was the flag he unfurled.

The letter, as might be expected, created a profound sensation throughout Europe, and indeed throughout the whole civilized world. A question was put to Lord Palmerston in the House of Commons on the subject, and Lord Palmerston expressed his belief, derived from various other sources of information, that the statements contained in Mr. Gladstone's letters gave only too accurate a description of the condition of things existing in Naples. Lord Palmerston added, how-



VIEW ACROSS THE DEE VALLEY FROM THE TOP OF HAWARDEN CHURCH TOWER

The building to the right is Hawarden Rectory. Specially photographed for The Outlook by Mr. A. P. Monger, of London.

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THE RUINS OF THE OLD HAWARDEN CASTLE

A view from the driveway leading from Hawarden Village to the new Castle. Specially photographed for The Outlook by Mr. Watmough Webster, of Chester.

he said, "and cannot be dislodged. But I have sought, in once more entering the field, not only to sum up the state of the facts in the manner nearest to exactitude, but likewise to close the case as I began it, presenting it from first to last in the light of a matter which is not primarily or mainly political, which is better kept apart from Parliamentary discussion, which has no connection whatever with any peculiar idea or separate object or interest of England, but which appertains to the sphere of humanity at large, and well deserves the consideration of every man who feels a concern for the well-being of his race in its bearings on that well-being; on the elementary demands of individual domestic happiness; on the permanent maintenance of public order; on the stability of thrones; on the solution of that great problem which, day and night, in its innumerable forms, must haunt the reflections of every statesman both here and elsewhere—how to harmonize the old with the new conditions of society, and to mitigate the increasing stress of time and change upon what remains of this ancient and venerable fabric of the traditional civilization of Europe."

Mr. Gladstone expressed a just pride in the knowledge that on the challenge of one private individual the Government of Naples had been compelled to plead before the tribunal of public opinion, and to admit its jurisdiction. He even went so far as to pay a compliment to the Neapolitan Government for having resolved on "the manly course of an official reply," and declared himself not without a hope that the result of the whole discussion might be a complete reform of the departments of the Kingdom of Naples. Finally, Mr. Gladstone said:

"I express the hope that it may not become a hard necessity to keep this controversy alive until it reaches its one possible issue, which no power of man can permanently intercept; I express the hope that, while there is time, while there is quiet, while dignity may yet be saved in showing mercy, and in the blessed work of restoring Justice to her seat, the Government of Naples may set its hand in earnest to the work of real and searching, however quiet and unostentatious, reform; that it may not become unavoidable to reiterate these appeals from the hand of power to the one common heart of man-

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the domestic affairs of foreign States unnecessary is such an appeal to the public conscience of the civilized world as that which Mr. Gladstone made when he brought the Neapolitan Government, by his own voice and his own action, before the tribunal of European opinion. Mr. Gladstone was then and since a strong friend and champion of Italian unity. Many accusations were made against him on that ground by those who upheld the Austrian possession of Lombardy, and the rule of the King of Naples, and the maintenance of the ducal systems of Tuscany and Modena and other places. The whole controversy is long since dead and buried, and I, for one, have not the slightest wish to revive it. But one of the charges made against Mr. Gladstone was that he personally associated himself with Italian conspiracy, and that he was the intimate friend of Mazzini. The only comment I have to make on this latter charge is that I myself heard Mr. Gladstone, in the House of Commons, many years ago, say, with emphasis, "Mr. Speaker, I never saw Signor Mazzini." I do not infer from these words that Mr. Gladstone meant in any way to disparage Mazzini or to associate himself with the charges that were made from time to time against the Italian leader. I merely note the fact that Mr. Gladstone "never saw Signor Mazzini."

[To be continued in the Magazine Number for April]

How to Review

Twenty Counsels of Perfection for the Guidance of Old Reviewers

By I. Zangwill

1. Read every book through that is worth reading at all.

2. Never blame a book for not being some other book.

3. Never compare a book with another of a different genre.

4. Do not go behind a book. Your business is with the book, the whole book, and nothing but the book.

5. If your author is a humorist, don't review him unless you have a sense of humor.

8. If possible, allow yourself occasionally to suspect that your author is your superior.

9. Never give quotations in justification of your abuse, especially if you cry "bad taste." Unsupported verdicts are safest.

10. Should you discover only one misquotation or mistake, do not parade it as though but one of a crowd, for that is the swindle of the sham sample.

11. Do not visit it on an author that you did not discover him or he did not discover you, or that he omitted to be born in your country, educated at your university, or put up for your club.

12. Review for art's sake and the book's sake, not for your own sake nor your author's sake, neither have regard to your friend nor your enemy, nor your friend's friend, nor your enemy's friend, nor your friend's enemy, nor your paper, nor its publisher, nor its ass, nor anything that is your paper's.

13. Never hesitate to praise a friend or to blame a foe.

14. Concede every form of art a right to existence, and beware of mistaking new forms for formlessness.

15. In reviewing novels or plays, remember that every piece of representative art must have unity, lifelikeness, and stimulativeness. But these may be achieved variously. Unity of theme or of atmosphere sometimes replaces symmetry of incident, and happy endings do not always leave the reader happy.

16. Do not contemptuously dismiss a character as a prig unless you are sure the novelist meant him not to be; and if you dislike his characters, that is no reason for challenging the author's morals.

17. In reviewing selections from the poets, do not say there are certain pieces included which you would have left out, and certain pieces left out which you would have put in. No two tastes are exactly alike, and even a jury of one, if it is honest, sometimes returns a verdict of "unable to agree."

18. Have a standard of praise, set by Shakespeare. In poetry in particular the odds are tremendous against any new book containing one real line of poetry. Take warning by the habitual swearer who had no language to express himself in when he got really angry. Keep your best adjectives clean and bright for the service of the gods, and when they do come be more solicitous to worship than to write clever hymns.

19. Do not rank the artists who handle parochial matters—however greatly—with the Balzacs and Tourguéneffs who handle greatly the fullness of life.

20. To bad books award the damnation of silence.—*The Chap Book.*

Every being, every society, every institution, has work to do. It is in the finding of that work and in the doing of it that the welfare of the man or of the institution lies. This is the universal principle of the whole creation, alike on its material, its moral, and its spiritual sides.—*Principal Miller.*

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The New Library of Congress

By F. Hopkinson Smith

IT was from the front platform of a street-car, as it rounded the Capitol grounds, that I got my first view of the new Library of Congress crowning a gently rising hill some thousand feet away. Under the morning light it seemed a great oblong box of a whitish-gray, perforated with windows, ribbed and fluted on all four sides with columns, indented with loggias, and surmounted by a gold dome. This dome, they tell me, whether in the blaze of a noonday sun, the varnishing wets of a driving rain, or under the mellow radiance of an August moon, can be seen from twenty miles down the Potomac.

Midway on the front of the box projects a portico, with more fluted columns, windows, and loggias. Extending from this portico is a great broad platform, overlooking a double flight of granite steps guarded by stone balustrades, that lead down to still other platforms, steps, and balustrades, and so on between grassy slopes below to a wide street fronting the building itself.

This is the new Library of Congress, which has taken five years to build and which will have cost six millions of dollars when finished.

To me, as I looked, the chief charm of this mass of granite lay in its isolation. Not a single building, except the Capitol, lifts its roof higher than the level of the main floor of the building itself. It is like a city set on a hill, its only background being the sky. It dominates everything about it. Its isolation adds dignity to its mass, and the picturesque quality of its sky-line makes it peculiarly impressive.

The details of even a successful architectural work are not always satisfying. The best impressions produced often lie in the edge of the mass as it cuts against the light; the break of the hard, incisive perpendicular by the offset of columns and capital; the softening of right angles by crestings, railings, or the half-round of a dome intersecting a horizontal cornice. Whatever effects are gained by indents of windows—mere shadow-dots; these open arched doors—larger dots; columns—shaded lines; niches fitted with busts—mere roughings of the surface—are as nothing compared to the lines and proportions of the mass. The great Michael himself, with Praxiteles and Phidias to help, could not model the surface of a building into beauty—in other words, incrust it with statues, busts, wreaths, and scrolls—if the dome were too large for the square of its base, or the tower too short for the roof. The Pyramids illustrated the dignity of simple lines to the ancients; and the old reservoir in New York (the proposed site for another great library), with its simple lines and graceful curves, a structure far more imposing than anything within miles of it, proves every day to moderns that plain surfaces admirably proportioned are infinitely more beautiful than the confectionery adorning many more costly and ornate structures within sight of its walls.

This oblong box of granite, then, in our National Capital, with its horizontal roof-line making a bound in its center over the dome-line, and its really superb flights of double staircases, leisurely and by easy stages of successive platforms falling to the street below—this box, I say, as a mass, and because of its dominating site, is by far the most impressive of all the buildings of more recent date in Washington.

But if its location is an inspiration and its mass a satisfaction, its interior is no less a delight. You come upon a series of surprises which constantly increase in interest.

The first of these surprises is the superb corridor running parallel with the front of the building, its ceiling high enough to make the back of your neck ache when you study its detail. It is a white and gold corridor, all wainscoted in blue-white Vermont marble, with pilasters surmounted by double statues, the stucco reliefs touched here and there with gold leaf—not over-touched, nor under-touched each flake of gold accentuating perfectly the precise part of the molding necessary to express its highest relief. The corridor is in blue-white and yellow-gold,

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INTERIOR OF CORRIDOR

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there is an open space of an inch or more. One can stand, then, on the top marble plank in the ninth story and, by bending, look down between these spaces and see a ring sparkle on some lady's finger as she pulls out a book from a case on the first floor, sixty-five feet below. This ingenious construction insures ventilation and light, and banishes the hitherto unconquerable enemy of all public libraries—mold and worms.

Some more exact measurements and comparisons may be of value to those who depend on such items in order to appreciate what they have at home, contrasting it with what other people have abroad.

For measurements: The oblong granite box is 470 × 340 feet, and covers three and a half acres of ground. The outer walls front on four streets, with four inner courts, 150 feet in length by 75 feet wide. The light pours through two thousand windows. The dome is 195 feet high from the gold torch that caps its summit down to the grass that borders the stone walks. The inside measurement of the dome, forming the Central Reading-Room, is 100 feet in diameter, and measures 125 feet from where Blashfield lay on his back on a scaffold painting his exquisite design, to the floor below spattered with the droppings of his brush. The semicircular windows lighting this central room are thirty-two feet wide.

The book-stacks, one above the other, measure sixty-five feet from floor to roof. If some enterprising American would lay these shelves end to end, as a bicycle track, they would reach from Washington to Baltimore, a distance of forty-three miles. No American author need worry over there not being enough room for the storing of his future literary efforts, whether readers are provided or not. The total accumulation of the Government so far is about one and a half millions of books. As these stacks find room for four and a half million, there is ample room for a century and a half to come—without crowding.

For comparisons: The largest existing library in France contains a collection of books estimated at two and a half million volumes. The area of our library and its connecting rooms is about one hundred and eleven thousand square feet, with a total floor-space of eight acres; while the ground area of the British Museum building in London is but a trifle over ninety thousand square feet.

These facts are not important, but they may serve to excite the admiration of some fellow-countryman who is more interested in the spread of the eagle's wing than in the coloring of his plumage. They show, at least, that when the projectors of this noble undertaking first began the outline of their plan, they fully realized what the American public would demand in a home for its books.

But it is not the mere construction of the Library that will interest us, it is what has been added to the construction. For here we have not only the consummation of hopes fostered by the World's Fair at Chicago, but the admission as well, by those who control Government expenditures, of the truth of the rule that when the stonemason and the plasterer have taken down their scaffolds, it by no means follows that the kalsominer and the scrub-woman are all that is necessary to fit the building for immediate occupation. It is, we hope, the forerunner of a clause to be inserted in every future appropriation bill providing funds for the "erection" of Government buildings, specifying that an equally proportionate sum shall be allotted for their decoration.

The decoration of this building will act as an object-lesson to thousands of our people (it is admirably placed in Washington, where every American goes once in his lifetime), teaching them and proving to them that color and sculpture judiciously applied and placed in decorating their own court-houses, libraries, and schools at home are as important as the brick and mortar of which they are built. Best of all, they will furnish not only encouragement to our sculptors and painters to give their best work to the public, but they will widen the field for their future employment. This cannot but result in building up a school of American decorators of whom our country will be justly proud, and who, by reason of such opportunities, will be enabled to take rank with the best decorators of modern times.

In the names of the painters who have been selected for the decoration of the building one finds a sufficient guarantee of the quality of the work performed and

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COLUMNS OF DOME

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Reform and Public Charities

By Homer Folks

Secretary of the State Charities Aid Association of New York

FOR many years New York City practically denied that there was much difference between poverty and crime. It placed its poor and its prisoners in one Department, and made its appropriations for their support in common. One Board of Commissioners was in charge of the hospitals and the prisons, the almshouse and the workhouse. To the workhouse were committed persons convicted of disorderly conduct, intoxication, petit larceny, vagrancy, cruelty to children, and other offenses; and there were sent also hundreds of people committed for destitution only, and at their own request. Thus the poor were sent to prison. On the other hand, an average of nearly a thousand prisoners were transferred to the hospitals and the almshouse to work in the laundries, kitchens, and offices, and also to assist in the care of the patients in the wards. Lazy vagabonds, confirmed drunkards, and roving tramps, who had been caught in the meshes of the law, were assigned to positions of responsibility, and their inefficiency, wastefulness, and thieving resulted in constant and incalculable suffering to the destitute and the sick.

This scattering of the prisoners through the hospitals and almshouse, where they enjoyed a free and easy time, converted the administration of justice into a farce. It was a downright injustice and cruelty to the respectable patients in the hospitals and almshouse, but the plan was supposed to be economical. It obviated the employment of responsible and competent persons to take care of the sick and the destitute; it helped to keep down the tax-rate; and Tammany clung to the old system.

A different view of the matter was taken by the present administration. To the present Mayor it appeared that the poor had been convicted of no offense. They were old, feeble, and in distress, and the city was their only caretaker



CARING FOR HOMELESS MEN: TAMMANY METHOD

He agreed with those who had made the subject a careful study for many years that the relief of the poor and the punishment of crime were two different prob-



CARING FOR HOMELESS MEN: REFORM METHOD

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a total number of 870 paid officers and employees: patronage so extensive was not to be lightly parted with.

The present administration was open to other arguments. It did not believe in burdening the taxpayers of New York City with an unnecessary million of dollars every year; and it was equally convinced that something radical and far-reaching must be done, and that quickly, for the amelioration of the condition of the insane. In his first message to the Board of Aldermen the Mayor advised that the care of the insane of this county should pass to the State. The New York City Asylums for the Insane were reorganized as the Manhattan State Hospital, on the last day of February, 1896. Governor Morton appointed a Board of Managers, composed of seven of our most upright and respected citizens. The weekly allowance for the support of the insane has been $3.55 under the State. Under the city it was $2.74.

The treatment accorded our municipal charities previous to 1895 by the Board of Estimate and Apportionment was most disheartening. It refused over and over again to enter into any careful consideration of their needs, and, notwithstanding the constantly increasing census, ruthlessly reduced the appropriations to about what they had been in preceding years. The heads of the Department were told with scant courtesy to "get along as they got along last year." In vain they objected, "But we did not get along last year." The following is quoted from an authoritative account of the meeting of the Board of Estimate and Apportionment in October, 1893: "The President of the Department of Charities and Correction, asking for a larger allowance for food for the insane, said, 'Twelve ounces of meat are ordered for them by the physicians, and we can give them but eight. We had to underfeed them last year, and'—'That will do,' said the Mayor, sharply: 'you don't get it.'"

In the matter of keeping down the tax-rate Tammany was eminently successful, but it did it at the expense of the sick and the poor on Blackwell's Island. To them a low tax-rate meant suffering and death. The wonderful thing about it all is that the trick succeeded so well, and that so many very good people rather admired the skill with which it was performed.

To describe the conditions which existed in the almshouse and in most of the hospitals would be but to tell over and over again of dilapidated, unsuitable, inadequate buildings, into which human beings were crowded without mercy; of hospitals which could not be lighted at night nor kept warm in winter; of hospitals without proper appliances for saving life; of scanty food, and that often of doubtful quality; of scores of sick persons lying practically unnoticed and uncared for. A low tax-rate, being translated, meant all these things.

But to appropriate sufficient money to provide humanely for the city's dependents, and to deal in a similar spirit with the other city departments, meant a marked increase in the tax-rate, an outcry from the sensational newspapers, merciless criticism from politicians, lukewarmness on the part of many good citizens. Despite all these things, Mayor Strong and his colleagues granted the Departments of Charities and of Correction $1,689,416, which was $266,895



PROPOSED PAVILION FOR ERYSIPELAS PATIENTS

Plans for this Pavilion have been adopted by the Commissioners of Charities and approved by the State Board of Charities, by the Buildings Department of New York City, and by the Board of Estimate and Apportionment. The sale of bonds has been authorized, and the contract executed, for its construction



PROPOSED ISOLATING AND OBSERVATION PAVILION

At Bellevue Hospital. The plans have been adopted, the contract awarded, and the sale of bonds for its construction authorized by the Reform Administration

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NEW YORK CITY'S FIRST POORHOUSE
Erected in 1735, on the site of the present City Hall.

in former years, at this stage. The city authorities prepared a bill authorizing the sale of bonds to the amount of one million dollars, for repairs and new buildings for the Department of Public Charities. A similar bill, authorizing an expenditure of $800,000 for repairs and new buildings in the Department of Correction, was also prepared. These bills were introduced in the Legislature of 1896, at the request of the city authorities, and, after considerable hesitation and delay, were finally passed, receiving the approval of the Governor in May, 1896.

The most pressing need for greater accommodations was at the almshouse, in which, during the winter of 1895–96, 2,900 persons were crowded into buildings which at most could properly accommodate only 1,800. Throughout the main buildings at the almshouse the beds were placed close together, and three persons occupied two single beds. In addition to this, springs and mattresses were laid on the floor in every passageway; waiting-rooms, basements, and garrets were pressed into service. A dilapidated old wooden shanty, that had been used by the men as a "smoking shed," was converted into a dormitory (see page 686), and finally a number of tents were put up and filled with beds.

But overcrowding was not the only evil. The principal buildings at the almshouse, known as "The Barracks"—two great stone buildings—were erected in 1846, and had remained substantially unchanged ever since. Although occupied entirely by aged and feeble persons, there is no means of reaching the second, third, and fourth stories except by outside, uncovered stairs, exposed to wind and storm, in summer and winter. Furthermore, these buildings were erected before the days of modern plumbing, and there is not a drop of water, hot or cold, in the buildings; consequently no bath-rooms, no lavatories, no means of extinguishing fire. The buildings are heated by coal-stoves in each ward; the only furniture consists of beds and stools. The walls are bare; the plastering is of the heavy, old-fashioned kind, and every little while a large patch falls from the ceiling. It is almost miraculous that on only one occasion has any serious injury been done to an inmate by the falling plaster.

Out of the proceeds of the million-dollar bond issue there are to be erected at the almshouse six new pavilions, each of which will accommodate comfortably 150 persons. Modern plumbing and modern heating apparatus are to be put in the Almshouse Barracks. The piazzas and stairways are to be inclosed so as to form a solarium. Work on the new central kitchen has already been begun; until recently, owing to inadequate kitchen facilities, no food except soup was served hot at the almshouse. The almshouse dining-rooms are to be doubled in capacity. Among the distressing sights at the almshouse are rows of aged and feeble people standing in line before the dining-room doors, sometimes an hour or more.

The acute erysipelas patients were per-



ALMSHOUSE: MAIN BUILDING, FOR MEN
Erected in 1846, has remained substantially unchanged, has only outside unprotected stairs; has neither hot nor cold water, no bath-rooms, no lavatories, no system of ventilation; is heated by stoves.

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able to put up new buildings fast enough to accommodate the ordinary increase in the number of the insane in this city.

In the appropriation for the almshouse for 1896 the allowance for salaries was $18,394, as compared with $11,830 for 1895. Without explanation it would undoubtedly be inferred that this meant the creation of a number of new and comfortable berths for political workers. As a matter of fact, it meant more nurses for the sick. The last refuge of the incurably sick is the almshouse hospital. Besides being a home for the destitute, the almshouse includes a group of five hospitals, in which are cared for hundreds of chronic patients whose ailments are no longer interesting to the medical profession. In the other city hospitals there are training-schools for nurses, but in the almshouse hospitals the nursing—so called—was intrusted to untrained, incompetent attendants—one to every forty patients. The proper ratio would have been one trained nurse to every ten patients. At the time of the writer's first visit to the second story of the almshouse hospital for men it contained some sixty patients—many of them confined to their beds, and some of them in the last stages of consumption. When the visitors inquired for the person in charge, there was considerable confusion and loud calls for, we will say, "Billy," who soon came tottering down from the upper end of the ward, a picture of confusion and incompetency. This one old man, who might more properly have been a patient, had sole charge of these sixty sick people. It was a hot day in midsummer. One poor old man who had pulled down the mosquito-netting from over his face, and was too weak to replace it, was being tortured by flies. The visitor asked the orderly whether this man were not in a dying condition. The orderly, who until that time had been paying no attention to the patient, looked at him and said he "guessed he was," but did nothing further for him. The patient died later that afternoon. This was the Tammany method of nursing the sick in the almshouse hospitals. There are now four nurses in this ward, and all the almshouse nursing has been placed under competent and expert direction—but at what a fearful cost: the tax-rate has been increased from $1.79 to $2.14!

Another instance of the persistent infliction of indignity and suffering upon the sick was the manner of transferring patients to the hospitals on Blackwell's Island. The patients were taken to the foot of East Twenty-sixth Street in ambulances. Upon getting out of the ambulance, or being lifted out if they were "stretcher cases," they found a large number of men of leisure, dressed in uniforms, ready to assist them in getting aboard the boat. Unfortunately, these uniformed persons were not trained attendants; they were prisoners from the workhouse—tramps, beggars, thieves, and chronic drunkards.

After getting aboard the boat the patients were left to their own resources, except that there was one faithful woman—not a trained nurse, however—who looked after the little babies and did what she could for the sick women. The "stretcher cases" were placed in the long, open passageways of the boat, exposed to the wind and cold, and protected only by a blanket. There was no nurse to observe their condition and to supply food or stimulants, if such were needed. Upon arriving at the landing at Blackwell's Island they were assisted off the boat by workhouse prisoners.

During the past year a trained nurse has been placed in charge of the patients on the boat, and during their transfer to and from the boat, and paid and responsible employees have replaced the unreliable workhouse prisoners. Rubber tires have been added to the ambulances, and a warm room has been fitted up on the boat for the patients carried on stretchers.

One of the long-standing abuses of former administrations was the failure to provide a decent shelter for homeless men, although the Department of Charities was distinctly authorized by law to do so. At nearly every police station there was a so-called "lodging-room," in which men were allowed to sleep on the floor or on planks raised a few inches from the floor. These lodgings were managed on the free-for-all and no-questions-asked principles. So long as the lodgers could huddle together a little more closely, no one was turned away. The lodging-rooms were always filthy and unsanitary, but on stormy nights, when

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"A Quarrel with God"

By Grace King

THE time had come for the old Mademoiselle to die; Mademoiselle Herminie. And she was dying at Madame B——'s.

For all the guests, as they were politely called, there was something terrible in the thought of dying at Madame B——'s. To live there—yes; and Heaven alone knows the circumstances that constrained some of them into plotting and intriguing in order to get there to live. But to die there! Ah! we all want to die, at least, in the station to which we were born. The coffin and funeral of charity are bitter humiliation, even to the administered soul. And how they all shrank from it, the old ladies at Madame B——'s! It is one of the pain.ful pictures of life, that of their sitting and waiting for the priest to come—or, as now, waiting for him to go; each soul of them trembling, as it were, over its own precipice. One should see them thus sitting—but the heart must be strong for that, and well moored to the great faith of religion.

Every one called it "chez Madame B——," "at Madame B——'s," and that is simply what it was. The institution, to give it technical definiteness, is accounted for in this manner. It arose, one may say, out of a necessity and an opportunity. The community one morning was shocked—no, not shocked, transfixed with horror—to learn that old Madame M—— had been discovered dead in her wretched little cabin of a home—dead of starvation. She had been dead three days when discovered; not in her bed, oh no! Starvation gives not the easeful death of that. She was not in her bed, but stretched on the floor, her poor skeleton hands outspread, grasping—perhaps for some phantom crust or crumb—her mouth open, distended, gaping wide. The sight of it!

Madame B—— was old, herself. "Is it a possible thing," she exclaimed when she heard of it, "that Aurore M——— could die, could so die, in her own city, amid her own people? But do you consider who Aurore M—— is?" she demanded: "the widow of a Confederate soldier, the mother of a Confederate soldier, the daughter, granddaughter, great-granddaughter of the best, the most aristocratic, the most honest of the city. Yes, in the veins of that old woman—before they were starved dry—coursed the blood of those to whom our city owes some of her proudest and most patriotic traditions. And to die thus! But that was it; she died thus, on that very account. For should she acknowledge that she was hungry? Should she go begging for bread? or asking the chari y of money under the travesty of some fictitious employment? No! The best blood dies so; should die so. The other kind strikes and storms and destroys when hunger assails. Its wants must have its pensions, hospitals, homes, asylums, rostrums, organs, and, just Heavens! its platforms and political parties! Its sufferings and calamities are national affairs! . . . But no. . . ."

Madame B—— had not so very much of financial wealth herself, was not, in fact, more than a floor or two above the plane upon which Madame M—— had met her end. But, as she aptly quoted, "Tout calcul amoindrit l'âme." She owned a valueless lot of unimproved ground, and she found, or invented in some way, the means to erect a building upon it.

The widows and children of roustabouts would have despised it. Had murderers and thieves been confined in it, philanthropic societies would have had emotions over it; the colored orphans of the gallows, as they are called, would have suffered in the exchange of their asylum for it. Madame B———, however, despite other deficiencies of knowledge, knew her world well. She felt, or maybe she did not feel at all, but did what she could with the means at her disposal, by building on her lot a row of chambers of the plainest and cheapest kind. Nothing more. No comforts, no curtains even. Each guest brought her own furniture, and if she had none, slept on the floor—as she wished, and as if she were at home.

Food was provided; a choice about that might result in the repetition of Madame M——'s scandal. There were coffee and bread in the morning; a good

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"She must make her submission to God."

"She should not let her life interfere with her death."

"Women expect too much of God."

"She felt that God had not given her a chance."

"A chance for what?" asked some one who heard.

"Happiness."

"Happiness! Blessed Virgin! At her age?"

"Well, what, when she was younger, she thought happiness."

"Ah!"

"But she was pious when she was young, and unhappy."

"And now—" A shudder ended the words.

"If she had suffered more, she might, perhaps, have been more at peace with God."

"If God had only sent her peace and resignation! that would have been the better way."

"But God is going to do as He pleases. She ought to know that," contributed Florestine. "God is the master."

"If she had had children to lose!"

"Or a husband!"

"Or a whole family—father, mother, sisters, brothers, at once!"

Each suggested her own misfortunes.

"But if she suffers more this way," suggested Florestine, "she must have had more to suffer."

"Does she suffer much, Florestine?" asked one who had caught only that idea.

"The doctor said she suffers more than she shows; that she has always suffered since she has been here, like—like a Pagan"—substituting her own term of comparison, and speaking in the loud voice she had trained herself to use towards the old ladies.

"It seems as if God might have spared her that!"

"Eh! When it comes to sparing—"

"If she had loved God more, she could have forgiven him more."

"Love! What did she know about love?"

"He could have taught her as he taught other women."

"No, he should have sent her resignation; resignation is the only thing for women in this world."

"Does she seem at ease in her mind, Florestine?"

"She does not seem anything, Madame; she is just so . . . and the priest, he is the same."

"But he should talk to her; he should try to touch her heart."

"He should awaken her early piety."

"He should make her hope again. Women can always hope at least."

"He should talk about her parents to her."

"And her infancy; her childhood."

"And her early life. . . . She could not reproach God then."

"He should tell her that what she suffers here will be paid back to her in happiness in heaven."

"He should tell her that she will forget it all there—that would be the best."

"And this life! What is this life!"

"He must not let her die before she makes her submission."

"A Jesuit father should have been sent for."

"Monseigneur himself should have been sent for."

"Florestine should have asked advice."

"She went for the nearest."

"So much depends upon the priest."

"How can he speak to her as he should? He knows nothing about her."

"If he knew all about her, he might be able to effect something."

"When one remembers how proud she is, and obstinate!"

"Oh, she is capable of talking to God just as she used to talk to us."

"But if this priest could once touch her heart, the rest would follow."

"Yes, that is it; he must touch her heart."

Florestine threw open all the shutters to let in all the light there was still left for that day. It was yet far from sunset; the afternoon was only begun; but she had lived so long with the old ladies that she felt with them a distrust, an uneasiness about the night.

This was the cheerful hour of the day, when she flung the windows open and new light flooded in; it was the hour for the hominy-and-milk and rice-and-milk supper, for the organ-grinder and noise of children in the street—so noisy they were, providentially; surely the gayest children

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fine servants. His niggers were too fine to go with other niggers! They had no use for God; their master was God in their eyes. If she had some of that money now, she could have masses said; but she has no money, she must make her submission. God is the master: she must beg His pardon—and for what? Did she ever do anything? No! God in heaven knows she never did anything against Him. And what? For a few words, get a whipping! And who heard these words? Me—and I swear to you I never opened my mouth about them. I am no tale-bearer. Nobody ever caught me carrying tales . . . And those poor old ladies sitting in the dining-room praying for her since this morning! Oh, mon père! If you saw them! So old, so poor—and with death always before them—so patient, so pious, so good, and never a word of complaint. They know what it is to be ladies! But God is right; the Master is always right; he owns his people, and he's right to do what he pleases with them. But the master does not know everything that passes on his plantation, and, mon père, if God saw what I see in this city, and if He knew what I know, He would not be hard on Mademoiselle Herminie; no, He would not be hard on her. Do you think if she had a family who had money, there would not be masses said for her too? Eh! He thinks it easy to lose everything—all your family, all your everything: mon père, He does not know. Why do you think I wait here day after day, year after year, without one cent of pay? No; I live off of scraps; I wear rags—why? Because I can't make a living, you think. You ask my people, you ask the people who know me! It is because my heart is so sorry for these ladies; it is because I can't sleep at night for thinking about them. God knows I would have to take my heart out of my body with my two hands and pitch it into a gutter before I could leave them in their misery to wait on themselves. Well, that is one thing! God will never be able to take their servant from them. I guarantee you that. I do not say this because I come from rich white people myself. No; my people were poor even before the war; they lost everything, too; it is no new fashion, this misery. I know it from a long time back. I never lived in those fine houses on Royal, on Orleans, on St. Louis Street. No; and the negroes that lived in them, they would only spit my way. I never had fine tignons, and silk aprons, and gold earrings, and lace on my white fichu. No! God made poor people even before the war. And do not think, mon père, that I have done nothing for Mademoiselle Herminie: I have burned candles; I have made novenas; I have put images in her room when she did not know it; I have sewed scapularies on her clothes. I could show you now! Oh! she would be mad enough if she knew that! She would have been capable of putting me out of her room and slamming the door upon me. But that would make no difference with me, because I knew Mademoiselle Herminie was so alone. Listen, mon père: do you know what that is, to be left alone, but alone, alone, with nobody in this world to be your family? Well, God did that to Mademoiselle Herminie. Before the war I never saw that. There was always somebody left. And it is not with white people as with negroes. You cannot take away every one from negroes; there are always so many left; and, anyhow, they are all black together. And, then, they can always go to the white people. Who have the white people to go to? Listen! I could tell God on His throne, Himself: 'Why did you take everybody away from Mademoiselle Herminie, and then leave her alone? Why did you not send some one? Why did you not come yourself? That is how we do with children; we never leave them alone; we always send some one, or we go ourselves.' God knew her. He knew her family. He knew their characters. It was not right to make her alone, and then leave her alone. And you think, mon père, it was right for her to come here and not have even a relation to go to? Why could she not have a relation—just that little thing, a relation? You see those old ladies out there in the dining-room; you think they are alone, that they come here because they have no friends, no relations? Ha! I know, I watch, I listen, I find out all about them. Mon père, there is not one old lady out there but what has some relation to go to. Madame B—— knows that too. But,

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fering. And after all her misery in this world, after all she has gone through. It is respect for you that keeps me from telling you—but I could tell you, yes, I could tell you. Her mother was pious, her mother is up in heaven, and her mother did not suffer as Mademoiselle Herminie did. She did not have her mother die so! like a dog—yes, I say it, like a dog! And, think, this is all the life Mademoiselle Herminie had!

"I do not say, mon père, that God is not right, that He does not know best; He is bound to know best. And He knows that Mademoiselle Herminie did not do her duty to Him . . . and she was proud, and she was cross, and always in a bad temper . . . God knows that! She was not like the other old ladies who sit there day after day with the patience and resignation of angels. If you choose to call Mademoiselle Herminie a sinner, I will say yes. . . . I will not go against God's judgment. . . . I am only an ignorant negress . . . and I have been wicked myself . . . God knows I have! And if He knows it, what is the use of lying about anything? Mademoiselle Herminie . . ."

The whisper seemed to reach the bed; the patient's eyelids quivered; she was awaking. Florestine's whisper became still more intense; she laid her other strong hand on the chair. She had but an instant more. "Ah, mon père! You are good, you are patient. You know the poor wicked people . . . Mon père, that is why I went for you! I was afraid to go for the others! The meanest send for you, mon père—they are not afraid of you! . . . She is opening her eyes! . . . Say something to her, mon père! Do something! See how poor and thin and old she is! No! Do not look at her! Do not listen to her! She is out of her head! She has always been half crazy! She does not know what she is about! For God's sake, do not ask her! Think of your mother, mon père, think of her, and do your duty! . . . God will understand . . God will understand . . ." There was time for no more.

Mademoiselle Herminie's eyes opened. The soft evening light filled the room, and through the open window came the pleasant evening sounds. It was the cheeriest hour at Madame B——'s, for it seemed to be the one hour that old hopes came back to the inmates not as disappointments and maledictions (the maledictions of old age are so often the hopes of youth!).

The priest gave no evidence of listening to Florestine. He kept his eyes fixed on the bed, his rugged face set in an expression of confident waiting. It was no first death-watch for him and no novel one.

Generally, after a long, hard life, when disease, tracking close upon poverty and misery, has overcome its final resistance; and pain, for the first time in years, is at last withdrawn, and the body lies calm waiting for death to take possession; generally, in the priest's experience—and his experience was his life—the eyes opening thus after an opiate rest were not eyes of recrimination, but eyes of peace and reconciliation. And if the childhood have been pious, it is as if the whole life but childhood were forgotten. Sometimes the aged lips babble childish sentences, and the worn soul takes its flight in an infantile respiration.

Sometimes the eyes open from the sleep or lethargy blank, blind to everybody, everything; and then there is only a sound needed—the voice of a child in the street, an evening bell.

Again, the eyes opening to the light falling across the bed, and to the sight of tender faces bending over; the sense of companionship, at last, after a long, solitary journey under a night sky from which all the stars have gone out, bring to the stiffening lips a smile of ineffable happiness, and long-forgotten words of gratitude.

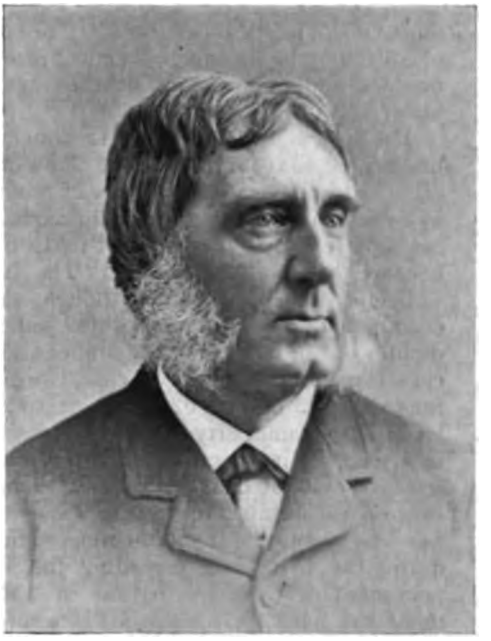
Always the priest had found that it was the women who had been most sorely tried, those who have most to forgive, who forgive most easily. And his memory retained experience only with the sorely tried.

Or it may have been according to Florestine's reasoning and experience—and in her way she was as experienced as the priest, and she had often proved her reasoning in the old times—that the master sometimes would listen to an overheard explanation when he would not to a direct one; and one of her most successful devices as advocate for mercy when a fellow-slave was in peril of punishment was to tell his story, as she knew how to tell such stories, just inside the

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CARL SCHURZ



GEORGE WILLIAM CURTIS

moved from the supervision of the public. Among these Burr and his disciples organized a corps of professional soldiers in politics. The motto of this band of freebooters was formulated by Governor Marcy in the now famous phrase, "To the victors belong the spoils." The power gained by the New York machine, and the fact that the new method of nominating the President through the primaries instead of through a Congressional caucus made Washington politicians desire to control the action of subordinate officials in every part of the Nation, rendered it inevitable, perhaps, that the New York system should be introduced at Washington. But upon Jackson rests the responsibility of having introduced the system, without other excuse than the rancor with which many Federal officials had fought against his election.

In the New York Custom-House the inevitable fruits of the new system at once manifested themselves. The new Collector, Swartwout, appointed his two hundred subordinates in utter disregard of everything except partisan services in the past, and personal subserviency for the future. In a few years he went to Europe "for his health," a defaulter to the amount of $1,225,000. The Congressional committee appointed to investigate the affair was told by the auditor of the Custom-House, who knew of the defalcation, that he had kept silence "because we clerks of the Custom-House consider ourselves in the service of the Collector, and not in the service of the United States." The assistant cashier said that he kept silence "in conformity with the Custom-House practice." Swartwout's successor, Hoyt, continued his policy with similar results. Anticipating Mr. Dana's "turn the rascals out," he proclaimed that "every rascal who helped to keep Adams in and Jackson out deserved to be hanged." Under his administration, cases of bribery, fraud, partiality, and abstraction of goods from the public stores were so frequent that another Congressional investigation became necessary. The committee, says Dorman B. Eaton, reported defalcations aggregating fully $300,000, and reported as follows upon the methods of Custom-House administration: "The inspectors, when absent from duty, were generally engaged in electioneering, and in procuring the naturalization of foreigners. . . . A Custom-House tax was regularly levied and paid in advance of the elections, and a refusal to pay it was inevitably followed by removal from office. . . . A system of favoritism was uniformly extended to the

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Service Reform in the administration here, George III. was controlling Parliament by the use of patronage among its members. Even when Jackson and Van Buren built up a National machine for the control of primaries, the evils were for a long time incomparably less than in England, where Parliamentary elections were carried by the activity of officials, and the whole civil service could justly be termed by John Bright "a system of outdoor relief" for the children of the aristocracy. Civil Service Reform by competitive examinations was, indeed, an English system, but it was the system championed by English democracy, while the spoils system was the system championed by the English aristocracy and the sycophants dependent upon them. The chief weakness of the Civil Service Reform agitation in America has been the comparative failure to arouse the passion for democracy which gave the spoils system in England its death-blow.

In one respect, however, the history of Civil Service Reform in this country has been identical with its history in England. Here and there alike it has been carried forward by the administrative department of the Government as opposed to the legislative. This is exceptional in the history of reforms, but the reason for it is obvious enough. It is the administrative branch of the Government which has to bear the responsibility for incompetent officials, and a self-respecting administration does not care to cripple itself in order to place a few offices at the disposal of every member of the Legislature. The spoils system converted official society into

> One mighty horde,
> Formed of two classes—bores and bored.

Members of the Legislature always belonged to the first class, and members of the Administration to the second. It is no wonder, therefore, that the Ministry in England and the Presidents of the United States have wrested Civil Service Reform from unwilling Legislatures.

President Grant began the administrative work for Civil Service Reform. In 1871 his appeal secured from Congress a law authorizing the appointment of a Civil Service Commission, and in January of the next year the rules framed by the Commission for competitive examinations went into effect in Washington and New York. In the Custom-House at New York Collector Arthur made only 144 removals during his term. He reported that the system had had a good effect. The same report was made by the responsible officials at Washington, and President Grant issued an order extending the system to Boston. But Congress was hostile to the reform, and, after 1874, failed to make the appropriation necessary to maintain the Commission. President Hayes took up the work which had been allowed to languish, and appointed or reappointed thoroughgoing Civil Service Reformers at the head of the principal offices in New York. The changes wrought in the New York Post-Office by the new enforcement of the rules was an object-lesson to the Nation regarding the value of the reform. In 1880 mails were handled one-third larger than in 1875, yet the appropriation for salaries and wages was $20,000 less. Furthermore, the service had been rendered more satisfactory in every particular. As against ten collections a day in the business part of the city, Mr. James had established nineteen, and as against five deliveries a day he had established seven. Results almost equally satisfactory were achieved by Mr. Merritt at the Custom-House, and by Mr. Burt at the Naval Office. By the end of President Hayes's administration Civil Service Reform by competitive examinations was a demonstrated success.

Under President Arthur the present Civil Service Law was enacted. This statute provided for the classification, for purposes of competitive examination, of certain places in the departments at Washington, and in custom-houses and post-offices containing fifty or more employees. It also authorized the President to extend the classification to all other offices in the civil service, except those filled by persons appointed by the President and confirmed by the Senate, and persons employed merely as laborers. No limitation was placed upon the power of removal, the framers of the act trusting that the inability of the appointing officer to fill vacancies with his personal or party friends would generally prevent the making of removals for partisan purposes. The number of offices immediately classified under the act was a little over 13,000

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87,000. The remaining 92,000 offices in the unclassified service consist almost exclusively of Presidential appointments and fourth-class postmasterships. Both of these groups are beyond the possible scope of the present law. The fourth-class postmasterships are, as a rule, so unimportant and so little sought after that no one has ever proposed the competitive examination of applicants. The enemies of patronage are more apt to urge that the patrons of each petty office should be allowed to select their own postmaster. The Presidential appointments, however, are a very different matter. They number nearly 10,000, and are the heads of the important offices in every department. Few of them have political duties to discharge, and most of them should be filled by promotions from the ranks. So long as these 10,000 well-paid places are exempt from the provisions of a civil service law, the patronage system is still strongly intrenched.

The work which remains to be done, however, is not mainly the broadening of the Civil Service Act, but the broadening of the Civil Service Reform spirit. We have seen that the chief danger to the present law is the hostility aroused by violations of its spirit. To some extent, this hostility has been abated by the widening recognition that the overthrow of the spoils system is essential if the Government is to discharge its legitimate functions in the management of monopolies. Fortunately, this consideration has appealed with especial force to the trades-unions in the cities and the Farmers' Alliance in the country, and these bodies constitute the very backbone of the new party which has considered itself proscribed from the Federal service. If Civil Service Reformers seize their opportunity, they can democratize their movement, and make it as strong among the masses as it now is among the educated classes. But to do this they must recognize that it is a moral and not a scholastic reform. They must not only admit but proclaim the fact that scholastic examinations do not furnish the best test of the ability of public employees, any more than the best test of the ability of private employees. They must make it clear to themselves and to the public that competitive examinations are not Civil Service Reform, but merely the temporary scaffolding by means of which the Civil Service Reform structure may be erected. The reform itself is the requirement of the public conscience that men shall be selected solely for their ability to do their work. When this result is attained—when the official who pays party or personal debts out of the public treasury is condemned for breach of trust by members of his own party—then competitive examinations in the public service can be relegated to the same place they hold in the selection of employees in private life. To secure such a public conscience is the real work that lies before the advocates of Civil Service Reform, and in securing it the currents of National feeling will run in their favor if, instead of holding up as their ideal the English system of competitive examinations, they appeal for a return to the spirit of the American gentleman who wrote: "My private feelings have nothing to do with the case. . . . As George Washington I would do this man any kindness—as President of the United States I can do nothing."

Dr. Martineau on Marriage

Dr. Martineau, now in his ninety-third year, was the officiating minister at a recent wedding, and delivered the following beautiful address: "As Christians, you, my brother and sister, enter upon your new duties with a cheerful faith and hope. You have learnt that the pure affections given to earth and home are not on that account withdrawn from heaven and God, that the hearth where household sympathies have brightly burned is the best altar of the fires of our diviner aspirations, and that in wedded life duty is never the foe of love, but rather its unrestrained child. You will therefore walk this your life with that perfect kind of mutual consideration that will prevent all occasion for forbearance; you will endeavor to glow with the spirit of joy for the blessings it brings upon you. May you toil with unwearied feet up the perpetual ascent of duty, and out of your happiness and peace may there come a new pity for all who suffer, and the desire to succor those who have none to help them. Before the ample view of faith these solitary years, if such there shall be, sink into a brief exile, not uncheered while it endures, and giving an intenser transport to the embrace of the everlasting restoration. Our affections, depend upon it, are then alone fit for the seasons of this life when they are regarded by us as the best treasures of another."

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I long to speak and long to see her face;
And how, when twice, for something grievous done,
I could but smite, and though I lightly smote,
I felt my heart rise strangling in my throat;
And when she wept I kissed the poor red hands.

All these things, Father, a father understands;
And am not I Thy son?

Abba, in Thine eternal years
Bethink Thee of our fleeting day;
From all the rapture of our eyes and ears
How shall we tear ourselves away?
At night my little one says nay,
With prayers implores, entreats with tears
For ten more flying minutes' play;
How shall we tear ourselves away?
Yet call, and I'll surrender
The flower of soul and sense,
Life's passion and its splendor,
In quick obedience.

If not without the blameless human tears
By eyes which slowly glaze and darken shed,
Yet without questionings or fears
For those I leave behind when I am dead.
Thou, Abba, know'st how dear
My little child's poor playthings are to her;
What love and joy
She has in every darling doll and precious toy;
Yet when she stands between my knees
To kiss good-night, she does not sob in sorrow,
"Oh, father, do not break or injure these!"
She knows that I shall fondly lay them by
For happiness to-morrow;
So leaves them trustfully. And shall not I?

Whatever darkness gather
O'er coverlet or pall,
Since Thou art Abba, Father,
Why should I fear at all?

Thou'st seen how closely, Abba, when at rest
My child's head nestles to my breast;
And how my arm her little form enfolds,
Lest in the darkness she should feel alone;
And how she holds
My hands, my hands, my two hands in her own?
A little easeful sighing
And restful turning round,
And I too, on Thy love relying,
Shall slumber sound.

Naturula Naturans

From "W. V., Her Book," by William Canton

Beside the water and the crumbs
She laid her little birds of clay,
For—"When some other sparrow comes,
Perhaps they'll fly away."

Ah, golden dream, to clothe with wings
A heart of springing joy; to know
Two lives i' the happy sum of things
To her their bliss will owe!

Day dawned; they had not taken flight,
Tho' playmates called from bush and tree.
She sighed: "I hardly thought they might.
Well,—God's more clever'n me!"

The Divine Idol

From "The Invisible Playmate," by William Canton

Take the idol to her shrine;
In her cradle lay her!
Worship her—she is divine;
Offer up your prayer!
She will bless you, bed and board,
If befittingly adored.

About a Little Woman

From "The Invisible Playmate," by William Canton

She was a treasure; she was a sweet;
She was the darling of the Army and the Fleet!

When—she—smiled—
The crews of the line-of-battle ships went wild!

When—she—cried—
Whole regiments reversed their arms and sighed.

When she was sick, for her sake
The Queen took off her crown, and sobbed as if her heart would break.



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not required by the task he set before himself. His book is not a temple: it is a wood, a field, a highway; vista, vista, everywhere—vanishing lights and shades, truths half-disclosed, successions of objects, hints, suggestions, brief pictures, groups, voices, contrasts, blendings, and, above all, the tonic quality of the open air." This is charming, and it is true; it explains the liberating, bracing, exhilarating influence which such men as Symonds, Stevenson, Emerson, and many others, known and unknown, have received from the best of Whitman's work.

But there were many times when Whitman was not at his best; when he was wordy, self-conscious, and ineffective. Indeed, no poet loses less and gains more by sympathetic but courageous editing than Whitman. Much that he wrote ought, for his own reputation, to be excluded from his published work; it obscures his genius, perplexes his readers, disheartens his admirers, and gives aid and comfort to those who are looking only for material for ridicule. The little volume which Mr. Arthur Stedman edited several years ago gives us the real Whitman—the Whitman of whom Mr. Burroughs writes. Byron and Wordsworth have already gone through the stage of disinterested selection, and gained by the process; the sooner Whitman goes through it the better. When he has gone through it, his work may be safely committed to the judgment of the future.

That judgment, if we mistake not, will discern in a small group of his poems a depth and force of imagination not elsewhere found in American poetry; a breadth and vitality of movement much more suggestive of continental interest and life than any other verse yet written here; a certain "cosmic and elemental" quality such as few poets have shared. This is giving a large place to Whitman, but it is not putting him in the company of the greatest spiritual interpreters of human life; it is not accepting his view of life and society as adequate and final; it is not accepting him as the supreme interpreter of the democratic spirit. Whitman is cosmic and elemental, and to recognize these qualities in him is to concede his greatness; but the poet of the first rank must be something more than cosmic and elemental; he must represent and interpret that deep, rich, spiritual life which is the highest deposit and result of civilization. We must always be going back to Nature, returning to the cosmic and the elemental; but we must not, therefore, discard and reject the immense gains of civilization. There is no antagonism between Nature and the highest civilization, for the highest culture is only Nature fulfilled in her largest intent in the individual man. Dante was just as genuine and natural a poet as Whitman, besides being very much greater in genius, insight, and character.

We go back to Nature, not to discard our spiritual refinements and reticences, but to rid ourselves of false notions and spurious delicacy. The suggestion that Whitman treated the sex element in the spirit of the men who invented phallic worship is very interesting, and there is reason to believe that it is true; but phallic worship is some thousands of years behind us, and we can no more return to the point of view which made it possible than we can go back to the period when our forefathers wore no clothes and were not ashamed. We should gain nothing by discarding clothes, for the trouble is not with our clothes, but with our souls. Whitman is sometimes offensive, not merely to the prude and the ascetic, but to the sane, natural man who values the body no less than the soul, but who values it because there is a soul in it. Whitman violated those reticences and privacies which the soul provides in order to keep the body clean and sacred. These are not conventional, they are moral; they are not antagonistic to Nature; they fulfill the higher purposes of Nature. And it is these higher purposes which Whitman so often fails to discern. He expresses with great power elemental and cosmic things; he does not touch the higher reaches of spiritual development, nor does he speak for the greatest personalities.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending February 19. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

THE DRAMA

Henrik Ibsen's latest play, *John Gabriel Borkman*, is a thoroughly characteristic piece of work, following definitely but not slavishly the lines which this dramatist has so clearly marked out for himself. The chief figure in the story is a defaulter who has served his time in prison, and who, returning to his home, practically makes another prison of the upper floor of his house. His wife, who lives below, is the incarnation of pride without affection. The drama is, like all Ibsen's work, tragic to the very core, without humor and without relief of any kind. No actor in the play seems to discern the higher moral possibilities of the situation, although the one who makes the nearest approach to it is Borkman's sister-in-law, whom he had discarded in order to marry the woman who became his wife. There are strong situations; there is a great deal of vigorous writing; there are home-thrusts at pretension and hypocrisy; there are at intervals fine touches of imaginative insight; but there is also the inevitable limitation of Ibsen's view of life and of the human drama. (Stone & Kimball, New York.)

NOVELS AND TALES

We have received two volumes of the important and beautiful edition of *The Works of Rudyard Kipling* which Messrs. Charles Scribner's Sons are publishing. This collection of Mr. Kipling's published writings, which have heretofore

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best described by its second title. It is intelligent and suggestive, and eminently reverential; at the same time it is free from literalism and from hard-and-fast dogmatism. Without necessarily agreeing with each and every opinion expressed, we cordially praise the book for its general method and spirit. (James Pott & Co, New York.)

EDUCATIONAL

Mr. Edward H. Cutler, the Principal of the Preparatory School at Newton, Mass., has published through Messrs. Ginn & Co., Boston, *The Ninth Book of Vergil's Æneid*, edited for the use of schools. The little book is a model of its kind. ——Mr. J. L. Montgomery, the instructor in bookkeeping in the Columbia Grammar School, New York City, has published through Messrs. Maynard, Merrill & Co, New York, *Modern Bookkeeping*, a clearly written treatise which shows us that bookkeeping is not such an intricate subject after all.

Volume VI. of the University of Pennsylvania "Series in Philology, Literature, and Archæology" consists of valuable *Researches upon the Antiquity of Man* in the Eastern United States. The volume comprises the investigations made by Mr. Henry C. Mercer, the Curator of the Museum of American and Prehistoric Archæology at the University of Pennsylvania. (Ginn & Co., Boston.)

Part II. of Mr. Ernest Arthur Gardner's *Handbook of Greek Sculpture* has now appeared. (The Macmillan Company, New York.) It is a capital work, and we are glad to note that, among authorities quoted, the author gives special prominence to Professor Furtwängler's "Meisterwerke der griechischen Plastik." The later portion of the history of Greek sculpture is deal with by Mr. Gardner on the same lines as in the earlier portion.

Literary Notes

—The late Philip Gilbert Hamerton once made a visit to the old town of Mont Beauvrax, near Autun, France, and wrote an account of it, which was never published. It is now to appear under the title of "The Mount."

—The New York "Tribune" informs us that the late Archbishop Benson left a manuscript work which, he said to a friend shortly before his death, was intended to be "a complete 'Corpus Cyprianicum.'" It will be published very soon. Dr. Benson worked on this life of St. Cyprian for many years. He began it as a brief treatise so far back as 1867, but it grew under his hands, and in its completed form it promises to be a bulky volume.

—Professor Albert Bushnell Hart, of Harvard University, is editing a work in four volumes which will be called "American History as told by Contemporaries." As might be anticipated, the work is made up of extracts from original sources. Volume I. deals with "Discovery and Colonization, 1492–1689." The succeeding volumes are "Making of the Republic, 1689–1783," "Growth of the Nation, 1783–1845," and "Welding of the Nation, 1846–1896."

—By the advertisement of Mr. Marion Crawford's publisher we learn that upwards of half a million of that novelist's stories have been sold in this country alone. The most popular novel is, as might have been expected, "Saracinesca," which is now in its 110th thousand; "Sant' Ilario" is in its 44th thousand, and "Don Orsino," the sequel to the two foregoing, in its 38th thousand. Mr. Crawford's first novel, "Mr. Isaacs," is in its 55th thousand, and "Dr. Claudius" is in its 37th thousand. "A Tale of a Lonely Parish" is in its 25th thousand, "The Witch of Prague" is in its 21st thousand, "Zoroaster" in its 19th thousand, "Greifenstein" in its 18th thousand, "Children of the King" in its 16th thousand, "Adam Johnstone's Son" in its 15th thousand, and "Taquisara," the latest, is in its 13th thousand.

—Some weeks since the following note was sent to The Outlook:

In Mr. McCarthy's "Story of Gladstone," current in The Outlook, he makes the statement (page 68, issue of January 2) that Gladstone's successor as President of the Oxford Union Debating Society was Henry E. Manning (later Cardinal). The exact contrary was true. Gladstone succeeded Manning, who succeeded S. Wilberforce. *Vide* E. D. Purcell's "Life of Cardinal Manning" (Macmillan, 1896, pages 34, 35, 36, 37—at bottom of page—etc., Vol. I.).

Mr. McCarthy says in reply:

The writer of the post-card which you kindly inclosed to me is quite right in his criticism. By the merest mistake I made Manning succeed to Gladstone, whereas in fact Gladstone succeeded to Manning, as President of the Oxford Union Debating Society. It is not a matter of any great importance in itself, but still, of course, it is of great importance that we should be right and not wrong in our statements of fact.

Books Received

For week ending February 19

GINN & CO., BOSTON

Vergil's Æneid IX. Edited by Edward H. Cutler.
Mercer, Henry C. Researches upon the Antiquity of Man.

J. B. LIPPINCOTT CO., PHILADELPHIA

Hungerford, Mrs. ("The Duchess"). The Coming of Chloe. $1.25.
Barrett, Wilson. The Sign of the Cross. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Crump, Arthur. Wide Asunder as the Poles. $2.

THE MACMILLAN CO., NEW YORK

Gardner, Ernest Arthur. A Handbook of Greek Sculpture. Part II. $1.25.
Byron, Lord. Works. Edited by William Ernest Henley. $1.75.
Isaiah. Edited by Richard G. Moulton. 90 cts.

MAYNARD, MERRILL & CO., NEW YORK

Montgomery, J. L. Modern Bookkeeping. 80 cts.

JAMES POTT & CO., NEW YORK

Smyth, J. Paterson. The Divine Library. Suggestions How to Read the Bible.

STONE & KIMBALL, NEW YORK

Yeoman, William J. A Woman's Courier. $1.25.
Winter, John Strange. Grip. $1.25.
Davidson, John. Miss Armstrong's and Other Circumstances. $1.25.
Ibsen, Henrik. John Gabriel Borkman. Translated by William Archer. $1.50.
Chambers, Robert W. With the Band. $1.25.

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ing the new Mills lodging-house on Bleecker Street, the men were dined by the Industrial Christian Alliance at the Bleecker Street rooms. Here speeches were made by Mr. Milsbury and Mr. W. R. George, of the George Junior Republic. The afternoon was spent in inspecting the new Grace Church parish houses and chapel on Fourteenth Street. At evening the men gathered in the assembly-room of the Charities Society's building, and were addressed by men eminent in work for the uplifting of the city. Dr. Tallman presided. Mr. E. L. Hunt told of the Students' Club of New York; Mr. Charles Loring Brace, of the work of the Children's Aid Society; Dr. E. T. Devine spoke of the Charity Organization Societies; Mr. N. S. Roseman, of the Hebrew Charities; Dr. Schauffler, of City Missionary Work; Mr. Homer Folks, of the State Charities Aid Association; the Rev. Mr. Devins, of the East Side Federations; and Mr. Laidlaw, of the Federation of Churches and Christian Workers.

Bible Study

The revival of interest in Bible study, owing at least in part to the new criticism, has striking illustrations in all parts of the country. Instead of undermining faith in the Bible and producing apathy concerning it, the result is generally exactly the reverse. Illustrations of this have frequently been given in these columns. Another to be added to them is afforded by the experience of the Woodward Avenue Congregational Church of Detroit, the Rev. H. P. De Forest, pastor. Under his personal teaching a congregational Bible class was carried on for four winters. The work is thus described:

For four winters, 1889 to 1892, some thorough Bible-class work had been done; it was followed in the spring of 1893 by six Sunday evening lectures, on the Teaching of Jesus. In the following autumn six lectures on the New Method in Biblical Study were undertaken: (1) The Need of Popular Instruction in the Biblical Sources of Christianity; (2) The Bible to be Studied Historically, as the Story of the Development of Religion; (3) The Personality and Teaching of Jesus the Basis of Christianity, and the Key to the Understanding of the Scriptures; (4) The Revised History of Hebrew Literature; (5) The Apostolic History the Story of Jesus's Idea in the Hands of its Earliest Interpreters; (6) The Essential Difference between Inspiration and Infallibility. Since then for three seasons a systematic study has been pursued in the development of the Old Testament, in three main periods: (1) The History of Ancient Israel, from the Exodus to the Great Prophets; (2) The Prophetic Era, to the Exile; (3) The History of Judaism. Last year there was a special study, in Sunday evening lectures and in the Sunday-school, of the Spirit and Teaching of Jesus, in the light of the new methods. Since January, 1895, as the teachers found themselves unable to use with advantage the current manuals of study, the pastor prepared for them a series of text-books on the Great Prophets, the Spirit and Teaching of Jesus; and the Story of the Jews after the Exile. This has resulted in a great increase of the interest of both teachers and pupils. Of course this has not been done without much labor and a good deal of sacrifice. But it has gone on quietly, without any marked disturbances. The lectures have neither drawn any crowds nor raised any public outcry, but the work has appealed very strongly to those who are interested in the new developments, and a good many Bibles that had been laid away have come into use again. There have been marked spiritual results, not of the kind which are reported in the papers, but such as issue in clearer thought about essential principles, in deeper life-currents, in emancipation from the bondage of the letter, and a freer consecration to the broad spiritual kingdom of God. Throughout, the results of the most scientific study have been used with entire frankness, in the belief that skepticism flourishes far better on attempts to maintain the untenable than in the honest acceptance of demonstrated fact.

Dr. Crooks and Dr. Beebee

Two of our theological seminaries have recently lost prominent professors by death. The Rev. Dr. Alexander M. Beebee, Professor of Homiletics at Colgate University, died at his home at Hamilton, N. Y., February 20. He had been a member of the Faculty of that institution since 1850, and had occupied a place of large usefulness among the Baptist churches. The Rev. George R. Crooks, D.D., Professor of Historical Theology at Drew Theological Seminary, died at Madison, N. J., February 20. Dr. Crooks was one of the most prominent ministers in the Methodist denomination. His pastorates had been chiefly, if not altogether, in the Philadelphia and New York Conferences. For several years he was Professor of Greek and Latin in Dickinson College. He was widely known as an author and editor as well as a preacher and professor. He was a man of rare earnestness, and at times of real power. He was deservedly honored both for his character and for his services to his Church.

The Bicentenary of Trinity Parish

Arrangements are now being made for the bicentenary celebration of Trinity Parish in New York. It will extend from May 2 to May 9. The anniversary day proper will be May 5, at which time there will be a great gathering in Trinity Church. The services will be partly ecclesiastical and partly civic. It is expected that the Mayor of the city, the Governor of the State, and many others eminent in the Church, the State, and the municipality, will be present. Services will be held not only in Trinity Church but also in the various chapels, most of which, being located in residential districts, are now larger than the mother church. Among those who are expected to deliver addresses are the Rector of the parish, the Rev. Morgan Dix, D.D., Bishop Potter, of New York, the Bishops of Albany, Long Island, Western New York, and the Rev. Drs. W. R. Huntington, D.D., W. S. Rainsford, D.D., E. N. Potter, D.D. The plans for the celebration are in the hands of representative committees, and full details will appear later. Trinity Parish is the wealthiest in America, if not in the world. It has used its wealth for the advancement of the Episcopal Church in New York, and to that fact is to be ascribed a large part of the success which the denomination has had in this city. The common estimate of the wealth of this parish

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in Palestine. The object of the school is to afford graduates of American theological seminaries and other qualified persons opportunity to prosecute Biblical and linguistic investigations under more favorable conditions than can be secured at a distance from the Holy Land. The school would be entirely undenominational; students would be required to pay no fees, but of course would have to provide for their own necessary expenses. The plan has been warmly commended by the American Oriental Society, which promises, so far as practicable, to co-operate in the movement. The question now is as to who will help to furnish the funds necessary for making this school an accomplished fact. The committee in charge are Professors J. Henry Thayer, D.D., and Theodore F. Wright, of Cambridge, Mass., and Professor H. G. Mitchell, of Boston. A movement so distinctly in the interests of the highest Christian scholarship ought not to fail for lack of financial co-operation on the part of the Christian public in America.

We have received $6.50 from Jacob Starleave, of Busti, N. Y., for the sufferers from famine in India, and have forwarded the amount to the Rev. Robert A. Hume, at Amednagar, India.

Money and Missions

By the Rev. Henry A. Stimson, D.D.

The thoughtful man must often have to ask himself if the unusual legacy or gift to our Missionary Boards and churches has not done quite as much harm as good, in the drying up of smaller streams. The Church-Building Society has not yet in hand a dollar of the Stickney money, and there is prospect of further litigation, but when the papers announced, the other day, a decision of the Court in favor of the Society, an officer in one of our large churches said, "How fortunate! We were just going to take our annual collection for the Church-Building Society. We will not do it now."

These large benefactions, much as we want them, hopeless almost as are some of our large enterprises without them, are at least qualified blessings. It is a mistake to wait for them, or, when they come, materially to change the conditions under which our work is done.

I have before me the second volume of the recently issued report of the National Commissioner of Education for 1894-95. It contains a remarkable paper by Dr. Mayo upon the rise and progress of the common-school idea in the United States. At the beginning of the present century every fundamental idea of popular education now in practical operation in the United States had been formulated in a manner sufficiently intelligible, with a hearing sufficiently extensive, to make it the common property of the educational public of the country. But the century that has followed has been one long struggle to get those ideas carried into practice. The truth has been brought out that the power of an idea or the efficiency of a law depends entirely upon the intelligence and good will of the community; and where that does not exist, it is impossible for the State by any agency at its command to do more than put a law upon the statute-book. The remarkable fact in regard to common-school education in the United States is that it is the result of the labors of no coterie or class or group, but of the whole people. Some States have set a pre-eminent example. The National Government and the State authorities have sought to promote general education by National grants and State aid, but it has flourished just in proportion as the people have been willing to tax themselves daily and yearly for its support. Despite the existence of school funds gotten together by the States, some of them extending back into the last century, and despite the various and extensive grants of land for school purposes by the National Government, of the entire sum yearly appropriated for common-school education in the United States but five and six-tenths per cent. was drawn from the income of invested funds; nearly all the remainder comes from taxation. This is the measure of the interest of the people in education, and the pledge of its diffusion. Of the ten and a half millions of dollars appropriated annually by Massachusetts for the common-schooling of her four hundred thousand children, all but about a quarter of a million is raised by direct taxation. One wonders what would have been the history of education in New England and in the United States if Massachusetts had been relieved from this steady necessity of local taxation, by having had from the beginning such an invested school fund as, for example, Texas has.

Permanent funds have been of incalculable value in establishing and maintaining the higher institutions of learning; indeed, it is difficult to conceive of these as existing without such endowment; but where the life of an organization depends upon its closeness of touch with the people, as is the case with the common schools, it has been clearly proved that that is measured by the contributions of the people.

It seems to me that the lesson is a valuable one for our missionary societies and our churches. Dr. Pearsons, and others like him, are laying foundations for the future in our colleges and seminaries. To endow them is beyond the

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minded people. Public opinion can secure the needed legislation. Press and pulpit should aid in the work. We must have better juries if we would maintain the jury system; if we would avoid government by injunction. Ignorant and dishonest verdicts will not long be tolerated by the people; to many, increased power of the judges is preferable. B. L. PARKER.

Green Bay, Wis.

[We think our correspondent's contention is sound. The law passed last year in this State providing for a special jury panel is a decided step in jury reform. We commented on this law and its probable effect in The Outlook for November 21, 1896.—THE EDITORS.]

The Tax Liar a General Liar

To the Editors of The Outlook:

I should like very much to have you answer a simple question. How many consciences do you allow a single individual to have? I read in The Outlook for January 9 with great interest your editorial on "Lying to the Government," in which the assessor of Massachusetts evidently allows more than one conscience. He really believes that a man will lie and steal from the State who is perfectly honest in every other way. And you say, "The political conscience needs quickening," a clear inference that a man has more than one conscience. That is, a good tree can bring forth evil fruit, and a corrupt tree may bear good fruit. Now, I believe you have touched on a most important subject. Lying and covetousness are the two most common sins, and no wonder. Thousands of lies are printed and stare us full in the face in scores and hundreds of shop windows. "Price for this day only" hangs conspicuously for weeks together; "$—— formerly, now $16;" while millions of newspapers bear the unblushing lie, "5 P.M.," "6 P.M." edition at 2 P.M. and 3 P.M. Your train-boy calls a month-old periodical "just out." You say, nobody is deceived by these. Then what is the use of lying about them? But people are deceived. The man or woman who comes to the city but once in a year or two (and there are hundreds of thousands of such) is fleeced continually by the lying advertisements. So that I don't wonder so much when I see people take a seat in a train, begin to read a paper, and act as if the conductor had already received their ticket. Every day people do cheat the railway company in just this way; for quite often, when a large number get on the train at one station, the conductor has to rely on the involuntary movement of the passenger to get the ticket. Now, I know these people would not cheat in many other ways, but not because they have a railway conscience and a commercial conscience, and not because they are honest in other directions, but because in heart they are not honest. That is all there is to it. Put it down that he or she who will steal taxes and railway rides is a dishonest person, and have done with it. W. G. PUDDEFOOT.

South Framingham, Mass.

Herbert Spencer's Position

To the Editors of The Outlook:

In The Outlook of January 2, 1897, I find the following sentence in allusion to Mr. Herbert Spencer: "One who is an agnostic in religion, and a utilitarian if not a hedonist in ethics, cannot consistently recognize any higher standard of political duty than the greatest happiness of the greatest number, ascertained by their vote." Will you allow me to say that this sentence does not give a correct impression of Mr. Spencer's ethical and political views? It overlooks important and essential distinctions.

It is true that Mr. Spencer is a utilitarian; but he is a "rational" and not an "empirical" utilitarian. One believes "that in future, as now, utility is to be determined only by observation of results:" the other, that there can be deduced "from fundamental principles what conduct *must* be detrimental, and what conduct *must* be beneficial." It is true, also, that Mr. Spencer is a hedonist; but he is an "egoistic" and not a "universalistic" hedonist. The former seeks by a given course of action the greatest happiness of the individual, and, therefore, the greatest happiness of the greatest number of individuals; the latter seeks by a given course of action the greatest happiness of the greatest number of individuals, believing that in this way the greatest happiness of the individual is secured. It is true, furthermore, that Mr. Spencer believes in the principle of the greatest happiness of the greatest number; but he rejects the Bentham form of stating the principle. He rejects also the Bentham method of putting the principle into practice. "Our conclusion must be," he says, in "Principles of Ethics," Vol. I., page 238, after a long and detailed discussion of the subject, "that general happiness is to be achieved mainly through the adequate pursuit of their own happiness by individuals; while, reciprocally, the happinesses of individuals are to be achieved by their pursuit of the general happiness"—which, by the way, shows that his social philosophy is not, as often charged, an apotheosis of selfishness. Again, pointing out that the greatest happiness of the greatest number is to be found by letting each person have the fullest liberty to pursue his own happiness, so long as he does not trench upon the equal liberty of every other person to do the same thing, Mr. Spencer says, on page 170 of the same work: "So that maintenance of equitable relations between men is the condition to the attainment of greatest happiness in all societies, however much the greatest happiness attainable in each may differ in nature or amount, or both." Again, he says, on page 224: "Not general happiness becomes the ethical standard by which legislative action is to be guided, but universal justice."

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row of the world." Contrast also remorse as seen in Judas, and repentance as seen in Peter. Remorse is unfruitful self-reproach. Repentance is self reproach fruitful in self-amendment and reparation of wrong done to others.

1. Can you tell me where to get material for a paper on Pantheism? I wish to treat it more particularly as if the subject were particularly "God in Nature," as illustrated by the doings of animals, their instincts, etc., but would like to get some information in that line and on pantheism too. 2. Can you recommend to me a grammar suited to the needs of one who is ordinarily correct, but who wishes to speak and write *good* English; for one who is sometimes puzzled about the choice of a preposition, etc. C. S. M.

1. See Dr. James Martineau's "Study of Religion" (by the Macmillan Company), and Dr. W. L. Lindsay's "Mind in the Lower Animals, in Health and Disease" (Appleton). 2. See "Principles of Rhetoric," by A. S. Hill, edition of 1896 (Harper & Brothers), and W. B. Hodgson's "Errors in the Use of English" (Appleton).

Can you throw any light on the origin of the phrase "The Golden Rule," as applied to the Gospel precept, "Do unto others as ye would they should do unto you"? W. A. M.

The meaning of "golden" is clear enough, as expressive of the highest worth; but we will ask some reader to tell us, if he can, who first applied the epithet. "Origins are shrouded in mystery."

It is possible that the "Who is My Neighbor?" asked for by "M. T. H." is not the hymn by Mr. Peabody referred to in this column in reply, but a children's poem by Rosalie Vanderwater, originally printed in the "Independent." A copy of this latter poem has been sent us, and will be forwarded to "M. T. H." on receipt of address.

About People

—Captain William J. Clark, who died recently, was believed to be the last survivor of the John Brown raiders in Kansas. When about eighteen years of age he went to Kansas, where he served with John Brown.

—"Pastor 'Tom' Spurgeon, of the Metropolitan Tabernacle," says the London "Daily News," "took his little son to witness the festivities at Spurgeon's Orphanage. No doubt Master Spurgeon has a very happy home, but when he saw the array of toys, Christmas trees, and the general jollity in the institution which his grandfather founded, he looked up into his father's face and made the unfilial remark: "Oh! don't I wish I was an orphan!"

—The late John Randolph Tucker came of one of the oldest and most distinguished families in the South. He served Virginia in many capacities, and was finally elected Professor of Law and Equity in the Washington and Lee University. He remained there four years, and was then elected as a Democratic representative to Congress. His Congressional life extended from 1874 to 1887. For eight years he was a prominent member of the Ways and Means Committee, and was at one time its Chairman. He won great reputation as a debater and orator, particularly by his speeches opposing protective duties, opposing the employment of soldiers at the polls, and opposing the constitutionality of the Presidential count in the election of 1876.

—General John Cleveland Robinson, who has just died, was a remarkable military officer. From 1839, when he obtained a commission as second lieutenant—after having spent several years at West Point—until 1869, when he retired from the Army, General Robinson had risen through the various grades to Brigadier-General of Volunteers. He served throughout the Mexican War, and after that went to Florida with the forces to operate against the Seminole Indians. Throughout the entire period of the Civil War General Robinson served with distinction. He mustered in the Twenty-third Ohio Volunteers, in which regiment were Rosecrans, Rutherford Hayes, Stanley Matthews, and William McKinley.

—Of the late Philo McGiffen's adventurous life "Harper's Weekly" informs us that, in 1877, before he went to the Naval Academy, he distinguished himself in the famous Pittsburg railroad strike by running an engine through a mob, after reinforcements, for which exploit he received a medal and a vote of thanks from the Common Council of Pittsburg. While in the Academy he received the thanks of the Secretary of the Navy for rescuing two children from a burning building, and was complimented in a general order for a daring feat aboard ship in a storm at sea. His career in China is more familiar. When the war with Japan broke out, he was in the service of China as the head of the Chinese Naval School and as "fighting commander" of the Chen-yuen. He has himself told of the terrific fight of the Yalu, in which his ship was hit 400 times and set on fire, but survived the battle, and finally limped away uncaptured.

—The New York "Tribune" (Rep.) justly says:

By the death of Chief Justice Mercer Beasley New Jersey loses one of its truly great men—great, not because of his office, but by reason of his character and ability. Thirty-three years ago Governor Joel Parker appointed him Chief Justice, and he was reappointed by Governors Randolph, McClellan, and Abbett. Though a Democrat, the Chief Justice never made partisanship paramount to the interests of justice, and he was honored as an upright Judge. The last great case in which he sat was that concerning the fight over the State Senate, which occurred three years ago. The Democrats, with ten members, tried to control that body in spite of the fact that there were eleven Republican Senators. Public sentiment finally forced the matter into the Supreme Court. Chief Justice Beasley was then on the verge of his eightieth year, but the decision which he wrote, and which pulverized the Democratic conspiracy, was a marvel of lucid reasoning and force.

—The well-known French statesman, M. Philippe Elie Le Royer, who has just died, was a Genevan by birth. He was one of the founders of the party in France known as the Republicans of the Left. After serving both as Deputy and

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For the Little People



Little Miss Pigeon

By Tudor Jenks

Tap, tap, tap! I heard at the door,
Just like a little fairy knock.
I'd heard it once or twice, before
I went to lift the heavy lock.

Then there came the funniest thing!
I looked right out in the open air –
It really gave me quite a start—
I thought at first there was nothing there.

But I found Miss Pigeon had come to call,
So I said, "Miss Pigeon, how do you do?
I wasn't expecting you at all,
And 'tis really very kind of you'"

But little Miss Pigeon said nothing to me;
She wheeled around and teetered out;
And I often wonder what it could be
That little Miss Pigeon came about!

The Merry War Between Jack Frost and the Sunbeam Fairies

By Mary Helen Fisk

The Sun said, one March morning, "It is time Jack Frost went home!"

Jack Frost heard, and answered: "The little boys and girls love me; I think I will stay all summer. I know they would like to have a sleigh-ride on the Fourth of July." And he was so pleased with the idea that he laughed out loud, and ran after some children that were on their way to school, and pinched their ears. And the children laughed and said, "Ho, ho! I feel Jack Frost! Let's run so fast he can't catch us!" So they ran all the way to school, and he did not have a chance to pinch them again.

And again the Sun said, "It is time Jack Frost went home!"

And Jack Frost began to feel very uncomfortable, for the Sun shone very bright and was very warm. "Dear me!" said he, "I am very uncomfortable. If I can't stop that Sun from shining, I am afraid I shall have to go home or melt. Something will have to be done about it."

And what do you think he did? He went to his friends the Snow Clouds, and said, "Snow Clouds, I want to stay in New York all summer. I know the children miss me when I go away. I don't believe they have a bit good time after I am gone, with nothing but the great hot Sun pouring down upon them."

You see, Jack Frost knew nothing about all the beautiful flowers, and the grass, and the leaves on the trees, and the peaches and the pears and the peas and the beans we have in summer, for just as soon as the sun began to shine more warmly on the earth in the month of March, Jack Frost had to run away—away up north to his own home among the icebergs and snow. If you should show him a peach, he would think perhaps it was just some dear little child's rosy cheek, and give it a pinch and kiss it just for fun.

Jack Frost loved the Snow Clouds, and the Snow Clouds loved Jack Frost, and knew just what he wanted. "All right," said the Snow Clouds; "we won't let the Sun shine on the earth any more." And one fierce-looking Snow Cloud said: "Too bad none of the dear little children in New York have ever seen an iceberg! Let us help make one out in the harbor for them." And all the Snow Clouds were so pleased at the idea that they tumbled over each other and went whirling away toward New York in such a hurry and a flurry that they reached there before the Sun was up. And what do you think the children saw when they woke up the next morning? Clouds of gray up in the sky, and snow everywhere. All day they watched the snow pile up over everything, on the roofs of the houses and on the window-sills, on the lamp-posts and on the telegraph wires, on the fences and on the pavements, and even on the tops of umbrellas that were walking down the street. And snowed, and it snowed, and it snowed; and Jack Frost laughed, and laughed, and laughed. "Ha,

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The tools and pots were exchanged for the commodities that other tribes produced. No doubt, then, as now, some of the Indians excelled in the making of these articles, and they doubtless were the prosperous members of the tribe. A teacher, who has studied the habits of the Indians, says that when an Indian wanted to make a tool, he walked along the streams until he found a stone shaped somewhat like the implement he wished to make. Then, by rubbing and picking with other stones, he shaped his tool, polishing it by the aid of sand and water. The Indians made a drill which could bore a hole through flint; this they operated by the use of the hands and teeth. For cooking oysters and clams the Indians used one method that possibly all the boys and girls who go to the seashore have seen used. They heated stones, put the shellfish on these stones, and covered them with damp seaweed. So this method of cooking is truly American. The Indians threw the shells of the oysters about their houses; sometimes they built new houses on top of these piles of shells; and the teachers who are studying this part of history have found, on digging through these piles of shells, cooking utensils, tools, weapons of warfare, and objects the Indians used to decorate their houses.

The Indians on the Potomac were part of the confederation of the Algonquins, governed by Powhatan, whose daughter married a white man and went to England. Powhatan lived further south, and his immediate tribe were farmers. Their principal food was corn. Outside of the houses of this tribe great log pots or mortars were firmly fastened, in which the corn was pounded and mashed. In Mexico the people use the same method to-day. The women and the children ground the corn. The fish-hooks of the Indians were made of bone, but they knew how to shoot fish. Their nets were made of the fiber or the stalks of certain vegetables. This tribe of Indians used wild rice for food, because it grew in the swamps about their homes.

Wrong Side Out

By Agnes Lewis Mitchill

She didn't like the morning,
  And she knew that it would rain.
She didn't like her breakfast,
  And pushed it back again.
At noon 'twas worse than ever,
  And she cried for cakes and pie.
She wouldn't eat her dinner,
  And she would sit still and cry.
She pouted till the evening
  Of this very horrid day,
And all because, so early,
  She got up the wrong way!

—*Selected.*

The Home Club

Pay and Skill

Dear Outlook: The letter by "M. E. C." in the Home Club in The Outlook for January 30 impels me to bring before you another aspect of the same subject, in the hope that it may be considered in the discussion which you invite.

To one familiar with the kindergarten outlook it is disheartening to consider the effect of the paltry remuneration that is made to most kindergartners—young women of good education, special training, devotion to their work and to the well-being of the children intrusted to them. While salaries of eight dollars a month are offered and accepted, and a kindergartner of several years' experience thinks herself fortunate to have a position at thirty dollars a month, what must be the consequence to those women who are entirely dependent upon their salary for their support?

A KINDERGARTNER.

The statement that salaries of eight dollars per month are paid to kindergartners is doubtless true in one or two instances, probably not more. That a number of kindergartners receive thirty dollars per month is also true. But it is a question whether there could be found a graduate of a training-school of acknowledged standing working for such a salary. The trouble is that girls who have not the required education to be accepted in the training-schools of acknowledged standing enter schools where one woman assumes to give a kindergarten training, and, given a certificate from such a school, they believe themselves kindergartners. Those who manage the business of our kindergarten associations know better. When they employ kindergartners, they accept only graduates from schools recognized by educators as having the best equipment in trainers and for practice work—schools that demand a certain basis of education before the pupil is accepted.

The underpaid kindergartners are found in churches, because the church committees having the work in charge are usually charitably disposed persons who think the kindergarten is a modern fad, not having any value in itself. Or they may go so far as to believe that it is a part of the modern system of church charities. A large, wealthy church in New York established a mission church in a poor neighborhood; from the beginning of the enterprise it was decided to have a kindergarten. The rector offered a kindergartner from one of the best schools in the country, who, for family reasons, could not accept a position at the beginning of the year, twenty dollars a month. The same rector offered a woman of rare ability the same sum to take charge of the summer work of the parish—a responsibility which involved the care of thousands of dollars' worth of property, and at times the care of two

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	12
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VOL. 55, No. 11 PRICE 10 CENTS

The Outlook

Leslie's Burwell 1897

Saturday, 13 March, 1897

President McKinley's Inaugural

The Immigration Veto

Greece and the Powers

The Conciliator of Christendom

A Story by I. Zangwill

The Theology of an Evolutionist

College Training for Women

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The Outlook

Published Every Saturday

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THE Cretan question is this week at its most critical point. The time given to Greece by the Powers for the withdrawal of her troops and war-ships now in Crete expired on Monday afternoon, and Greece's reply to the Powers was at that time made public. The dispatches from Athens and Canea had indicated during the previous week a determination on the part of Greece to absolutely refuse to withdraw her forces. Warlike measures had been urgently pressed; the Greek reserves had been called out; troops had been sent to the northern frontier; material of war had been purchased in large quantities; even Greek citizens in the United States had been officially asked to return home for military service. The reply of Greece to the Powers is, however, conciliatory in tone. Emphasis is laid on the right of the Cretans to be heard on the question of what is to be done with them; a Cretan plebiscite is suggested; if the Powers will consent to such a vote being taken under conditions that will insure its fairness, Greece offers to withdraw its ships, but asks that its troops be allowed to cooperate with those of other Powers to maintain peace until affairs are more settled A fair Cretan plebiscite would without doubt choose annexation to Greece rather than nominal autonomy with any kind of Turkish suzerainty. The reply adds that Greece is convinced that autonomy will not pacify Crete, and that there is danger that another chapter in the horrors of Mussulman fanaticism may be added to the six periods of anarchy which have already decimated the island.

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The strength of Greece's position lies in the fact that the Powers dread, above all things, a Turco-Grecian war in which Bulgaria and the Balkan States should take part. Such a war would threaten indeterminable complications which would involve the entire Eastern question and might result in a general European war. The Powers have bent all their diplomatic energies to be prepared to secure each its own advantage when the long-talked-of break-up of the Turkish power should come, yet each at heart dreads the actual emergency, and desires to have it postponed. The present concert of the Powers in threatening to coerce Greece is only half-hearted, and signs of mutual distrust are general. Under these circumstances firmness and the taking of the initiative on the part of Greece have given her an unexpectedly strong position. In England public sentiment against aiding in the coercion of Greece continues to make itself felt; a dispatch sent to King George by over a hundred members of Parliament expresses the feeling against Great Britain's aiding the Porte; and though the British Government has a strong Parliamentary majority, it will hesitate before proceeding to extreme measures. Germany has been urgent for immediate action by the Powers, and it is asserted that Russia will consent to nothing but the instant withdrawal of Greece from Crete, though, as always, Russia's real intentions are involved in doubt.

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The pluck with which the Greeks are facing the situation can be understood only when one knows the weakness of the country from a military point of view. The nominal strength of the Greek army in times of peace is 30,000 men. This force, if official statements can be trusted, may be increased to 80,000 men, with a reserve, in the event of a great crisis, of

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justification which he has advanced for the Jameson raid. Mr. Rhodes has not defended that raid from the standpoint of international politics; he has contented himself with saying that the wrongs of foreigners in the Transvaal were so great as to not only justify, but in a way necessitate, redress by force of arms. Some time ago a very intelligent missionary, familiar with the situation, said that the English had no moral rights in the Transvaal, and that the breaking down of the Dutch States would be without justification from the moral point of view, but that it would be greatly to the interests of those States and of civilization in Africa if the English could secure control. President Kruger, whose pluck and sagacity have had ample recognition, is evidently bent on what would seem to be the impossible policy of holding the Transvaal free from outside influences, and of governing a rapidly increasing population by a small Dutch citizenship. The Volksraad, or Congress of the Transvaal, is completely in his hands, and he has now taken the radical step of subordinating to it the highest court in the country. This court was established and its authority defined by a series of acts covering a period of six years; it consists of a Chief Justice and four Associate Judges, who, under the Constitution, are declared to be free and independent. The court holds, in other words, a position very like that which our own Supreme Court holds in our general system of government. It has been subjected to the same sort of curtailment of power which would be effected if the Supreme Court of the United States were made subordinate to Congress instead of being one of the three constituent parts of the Government. A court whose judicial decisions are subject to revision and reversal at the hands of a legislative assembly is not a court in any true sense of the word.

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President Cleveland's last official act of great importance was his veto of the bill restricting immigration by the exclusion of illiterates. The grounds for this veto, as stated in the message accompanying it, were briefly as follows: (1) It proposed a "radical departure" from our National policy of hospitality toward all persons desiring to come to our shores "except those whose moral or physical condition or history threatened danger." (2) It proposed to exclude illiterate immigrants, and these are not the most undesirable class now reaching us. (3) It contained a clause making it a crime to employ in this country persons retaining their legal residence in Canada. With reference to the exclusion of illiterates—the main purpose of the act vetoed—President Cleveland said:

"In my opinion it is infinitely more safe to admit a hundred thousand immigrants who, though unable to read and write, seek among us only a home and opportunity to work than to admit one of those unruly agitators and enemies of government control who can not only read and write, but delight in arousing by inflammatory speech the illiterate and peacefully inclined to tumult. Violence and disorder do not originate with illiterate laborers. They are rather the victims of the educated agitator. The ability to read and write, as required in this bill, in and of itself, affords, in my opinion, a misleading test of contented industry, and supplies unsatisfactory evidence of desirable citizenship or a proper appreciation of the benefits of our institutions."

In reference to the irrelevant clause against the employment of Canadian labor, Mr. Cleveland declared that such an enactment would be "illiberal, narrow, and un-American," and would "certainly provoke retaliatory measures, to the injury of many of our citizens who now find employment on foreign soil."

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This act of Mr. Cleveland was one of characteristic courage. He has vetoed a bill which, by alterations as it passed through Congress, had been transformed from one of National protection to one of insult and provocation to a pacific neighbor. Two very different principles were incorporated in this bill as finally passed—principles which have no true connection with each other. One endeavored to guard against the rapid increase of illiteracy by immigration; the other endeavored to prevent Canadians from coming across the border to compete with resident labor. The first was intended to prevent the country from taking on a burden heavier than it can or will carry; the second, to lay an embargo on foreign laborers. The first is legitimate, the second not. For we cannot but think that Mr. Cleveland's argument against the first principle

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that splendid building an enormous mass of citizens waited for hours for the opportunity of showing their enthusiastic patriotism and respect for the executive head of the United States. The streets and public buildings were gayly and, for the most part, beautifully decorated—the yellow of the gold monometallists being quite as prominent in the decoration as was the subject of international bimetallism in the Inaugural Address. The Inaugural Ball, with its reproduction of the Golden Gateway of the Chicago World's Fair, its marvelous electric lighting, its 100,000 yards of white and gold decoration, its fountain surrounded with a thicket of palms, its 175 musicians, and its immense throng of finely dressed guests, made a spectacle rarely equaled. The ceremonies in the Senate Chamber were naturally somewhat perfunctory, but the opportunity of seeing in one chamber the President and Vice-President, the ex-President and ex-Vice-President, the Supreme Court, the two Houses of Congress, the Ambassadors and Ministers of foreign lands, the Governors of many States, and a throng of other notabilities, was one that occurs only once in four years. Not perfunctory, we think, was the passage in Mr. Hobart's address in which he said: "All the interests of good government and the advancement towards a higher and better condition of things call for prompt and positive legislation at your hands. To obstruct the regular course of wise and prudent legislative action after the fullest and freest discussion is neither consistent with true Senatorial courtesy, conducive to the welfare of the people, nor in compliance with their just expectations." In all the ceremonies and acts of his entrance into office, our new President bore himself with great personal dignity and tact; of his utterances on public questions we speak elsewhere.

*

The fact that the Chairmen of thirty-nine State Democratic Committees have agreed in declaring that Mr. Bryan will be the Presidential candidate of the Democratic party in 1900 cannot be contemptuously dismissed as a "premature boom" for Mr. Bryan. It means that the forces which nominated Mr. Bryan are in control of the Democratic party in thirty-nine States. The candidates may be different in 1900, and the political issues may be different, but the political forces will be the same; for it is scarcely possible that in less than four years a revolution can be wrought in the State organizations sufficient to transfer the control of the party from men like Bryan and Altgeld back to men like Cleveland and Whitney. It is now clear that the nomination of Mr. Bryan was not merely due to the passion of the moment, stirred by a fiery speech; or, if it were, the same materials are ready for the match four years from now. If the Republican leaders are wise, they will take account of the popular unrest and dissatisfaction revealed in the last election, and guard against revolutionary measures by providing conservative remedies. If none such are provided, the election in 1900 will be very likely to reverse that of 1896. For this reason, if for no other, we are glad that the present Congress has passed the bill providing for an International Monetary Conference, and that President Cleveland signed it. If it serves no other purpose, it will at least avoid the needless irritation which would have been produced by treating with contempt an entirely rational demand for a genuine attempt to secure international bimetallism. We trust that Mr. McKinley will appoint only sincere bimetallists on the Commission.

*

The apparently sincere regret which found such general expression at the dinner given to Mr. Bayard at the Mansion House in London last week, and in the comments of the English newspapers upon his retirement, is in every way creditable to an Ambassador who, in spite of partisan criticism and misrepresentation, has sustained the dignity of the country and maintained its interests in England. The essence of snobbishness is an undue sensitiveness to rank, and this may be expressed quite as definitely in an undervaluation of its significance and influence as in an over-valuation. The American Ambassador who flatters the English people and secures popularity in English society by servility is a snob; the American Ambassador who should treat English gentlemen who happen to have titles as if there were something criminal or offensive

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amendment abolishing bookmaking is the bookmaker." The constitutional provision reads as follows: "Nor shall any lottery, or the sale of lottery tickets, pool-selling, bookmaking, or any other form of gambling, hereafter be authorized or allowed within this State; and the Legislature shall pass appropriate laws to prevent offenses against any of the provisions of this section." In the Constitutional Convention the clause was criticised by such men as Mr. Choate, because it was alleged to be too sweeping in its prohibition of gambling; but now the bill framed by the race-track gambling fraternity to avoid the Constitution is declared to conform with its provisions. The Court of Appeals sums up its decision in the following clause: "It is not within the province of this Court to declare that section 17 [in reference to race-track gambling] is in contravention of the Constitution for the reason that it does not deem the provision adopted appropriate or sufficient to prevent such offenses." Although the Constitution required that the legislation should be "appropriate," the Court holds that it has no right to declare that specific legislation is not appropriate. The decision will increase the tendency to insert statutes in the Constitution.

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During the past week there were two events in the railway world which called forth much comment. The first was the completion of an arrangement to refund forty-odd millions of maturing 7 per cent. bonds of the Lake Shore Railway Company in a 3½ per cent. 100-year gold bond issue, limited to $50,000,000. The new bonds are already at a premium higher than any ever before asked for railway securities bearing so low a rate of interest. This event is a significant one, not only in its connection with the corporation in question, but in its bearing on the general situation. It is an indication of some improvement in the business world, and it is also an evidence of the ability of a first-class concern to borrow for a century at 3½ per cent. The stock advanced to 172, its highest figure, on the news. The success of the operation calls attention to the probability of analogous refundings elsewhere. During the next few years many million dollars' worth of railway securities must be refunded, and the possibility of similar operations is suggested. For instance, the Chicago and Northwestern system has outstanding, at 7 per cent., $47,000,000, of which about $25,000,000 is placed on the main line maturing in 1902 and 1915; the New York Central has outstanding $30,000,000 of 7 per cents maturing in 1903. In the case of similar conversions the annual charges of these roads might be reduced by about a million dollars each. It is not fair to say, however, that this is the first instance in which American roads have borrowed money at such a low percentage. As early as 1886 the Illinois Central negotiated a 3½ per cent. bond issue, and in 1895 the Pennsylvania road floated $5,000,000 worth of bonds at 3½ per cent.

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The other important event was the annual report of the Canadian Pacific Railway, a report of special noteworthiness on both sides of the border, since the Company announces its intention to build the much-discussed road to the Kootenay mining district by way of the Crow's Nest Pass. The Canadian Pacific has recently bought the property of the Columbia and Kootenay Navigation Company, and the report, after mentioning this fact, says:

"Even with these important additions to its facilities for handling the traffic of the mining districts, your company will continue at a disadvantage in competing with the American lines (which have already reached Nelson, Rossland, and other important centers in these districts) until it shall have direct railway connections of its own. Until then the greater part of the mining traffic will be beyond its reach, and will continue to be, as at present, carried by the American lines southward. Your Directors are strongly of the opinion that any delay in securing your interests in that direction will be extremely dangerous—that unless your company occupies the ground others will, the demand for shipping and traveling facilities being most urgent. The Directors feel that they cannot too strongly urge the immediate construction of a line from Lethbridge to a connection with your Columbia and Kootenay Railway at Nelson, a distance of 325 miles, and, anticipating your approval, they have already taken steps toward commencement of the work on the opening of spring."

We learn, however, from the Toronto "Globe" that—

"There seems to be a strong sentiment in British Columbia in favor of Government con

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forces which had filled the newspapers with misrepresentations of the amendment in order to secure its repeal. The amendment, he said, gave the prison officials more than a year to prepare for the new requirement, but not until the State Commission had reported in favor of the amendment, and it had actually gone into effect, did they begin their preparations. He believed, however, that the fight had now been finished, and that the new system would receive a fair trial and prove its merits. In case it proves to have been framed so as to fit prisoners for useful work after they leave prison, and not so as to keep them from useful work while they are confined, the public will welcome the reform.

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At the American Jewish Historical Society meeting held recently in Baltimore, Md., an interesting paper was presented by Mr. David Sulzberger, of Philadelphia. His subject was "Our Hebrew Population." According to Mr. Sulzberger, the number of Hebrews in the United States in 1812 was about 3,000. According to the census of 1840 there were 50,000 Hebrews in the United States, of whom 13,000 were residents of the city of New York. The present Hebrew population of the United States is estimated at 500,000, and New York City, it is said, contains 140,000. Without doubt the American people owe a heavy debt to the Hebrews. The educated Hebrew is as fine a type of citizen as the country produces. In the administration of charities the Hebrews lead all others in the practical, beneficent, educational methods that are developed. The children, even among the poorest, are anxious for education. In every library which they patronize the Hebrew children will lead all others in their choice of books that supplement school training. Of the Hebrew women who have had educational opportunity, the whole country can have but one opinion, and that of approval. They are essentially home-lovers; they have high ideals for their children; they have the art of winning their children's confidences—even the poorest and most ignorant of the Hebrew women succeed in keeping the love and confidence of their children until they enter early manhood and womanhood, when the conservatism of the parents, which leads them to refuse for themselves the educational opportunities afforded by the community, separates them and their children. For the children are sometimes ashamed of a mother who cannot use the English tongue, who refuses to adopt the American style of dress, and who lives as a foreigner in the land that gave birth to her children. How to meet this ignorance of poor Jewish immigrants is a problem for Jew and Christian to face. Another problem is that of religion—how to sustain the religious faith of the children. This problem, like the other, is a serious one for Christians as well as for Jews, for the fact is everywhere conspicuous that when a Jewish child separates from the religion of his fathers he generally becomes a materialist, rarely a Christian.

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The "anti-department store" movement in Chicago continues to gather headway. The Republican Convention has adopted a platform in which the salient plank reads as follows:

"In our opinion, one of the crying evils of our city is the destruction of the profits of the small shopkeepers by the competition of the department stores, which, by the use of labor grossly underpaid, have succeeded in largely driving out of business many smaller storekeepers throughout the city; and we hereby request such legislation from the State of Illinois and the City Council as will prevent the combination of the many different kinds of storekeeping, otherwise unallied, in the great department stores. We believe that the theory of the Republican party in favor of protection goes to the extent that the local business of every neighborhood, so far as possible, should be transacted in that neighborhood, and we favor, as far as may be legally done, the wiping out of the present system of big department stores."

In the Legislature the issue is hardly less prominent. Week before last the Republican caucus formally indorsed the movement, and last week there was a constant hubbub over it in the Republican ranks. The following head-lines from the Chicago "Times-Herald" indicate the kind of commotion the issue is creating: "Legislators at War. Department Stores the Issue. Republicans at Springfield in Strife Over the Leadership of the Crusade." All seems to be going well except for the difficulty of getting rural Republicans to indorse any definite legis-

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interest will be fighting for its life. The various prohibition organizations throughout the Dominion are vigorously preparing for the work before them. The campaign will be an unusually exciting one, and its results will be watched for with interest here as well as in Canada.

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Some weeks ago, as our readers will remember, Mrs. Henry Ward Beecher fell, breaking her hip-bone. This fracture, to a woman in her eighty-fifth year, was one which no medical skill could repair. She had since that time been confined to her bed, part of the time in great pain. To those not intimately acquainted with her tenacity both of will and of physical constitution, it is a wonder that she lingered so long. It almost seems as though she had resolved that she would wait for the anniversary of her husband's death. On Monday, March 8, the morning of that anniversary, just ten years after her husband's death, she breathed her last. Her last days were, happily for her, passed at the home of her son-in-law, the Rev. Samuel Scoville, of Stamford, Conn., where she had a quiet which she could not have enjoyed in the city, and where she was nursed assiduously by her daughter and son-in-law, and constantly visited by her other surviving children, all but one of whom are living in the vicinity. She was married to Mr. Beecher in 1837; the privations of their early ministry in the West brought upon her disease from which she was never after wholly free. Her fidelity to her husband in his great trial endeared her to all his loyal friends. After his death her chief happiness was in the church to which for forty years he ministered in Brooklyn, and for the greater part of her widowhood, resisting the urgent invitations of her children, she lived by herself in a house close by the church. On Sunday mornings, when weather and her ill health forbade her going out, she watched from her windows across the street the great congregation gathering there. Her life was bound up with the life of Plymouth Church, and in its prosperity was her solace. She was at one time a regular contributor to The Outlook (then The Christian Union), and later was an occasional writer for other journals on domestic, religious, and literary topics.

The President's Inaugural

The Queen's Speech from the Throne in England always says as little as possible; the President's Inaugural in this country has been not infrequently formed on the same model. President McKinley's Inaugural is a refreshing departure from these bad precedents. On the great questions of the day it is as explicit as could be reasonably demanded of a President on taking the Presidential chair. The most important of these questions are Taxation, Finance, Foreign Policy.

If the President's declarations on taxation are truisms, they are truisms which we have neglected or ignored. "The best way for the Government to maintain its credit is to pay as it goes—not by resorting to loans, but by keeping out of debt—through an adequate income secured by a system of taxation, external or internal, or both." That is as sound as it is simple, and as applicable to a community as to an individual. If one finds that he is running in debt, there are only two courses open to him—to decrease expenses or increase income. Borrowing money only shifts the obligation from one creditor to another, and postpones the bankruptcy. The President proposes both remedies—but chiefly the second. "Economy is demanded in every branch of the Government at all times, but especially in periods like the present, of depression in business and distress among the people." But "the severest economy . . . in all public expenditures" is not enough. We must "retire, not increase, our outstanding obligations," and secure an income large enough to do this, as well as to meet promptly and easily our current obligations. We think that the President is right in thinking that this must be done by a revision of the tariff. The income tax has been declared unconstitutional, and we should be bankrupt before that decision could be reversed or the Constitution amended. The arguments in favor of a national land tax may in time revolutionize our tax methods, but meanwhile we must have an income in order that we may "pay as we go." The only other method is an increase of tax on beer or alcohol or tobacco, against which there would be

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passion and war, controlling the relations between two of the greatest nations of the world, an example certain to be followed by others, I respectfully urge the early action of the Senate thereon, not merely as a matter of policy, but as a duty to mankind. The importance and moral influence of the ratification of such a treaty can hardly be overestimated in the cause of advancing civilization. It may well engage the best thought of the statesmen and people of every country, and I cannot but consider it fortunate that it was reserved to the United States to have the leadership in so grand a work."

Respecting other matters it must be enough to say that the President's condemnation of violation of law, whether by mobs or by aggregations of capital, his declared readiness to enforce the laws now in existence and to recommend new ones, if necessary, against unlawful and pernicious combinations of capital, and his hearty but sober and self-restrained indorsement of the principle of Civil Service Reform, all appear like the utterances of genuine conviction, rather than like the skillful marshaling of unmeaning phrases for popular and political effect. And, finally, the whole address is framed in by a simple expression of religious faith in the "God of our fathers," which, by its simplicity and self-evident sincerity, will commend both the address and the man who uttered it to the American people, who, widely as they differ in their religious schools of thought, are at heart a religious, though not always a reverential, people.

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Lenten Thoughts

Christ's Last Words—"To-Day in Paradise"

"Two thieves were crucified with him; one on the right hand, the other on the left." On the one side a brigand maintaining to the last the spirit of hostility to God and man, and joining in the taunts of the priests; on the other a brigand with his last breath asking to be remembered by that Messiah whom in his lifetime he had never thought of. Those three figures typify all humanity: the persistent sinner, the penitent sinner, the sinless sufferer; he who glories in his iniquity, he who repents of his iniquity, he who willingly suffers for the iniquity of others. In the first are represented, not merely the criminal whose hand is against every man, but the prosperous oppressor of the poor, the rich fool who accumulates wealth and is careless of poverty, the hypocrite who devours widows' houses and for a pretense makes long prayers, the priest and the Levite who pass human suffering by on the other side, the proud, the greedy, the avaricious, the selfish, the indifferent. In the second are represented all penitents in all ages: the woman that was a sinner; the publican who cries "God have mercy upon me;" Peter inconsistently praying, "Depart from me, O Lord, for I am a sinful man," and at the same time leaving all to follow the Lord; Isaiah lamenting his inability to be God's herald because he is a man of unclean lips, and yet ready to offer his service, "Here am I, Lord; send me"—all, of whatever name or creed, in crowded cathedral or solitary closet, before Roman Catholic altar or in Friends' Meeting-House, uttering the prayer,

> "O for a man to arise in me,
> That the man that I am may cease to be!"

In the third are represented all sufferers for love's sake: Moses bearing the burden of a great people in the wilderness, Elijah exiled to Mount Horeb for his fidelity to a recreant people, Jeremiah weeping for the sins of a nation forgetful of God and oblivious of impending judgment, all patriots offering up life for their country, all martyrs laying down life for the Church, all mothers bearing in heavy hearts the sins of their children. In these three classes all humanity is included. In one or the other of them each one of us stands. Through this threefold experience many have passed: from indifference to penitence, from penitence to self-sacrificing love. Alas for him who is content to stop in his experience midway, to be a penitent only, not also a saviour by suffering for others!

Nowhere is the completeness and instantaneousness of Christ's forgiving love more strikingly illustrated than in his words to the penitent brigand, "To-day shalt thou be with me in paradise." It is true that we do not know what paradise is, nor what it involves. It is true that in paradise there may be carried on not only an educating but also a purifying process. It is not on the words "in

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everything to fear. The exclusion of these papers from public libraries and representative clubs is a step in the right direction, which we trust will be followed in all parts of the country. This seems to be the only method of persuading these newspapers to use their great resources in the service of the people instead of misleading and debasing them.

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Dr. Mallory

The Rev. Dr. George S. Mallory, who died at his home in this city on Tuesday of last week, and of whom a brief biographical sketch appears elsewhere, was one of the best-known editors connected with the religious press in this country; for the "Churchman," which Dr. Mallory, in connection with his brother, Marshall H. Mallory, owned and directed for more than thirty years, is not only the foremost journal in the Episcopal Church, but easily takes its place among the foremost church journals in the country. The success of the "Churchman" has been of the most substantial character. It has represented a conservative instinct in its editorial attitude, but it has endeavored to report all opinions and movements inside the Episcopal Church. The mechanical and artistic excellence which has characterized it for many years past has been striking, and in this respect the "Churchman" for a time stood almost alone among religious journals, and its endeavor to give its pages beauty and mechanical attractiveness has had no small share in developing taste and beauty among papers of its class.

Dr. Mallory was well equipped for the work to which he devoted his life. He was well educated, had held professorships of Latin and of English in Trinity College, from which he was graduated, and was a lifelong student of Church history and Church organization. The Outlook commented not many weeks ago on his address at the Church Congress at Norfolk. His knowledge of canon law and of the organic law of the Church was almost unrivaled among Churchmen in this country, and the discussion of questions relating to the constitution and methods of the Church in the columns of the "Churchman" carried great weight. On more than one occasion the editorial authority of the "Churchman" has modified both opinion and legislation in the Episcopal Church. Dr. Mallory's information was not, however, confined to those departments, which he had made specially his own. He was a man of wide general knowledge. His acquaintance with the history of the Episcopal Church and with its clergy was extraordinarily broad and minute, and while his position was not always satisfactory to the most progressive Broad Churchmen, his view of the Church was essentially comprehensive; the view, that is, of a man who recognized the place of the different schools of thought, and who was disposed to recognize the reality in the different movements which from time to time have taken place inside the Church.

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The Spectator

The Spectator was walking down Broadway recently during the rush hours, when about ten people are going up town to one going down. In the crowd was a woman walking fast, who stopped at times as if there was something about her feet that troubled her. She could not see that about six inches of ribbon was trailing on the sidewalk, for the mere turning round threw the annoyance out of her range of vision. Walking behind her was a man, who stepped up as if by sudden impulse, and, removing his hat, showed her an open knife. In a moment he was on the sidewalk and had cut the piece of ribbon off, handing it to the woman, who bowed and thanked him. To the Spectator's surprise, the man changed the direction of his walk, going up instead of down town. He evidently wished to free the woman from any sense of annoyance. It was evident that the act was fully appreciated by the woman, who accepted the service in the spirit in which it was rendered. Sunday's paper contained a long article on the decadence of American manners. The Spectator, with this incident fresh in his mind, did not read it. Such an incident contradicts volumes.

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The Spectator recently was in an elevated train at the crowded hours. From his seat in the corner he watched the crowd as the car gradually filled on the down-town journey. A family, evidently Hebrews, got in, on their way to or from some festive occasion. The little girls wore white dresses; the

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The Conciliator of Christendom

By I. Zangwill

I.

THE Red Beadle shook his head. "There is nothing but Nature," he said, obstinately, as his hot iron polished the boot between his knees. He was called the Red Beadle because, though his irreligious opinions had long since lost him his synagogue appointment and driven him back to his old work of bootmaking, his beard was still ruddy.

"Yes, but who made Nature?" retorted his new employer, his strange, scholarly face aglow with argument and the flame of the lamp suspended over his bench by strings from the ceiling. The other clickers and riveters of the Spitalfields workshop, in their shocked interest in the problem of the origin of Nature, ceased for an instant breathing in the odors of burnt grease, cobbler's wax, and a coke fire replenished with scraps of leather.

"Nature makes herself," answered the Red Beadle. It was his declaration of faith or of war. Possibly it was the familiarity with divine things which synagogue beadledom involves that had bred his contempt for them. At any rate, he was not now to be coerced by Zussmann Herz, even though he was fully alive to the fact that Zussmann's unique book-lined workshop was the only one that had opened to him when the more pious shoemakers of the Ghetto had professed to be "full up." He was, indeed, surprised to find Zussmann a believer in the Supernatural, having heard whispers that the man was as great an "Epicurean" as himself. Had not Zussmann—aye, and his wigless wife, Hulda, too—not been seen emerging from the mighty Church that stood in frowsy majesty amid its tall, neglected, box-like tombs, and was to the Ghetto merely a topographical point and the chronometric standard? And yet, here was Zussmann, an assiduous attendant at the synagogue of the floor below—nay, a scholar so conversant with Hebrew, not to mention European, lore, that the Red Beadle felt himself a Man-of-the-Earth, only retaining his superiority by remembering that learning does not always mean logic.

"Nature make herself!" Zussmann now retorted with a tolerant smile. "As well say this boot made itself! The theory of Evolution only puts the mystery further back, and already in the Talmud we find—"

"*Nature* made the boot," interrupted the Red Beadle. "Nature made you, and you made the boot. But nobody made Nature."

"But what is Nature?" cried Zussmann. "The garment of God, as Goethe says. Call Him Noumenon with Kant, or Thought and Extension with Spinoza—I care not."

The Red Beadle was awed into temporary silence by these unknown names and ideas, expressed, moreover, in German words foreign to his limited vocabulary of Yiddish.

The room in which Zussmann thought and worked was one of two that he rented from the Christian corn-factor who owned the tall house—a stout Cockney who spent his life bookkeeping in a little office on wheels, but whom the specimens of oats and dog biscuits in his window invested with an air of roseate rurality. This personage drew a little income from the population of his house, whose staircases exhibited strata of children of different social developments, and to which the synagogue on the first floor added a large floating population. Zussmann's attendance thereat was not the only thing in him that astonished the Red Beadle. There was also a gentle deference of manner not usual with masters or with pious persons. His consideration for his employees amounted, in the Beadle's eyes, to maladministration, and the grave loss he sustained through one of his hands selling off a crate of finished goods and flying to America was deservedly due to confidence in another pious person.

II.

Despite the Red Beadle's Rationalism, which, basing itself on the facts of life, was not to be crushed by high-flown German words, the master shoemaker showed him marked favor, and often invited him

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"Just when they read your book."

Hulda was smiling serenely. "They can do nothing to my husband; he is his own master, God be thanked; no one can turn him away."

"They can insult him."

Zussmann shook his head gently. "No one can insult me," he said, simply. "When a dog barks at me, I pity it that it does not know I love it. Now draw to the table. The pickled herring smells well."

But the Red Beadle was unconvinced. "Besides, what should we make it up with the Christians for—the stupid people?" he asked, as he received his steaming coffee-cup from Frau Herz.

"It is a question of the Future of the World," said Zussmann, gravely, as he shared out the herring, which had already been cut into many thin slices by the vender and pickler. "This antagonism is a perversion of the principles of both religions. Shall we allow it to continue forever?"

"It will continue till they both understand that Nature makes herself," said the Red Beadle.

"It will continue till they both understand my husband's book," corrected Hulda.

"Not while Jews live among Christians. Even here they say we take the bread out of the mouths of the Christian shoemakers. If we had our own country, now—"

"Hush!" said Zussmann. "Do you share that materialistic dream? Our realm is spiritual. Nationality—the world stinks with it! Germany for the Germans, Austria for the Austrians. Foreigners to the devil—pah! Egomania posing as patriotism. Human brotherhood is what we stand for. Have you forgotten how the Midrash explains the verse in the Song of Solomon: 'I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till she please'?"

The Red Beadle, who had never read a line of the Midrash, did not deny that he had forgotten the explanation, but persisted. "And even if we didn't kill Christ, what good will it do to tell the Jews so? It will only make them angry."

"Why so?" said Zussmann, puzzled.

"They will be annoyed to have been punished for nothing."

"But they have not been punished for nothing!" cried Zussmann, setting down his fork in excitement. "They have denied their greatest son. For, as he said in Matthew, 'I come to fulfill the Law of Moses.' Did not all the Prophets, his predecessors, cry out likewise against mere form and sacrifice? Did not the teachers in Israel who followed him likewise insist on a pure heart and a sinless soul? Jesus must be restored to his true place in the glorious chain of Hebrew prophets. As I explain in my chapter on the Philosophy of Religion, which I have founded on Immanuel Kant, the groundwork of Reason is—"

But here the Red Beadle, whose coffee had with difficulty got itself sucked into the right channel, found his voice—

"You have put that into your book?" he gasped.

The wife touched the manuscript with reverent pride. "It all stands here," she said.

"What! Quotations from the New Testament?"

"From our Jewish Apost'es?" said Zussmann. "Naturally! On every page."

"Then God help you!" said the Red Beadle.

III.

"The Brotherhood of the Peoples" was published. Though the bill was far heavier than the Hebrew printer's estimate—there being all sorts of mysterious charges for corrections, which took away the last *groschen* of their savings—Hulda and her husband were happy. They had sown the seed, and waited in serene faith the ingathering, the reconciliation of Israel with the Gentiles.

The book, which was in paper covers, was published at a shilling; five hundred copies had been struck off for the edition. After six months the account stood thus: Sales, eighty-four copies; press notices, two, in the jargon papers (printed in the same office as his book, and thus amenable to back-stairs influence). The Jewish papers written in English, which loomed before Zussmann's vision as world-shaking, did not even mention its appearance; perhaps it had been better if the jargon papers had been equally silent, for, though less than one hundred copies of "The Brotherhood of the Peoples" were in cir-

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"What put such an idea into your head, Zussmann!" he cried, unsympathetically. Zussmann answered naïvely, as if to a question—

"I had the idea from a boy. I remember sitting stocking-footed on the floor of the synagogue in Poland on the Fast of Ab, wondering why we should weep so over the destruction of Jerusalem, which scattered us among the nations as fertilizing seeds. How else should the mission of Israel be fulfilled? I remember"—and here he smiled pensively—"I was awakened from my day-dream by a *patsch* [smack] in the face from my poor old father, who was angry because I wasn't saying the prayers."

"There will be always somebody to give you that *patsch*," said the Red Beadle, gloomily. "But in what way is Israel dispersed? It seems to me our life is everywhere as hidden from the nations as if we were all together in Palestine."

"You touch a great truth! Oh, if I could only write in English! But though I read it almost as easily as the German, I can write it as little. You know how one has to learn German in Poland—by stealth—the Christians jealous on one hand, the Jews suspicious on the other. I could not risk the Christians laughing at my bad German—that would hurt my Idea. And English is a language like the Vale of Siddim—full of pits."

"We ought to have it translated," said Hulda. "Not only for the Christians, but for the rich Jews, who are more liberal-minded than those who live in our quarter."

"But we cannot afford to pay for the translating now," said Zussmann.

"Nonsense; one has always a jewel left," said Hulda.

Zussmann's eyes grew wet. "Yes," he said, drawing her to his breast, "one has always a jewel left."

"More *meshuggas!*" cried the Red Beadle, huskily. "Much the English Jews care about ideas! Did they even acknowledge your book in their journals? But probably they couldn't read it," he added, with a laugh. "A fat lot of Hebrew little Sampson knows. You know little Sampson—he came to report the boot strike for the 'Flag of Judah.' I got into conversation with him—a rank pork-gorger. He believes with me that Nature makes herself."

But Zussmann was scarcely eating, much less listening.

"You have given me a new scheme, Hulda," he said, with exaltation. "I will send my book to the leading English Jews—yes, especially to the ministers. They will see my Idea, they will spread it abroad; they will convert first the Jews and then the Christians."

"Yes, but they will give it as their own Idea," said Hulda.

"And what then? He who has faith in an Idea, his Idea it is. How great for me to have had the Idea first! Is not that enough to thank God for? If only my Idea gets spread in English! English! Have you ever thought what that means, Hulda? The language of the future! Already the language of the greatest nations, and the most on the lips of men everywhere—in a century it will cover the world." He murmured in Hebrew, uplifting his eyes to the rain-streaked sloping ceiling, "And in that day God shall be One, and His name One."

"Your supper is getting cold," said Hulda, gently.

He began to wield his knife and fork as hypnotized by her suggestion, but his vision was inwards.

IV.

Fifty copies of "The Brotherhood of the Peoples" went off by post the next day to the clergy and gentry of the larger Jewry. In the course of the next fortnight seventeen of the recipients acknowledged the receipt with formal thanks; four sent the shilling mentioned on the cover, and one sent five shillings. This last depressed Zussmann more than all the others. "Does he take me for a *Schnorrer!*" he said, almost angrily, as he returned the postal order.

He did not foresee the day when, a *Schnorrer* indeed, he would have taken five shillings from anybody who could afford it; had no prophetic intuition of that long, slow progression of penurious days which was to break down his spirit. For though he managed for a time to secure enough work to keep himself and the Red Beadle going, his ruin was only delayed. Little by little his apparatus was sold off, his benches and polishing

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God did not send us children. We thought it was an affliction, but lo! it is that your Idea shall not be hindered."

"The English Rabbis have not yet drawn attention to it," said Zussmann, huskily.

"All the better," replied Hulda. "One day it will be translated into English—I know it, I feel it here." She touched her chest, and the action made her cough.

Going out later for a little fresh air, at Hulda's insistence, he was stopped in the broad hall on which the stairs debouched by Cohen, the ground-floor tenant, a black-bearded Russian Jew pompous in Sabbath broadcloth.

"What's the matter with my milk?" abruptly asked Cohen, who supplied the local trade besides selling retail. "You might have complained, instead of taking your custom out of the house. Believe me, I don't make a treasure-heap out of it. One has to be up at Euston to meet the trains in the middle of the night, and the competition is so cut-throat that one has to sell at a penny a pint. And on Sabbath one earns nothing at all. And then the analyst comes poking his nose into the milk."

"You see—my wife—my wife—is ill," stammered Zussmann. "So she doesn't drink it."

"Hum!" said Cohen. "Well, *you* might oblige me, then. I have so much left over every day, it makes my reputation turn quite sour. Do, do me a favor and let me send you up a can of the leavings every night. For nothing, of course; would I talk business on the Sabbath? I don't like to be seen pouring it away. It would pay me to pay *you* a penny a pint," he wound up, emphatically.

Zussmann accepted unsuspiciously, grateful to Providence for enabling him to benefit at once himself and his neighbor. He bore a can upstairs now and explained the situation to the shrewder Hulda, who, however, said nothing but, "You see the Idea commences to work. When the book first came out, didn't he—though he sells secretly to the trade on Sabbath mornings—call you an Epicurean?"

"Worse," said Zussmann, joyously, with a flash of recollection.

He went out again, lightened and exalted.

"Yes, the Idea works," he said as he came out into the gray street. "The Brotherhood of the Peoples will come, not in my time, but it will come." And he murmured again the Hebrew aspiration: "In that day shall God be One, and His name One."

"Whoa! where's your —— eyes?"

Awakened by the oath, he just got out of the way of a huge Flemish dray-horse dragging a brewer's cart. Three ragged Irish urchins, who had been buffeting each other with whirling hats knotted into the ends of dingy handkerchiefs, relaxed their enmities in a common rush for the projecting ladder behind the dray, and collided with Zussmann on the way. A one-legged, misery-eyed hunchback offered him penny diaries. He shook his head in impotent pity, and passed on, pondering.

"In time God will make the crooked straight," he thought.

Jews with tall black hats and badly made frock-coats slouched along, their shoulders bent. Wives stood at the open doors of the old houses, some in Sabbath finery, some flaunting irreligiously their every-day shabbiness, without troubling even to arrange their one dress differently, as a pious Rabbi recommended. They looked used-up and haggard, all these mothers in Israel. But there were dark-eyed damsels still gay and fresh, with artistic bodices of violet and green picked out with gold arabesque.

He turned a corner and came into a narrow street that throbbed with the joyous melody of a piano-organ. His heart leapt up. The roadway bubbled with Jewish children, mainly girls, footing it gleefully in the graying light, inventing complex steps with a grace and an abandon that lit their eyes with sparkles and painted deeper flushes on their olive cheeks. A bounding little bow-legged girl seemed unconscious of her deformity; her toes met each other as though in merry dexterity.

Zussmann's eyes were full of tears. "Dance on, dance on!" he murmured. "God shall indeed make the crooked straight"

Fixed to one side of the piano-organ on the level of the handle he saw a little box, in which lay, as in a cradle, what looked like a monkey, then like a doll, but on closer inspection turned into a tiny live child, flaxen-haired, staring with wide

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"Harris the *Gabbai*."

"Harris! What, despite your opinions?" The Red Beadle looked away.

"So it seems!"

"Thank God!" said Hulda. "The Idea works."

Both men turned to the bed, startled to see her sitting up with a rapt smile.

"How so?" said the Red Beadle, uneasily. "I am not a *Goy* [Christian] befriended by a *Gabbai*."

"No, but it is the brotherhood of humanity."

"Bother the brotherhood of humanity, Frau Herz!" said the Red Beadle, gruffly. He glanced round the denuded room. "The important thing is that you will now be able to have a few delicacies."

"*I*?" Hulda opened her eyes wide.

"Who else? What I earn is for all of us."

"God bless you!" said Zussmann; "but you have enough to do to keep yourself."

"Indeed he has!" said Hulda. "We couldn't dream of taking a farthing!" But her eyes were wet.

"I insist!" said the Red Beadle.

She thanked him sweetly, but held firm.

"I will advance the money on loan till Zussmann gets work."

Zussmann wavered, his eyes beseeching her, but she was inflexible.

The Red Beadle lost his temper. "And this is what you call the brotherhood of humanity!"

"He is right, Hulda. Why should we not take from one another? Pride perverts brotherhood."

"Dear husband," said Hulda, "it is not pride to refuse to rob the poor. Besides, what delicacies do I need? Is not this a land flowing with milk?"

"You take Cohen's milk and refuse my honey!" shouted the Red Beadle, unappeased.

"Give me of the honey of your tongue and I shall not refuse it," said Hulda, with that wonderful smile of hers which showed the white teeth Nature had made; the smile which, as always, melted the Beadle's mood. That smile could always repair all the ravages of disease and give back her memoried face.

After the Beadle had been at work a day or two in the *Gabbai's* workshop he broached the matter of a fellow-penitent, one Zussmann Herz, with no work and a bedridden wife.

"That *Meshummad!*" [apostate] cried the *Gabbai*. "He deserves all that God has sent him."

Undaunted, the Red Beadle demonstrated that the man could not be of the missionary camp, else had he not been left to starve, one converted Jew being worth a thousand pounds of fresh subscriptions. Moreover, he, the Red Beadle, had now convinced the man of his spiritual errors, and "The Brotherhood of the Peoples" was no longer on sale. Also, being unable to leave his wife's bedside, Zussmann would do the work at home below the Union rates prevalent in public. So, trade being brisk, the *Gabbai* relented and bargained, and the Red Beadle sped to his friend's abode and flew up the four flights of stairs.

"Good news!" he cried. "The *Gabbai* wants another hand, and he is ready to take you."

"Me?" Zussmann was paralyzed with joy and surprise.

"Now will you deny that the Idea works?" cried Hulda, her face flushed and her eyes glittering. And she fell a-coughing.

"You are right, Hulda; you are always right," cried Zussmann, in responsive radiance. "Thank God! Thank God!"

"God forgive me," muttered the Red Beadle.

"Go at once, Zussmann," said Hulda. "I shall do very well here—this has given me strength. I shall be up in a day or two."

"No, no, Zussmann," said the Beadle, hurriedly. "There is no need to leave your wife. I have arranged it all. The *Gabbai* does not want you to come there or to speak to him, because, though the Idea works in him, the other 'hands' are not yet so large-minded. I am to bring you the orders, and I shall come here to fetch them."

The set of tools to which Zussmann clung in desperate hope made the plan both feasible and pleasant.'

And so the Red Beadle's visits resumed their ancient frequency even as his Sabbath clothes resumed their ancient gloss, and every week's-end he paid over Zussmann's wages to him—full Union rate.

But Hulda, although she now accepted illogically the Red Beadle's honey in

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mission still hypnotized him. It was past one before he reached the tall house. He did not think it at all curious that the great outer portals should be open; nor, though he saw the milk-cart at the door, and noted Cohen's uncomfortable look, did he remember that he had discovered the milk-purveyor nocturnally infringing the Sabbath. He stumbled up the stairs and knocked at the garret door, through the chinks of which light streamed. The thought of Hulda smote him almost sober. Zussmann's face, when the door opened, restored him completely to his senses. It was years older.

"She is not dead?" the visitor whispered, hoarsely.

"She is dying, I fear—she cannot rouse herself." Zussmann's voice broke in a sob.

"But she must not die—I bring great news—the 'Flag of Judah' has read your book—it will translate it into English—it will print it in its own paper—and then it will make a book of it for you. See, here is the beginning!"

"Into English!" breathed Zussmann, taking the little journalist's scrawl. His whole face grew crimson, his eye shone as with madness. "Hulda! Hulda!" he cried, "the Idea works! God be thanked! English! Through the world! Hulda! Hulda!" He was bending over her, raising her head.

She opened her eyes.

"Hulda! the Idea wins. The book is coming out in English. The great English paper will print it. In that day God shall be One, and His name One. Do you understand?" Her lips twitched faintly, but only her eyes spoke with the light of love and joy. His own look met hers, and for a moment husband and wife were one in a spiritual ectasy.

Then the light in Hulda's eyes went out, and the two men were left in darkness.

The Red Beadle turned away, and left Zussmann to his dead, and, with scalding tears running down his cheek, pulled up the cotton window-blind and gazed out unseeing into the night.

Presently his vision cleared: he found himself watching the milk-cart drive off, and, following it towards the frowsy avenue of Brick Lane, he beheld what seemed to be a drunken fight in progress. He saw a policeman, gesticulating females, the nondescript nocturnal crowd of the sleepless city. The old dull hopelessness came over him. "Nature makes herself," he murmured in despairing resignation.

Suddenly he became aware that Zussmann was beside him, looking up at the stars.

The Theology of an Evolutionist

X.—Evolution and Miracles

By Lyman Abbott

ARE miracles consistent with the doctrine of evolution? This is the question I propose to consider in this paper. It is no part of my purpose to show that the miracles recorded in the Bible actually took place; only to consider whether belief that they took place is inconsistent with belief in evolution as "God's way of doing things." In fact, I believe that some of the events there recorded, and generally regarded as miraculous, did take place; that others there recorded or referred to did not take place; and concerning others there recorded I am by no means certain whether they took place as recorded or not. I believe in the resurrection of Jesus Christ as the best-attested fact of ancient history; I do not believe that the sun stood still and the moon stayed in the valley of Ajalon at Joshua's command; and I am uncertain as to what interpretation is to be given to the wonderful stories in the Book of Daniel—whether they are to be regarded as Dean Farrar regards them, as "lofty moral fiction," or as essentially historical, or as partly imaginative and partly historical. It is proper, however, to say that, in my judgment our hypotheses must always be conformed to attested facts; we must not determine whether we will accept the evidence as to facts by considering whether they agree with our preconceived hypothesis. If I were con-

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be a *power*—that is, it must indicate a power more than human; thus when the paralytic is healed, the people "glorified God, saying, We never saw it on this fashion," or, on another occasion, witnessing the healing of the sick by Jesus, they perceived "the power of Jehovah was present to heal them." Finally, it must be a *sign* that is the indication or attestation of a divine message or messenger. So Caiaphas says, "This man doeth many *signs;* if we let him thus alone, all men will believe on him." Following this clue in our endeavor to ascertain what the New Testament writers mean us to understand are the distinguishing characteristics of the events which we call miracles—but which they never call so—we shall not be far astray if we combine these four words and define the events as follows: An event compelling attention and awakening *wonder*, indicating superhuman *power*, accomplishing some practical *work*—generally, at least in the New Testament, beneficent in its character—and furnishing a *sign* of a divine message or messenger.

If this definition is correct, we may dismiss at once such assertions as that of Renan, "Jesus had to choose between these two alternatives, either to renounce his mission or to become a wonder-worker," or that of Professor Huxley: "Jesus is exhibited (in the Second Gospel) as a wonder-worker and exorcist of the first rank."[1] Wonder-worker was exactly what Jesus was not, and constantly refused to be. He was continually appealed to to work wonders in attestation of his mission, and as constantly declined. When his sympathy was appealed to, and by his superhuman power he could do a deed of mercy, as by the healing of the paralytic, the cure of the leper or the blind, or the raising of the dead, he would not refuse. He did not decline to give men help because the help given would excite wonder, but he did invariably refuse to perform works for the sake of exciting wonder. With the possible exception of the story of the money found in the fish's mouth by Peter at Jesus's direction—a story for that very reason to be regarded with doubt—every so-called miracle was a use of his power in a work of love. It did excite wonder, and it became a sign of his mission; but it was never done to excite wonder, and it may be boldly affirmed that it would have been no true sign of his mission if it had been wrought for the ignoble purpose of exciting wonder. We may for the same reason dismiss summarily such stories of ecclesiastical miracles as those which Professor Huxley has gathered and rehearsed in the Essay above referred to. Marvels they doubtless are; but they are neither *works* nor *signs*. There is no parallel between them and the New Testament so-called miracles, except that both are unusual events. Professor Huxley narrates as an illustration of an ecclesiastical miracle the story of Eginhard, about A.D. 830, who, about to remove certain sacred relics from a chest unworthy of so great a treasure, beheld this "stupendous miracle, worthy of all admiration. For just as when it is going to rain, pillars and slabs and marble images exude moisture, and, as it were, sweat, so the chest which contained the most sacred relics was found moist with blood exuding on all sides." A marvel this certainly was, but it had no other characteristic of a New Testament so called miracle; it was not a *work*, for it accomplished nothing, nor a *sign* of superhuman power, for it indicated nothing. It was simply a marvel, nothing more. Whether we believe or disbelieve it is, morally, wholly immaterial; it attests no truth.

Certain events in the Old Testament, which have been regarded as miracles, fall into the same category of mere marvels. The reason for believing that the story of Jonah and the great fish is a satirical fiction, not a history, is partly its literary structure; it is also partly the nature of the marvel related. Marvel the swallowing and preservation of the prophet certainly is; but miracle in the New Testament sense it as certainly is not. For it was not a sign—not to the sailors, for they knew nothing of it; not to the people of Nineveh, for they knew nothing of it; not to Jonah, for he needed no sign of Jehovah's presence and power, having already confessed both in asking the sailors to cast him into the sea. No mere marvel is a miracle in the New Testament sense of that term. Nothing is such a miracle unless it is a beneficent work, and one which constitutes a sign of a divine

[1] Renan's "Life of Jesus," Chapter XVI., Science and Christian Tradition; Huxley's "Essays," Preface, p. xxiii.

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partakers of His nature, companions of His life, manifestations of His character.

Is there anything in this conception of life as a continuous, consistent manifestation of God, all of it proceeding from Him, all of it having for its object a manifestation of Him, and all of it proceeding in a normal and regular manner, along the line of cause and effect—is there anything in this inconsistent with belief that in the life of the Divine Man there were unusual manifestations of the Eternal Power, such as arrested attention then and served then and since as a sign of the eternal truth that God is in his world working out its redemption?

The opinion that a miracle is a violation of the laws of nature is inconsistent with evolution; the opinion that there have ever been any manifestations of God is inconsistent with atheistic evolution. But the opinion that God has manifested Himself in unusual ways is not inconsistent with belief that He is always manifesting Himself in all conceivable ways in the ordinary processes of life.

For let it be remembered again that a miracle is not a manifestation of an unusual power, but an unusual manifestation of a continuous power. It is sometimes said that all nature is a miracle. If a miracle is simply a sign of superhuman power, that is true. There is really no greater manifestation of God in the multiplication of five loaves and two small fishes into food sufficient to feed five thousand than in the multiplication of a bushel of seed-corn into a hundred bushels; no greater revelation of His lifegiving power in a resurrection than in a birth. The only difference between the two is that one is common and the other uncommon. And this answers the question which Renan asks, Why are not miracles repeated? The reply is, If they were repeated they would cease to be miracles. A miracle constantly repeated becomes a process of nature. What distinguishes a miracle from a process of nature is simply that it is not repeated; it is extraordinary, and for that reason attracts attention. If resurrection from the dead were as common as awaking from sleep, we should think as little of it. The chief reason why modern thinkers find it difficult to believe in what we call miracles is either because we have blindly accepted the too common definition of miracles as a violation of the laws of nature, or because we have confounded them with mere marvels and wonders, or because we have thought of God as an absentee God, and the miracle as the token of an exceptional presence. The doctrine of evolution, understood as a doctrine of Divine Immanence, the conception of life as a continuous and uninterrupted manifestation of God, will remove these philosophical objections to the miraculous, conceived as unusual manifestations of Him. When we believe that all phenomena are directed to a spiritual purpose, and that the object of all life is to manifest the Eternal Presence, we shall not be surprised to find special manifestations in history of that Presence in order to serve that spiritual purpose.

For evolution does not teach that the processes of what we call nature cannot be brought under spiritual control. On the contrary, it shows their operation under the spiritual control of man; guided and directed to a definite purpose by human intelligence and human will. Evolution is carried on by what we call natural selection up to the point when man appears upon the scene; then man himself begins to direct, control, modify, regulate evolution. He shapes it as he will; his intelligence masters it and directs it. He determines whether the soil shall produce a rose or a lily, an oak or an elm. He finds a prairie strewed with grass and wild-flowers, and out of that same prairie he evolves this year a corn-field, next year a wheat-field. Early travelers tell us of a great American desert, apparently useless to man, which extended from the Missouri River to the Rocky Mountains. It has now become a fertile and prosperous region. Man has made this former wilderness to bloom and blossom as a rose. He has used the forces of nature, has conformed to the laws of nature, and thus has regulated the evolutionary processes of nature. In thus directing them to a predetermined end, he follows in the footsteps of One greater than he is. The charcoal-burners in the mountains, who fell the trees and burn them in a furnace in which very little oxygen is admitted, are simply imitating on a small scale what in the far-off centuries God did when he turned the great

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The Fourfold Path

By George Alway

I had a taste of Death—when, like a frost,
Despair to zero dulled the pulse of life;
And, plunged in deeps that sunk to bottomless,
Whispered each drop, "Give up the unequal strife."

I had a glimpse of Hell—when clutched remorse
My heart, and far off frowned the wide-missed goal;
And bare, and lone, and crushed, the Universe
Upon me stared—an eye without a soul.

I had of Purgatory evidence—
Hemmed in by sorrow, failure, doubt, and pain;
And flaming angels proved these circling fires,
Pointing the upward way to life again.

I had a proof of Heaven—when love for all
Was born, transfiguring the path I trod;
And hands and heart and face of man became
To men the hands, the heart, the face of God.

College Training for Women

III.—Choosing a College

By Kate H. Claghorn

ALMOST fascinating and at the same time bewildering occupation is the study of college catalogues. This is a study in which the girl is apt to be a greater adept than her parents; she can tell you without faltering just what books of Virgil, Homer, and Cicero each college requires for admission, just what the "group system" is, and what is the scope of "electives." The parent is likely to become so puzzled over the intricacies of the matter as to turn it over entirely to the daughter, leaving her to decide where she shall spend four most important and interesting years of her life. But the parents should know, distinctly and definitely, what sort of a place the daughter is going to; and this knowledge must be extracted not only from the college programme, but from other sources beside. Much more is to be learned from the college catalogue than the untrained observer would imagine. What can be done with the bare facts and figures offered there is seen in the methods of the Association of Collegiate Alumnæ in their endeavor to determine whether a given college is competent for membership in that Association. The committee devoted to this task combines the various data set before it in such a way as to look behind the nominal offer to the real advantage given. For instance, ample courses of study may be laid down, covering the whole field in one great department, while a reference to the faculty list may show that one person only is set to do the entire work, leaving it certain that the work will be imperfectly done. Sometimes it will be found that one person is carrying on the work in two departments—a proceeding that, to modern views, at once indicates that a thorough training will not be given in either branch. It may be found that the subjects taught are those of the high-grade college, while the ground covered in each may be a scanty and insufficient section of the whole. It may be found that a crowded faculty list, giving two, three, or more workers in a single subject, may be overbalanced by a still more crowded student list, so that classes must be too large to receive proper care. Where a college is combined with a preparatory school, it may be found that the teaching force of the college employs most of its hours in the school, so that the college work is insufficiently pro-

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commonest kind of prudence will, as a matter of course, see that their causes are avoided in the college.

Having attended to the physical factor in the college life, the parent should next consider the mental and moral. The only way to know the exact character of that indefinable influence of personality that means so much in the development of the student is to come into actual relations with it. Who could guess beforehand that a certain professor known for his brilliant and inspiring written work in his chosen subject could be so dull and dismal in his class-room? Who could fancy that this other, known for his championship of certain great reforms and noble causes, could be so eaten up with vanity and self-conceit that instruction and discussion in his class-room is replaced by oracular deliverances from the chair and mute adoration from the benches? Who could know that a certain man, whose name is seldom seen in public posting-places, is yet so stimulating in his influence, so healthful in his mental tone, as to be of lasting benefit to any student coming under him? The influence of personality must be felt to be known; it cannot be set down in formal cataloguing of attributes. It is important for the parent to know what personal influences are at work in the teaching staff. There is an old phrase, "gentleman and scholar," that should describe the persons under whose care our young people come.

The parent should also take some pains to come in personal contact with that group-person, the student body. It may be said that one can find out little about this personality in a brief visit, hampered too by the conventionalities that prevent the chance visitor of mature years from getting to the real core of student life. But straws show which way the wind blows. Looks, manners, bearing, little ways of doing and saying things, are evidences of general character and tone. The parent can tell whether the student-personality is well or ill bred, whether the typical student is clear-voiced but quiet, or shrill-toned and voluble; whether she steps with the alert springiness of health and a hearty interest in things, or with the heavy tramp of rude boorishness or the dragging shuffle of sentimentality and langour. How does she deal with her fellows in the public and obvious places where the casual stranger is likely to encounter her? Is she gushing, chattering, regardless of the presence of strangers, unrestrained in demonstration of any chance feeling, or is she brightly companionable; yet with a delicate reserve that keeps intact the conventions of a gentle home and of a refined society?

Pains should also be taken to come in contact with the governing body that has so much to do with forming the college spirit. It is most important that the young and impressionable mind should not be subjected to the danger of having all its high ideals of honor and disinterestedness destroyed because the president or board of trustees of a college are obviously using the students—and perhaps the instructors too—as pawns on a chess-board, to be moved here and there at convenience as it suits the exigencies of a game of their own. The parent should be convinced that the true welfare of the students is really and genuinely the main object of the governing body, and not increase in numbers, endowments, or the proud position of "first" in some shape or manner.

All this may seem a rather laborious method of getting a daughter started on a chosen line; but parenthood is a laborious occupation. No device has yet been invented by which the child may be trained up in the way it should go without labor on the part of the parent; and every child brought into the world has a right to this training, and thus to the parent's thought and care. A little time and trouble spent in this way, moreover, would be amply repaid in results. The girl herself gets benefit from it; furthermore, the general system of education would receive a lift and an impetus it could get in no other way; and, as a result, the general plane of society at large would be correspondingly elevated. In education as in touring, "personally conducted" is an excellent motto.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does come to like it—in time.—*Dinah Mulock Craik.*

Man, if you are anything, walk alone, and talk to others. Do not hide yourself in the chorus.—*Epictetus.*

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"Sunday-School Times." The authors appeal to average Bible students, not to specialists. Pictures not a few add to the interest and intelligibility of the essays. There ought to have been more illustrations, especially to Dr. Ward's and Professor Mahaffy's papers.

Professor Mahaffy writes on "Early Greek Manuscripts from Egypt," and gives his personal opinion of the dates of the great Codices, Sinaiticus, Alexandrinus, etc. The Codex Beza also gets a puff. It seems to be the fashion lately to pat that Codex on the top of the head. Even textual criticism has its humor.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending February 26. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORICAL AND POLITICAL

Dr. William Northend's *The Bay Colony* is a valuable contribution to the early history of Massachusetts. The period covered is from 1624 to the death of Governor Winthrop (1649). As a narrative Dr. Northend's history is lucid, systematic, and readable. The discussion of causes and motives is moderate and reasonable. The book gives in consecutive and orderly form and in comparatively small compass what cannot be found elsewhere except scattered in many books and records. (Estes & Lauriat, Boston.)

The fourth and last volume of *American Orations* (with introductions by the late Professor Alexander Johnston, of Princeton, and with notes by Professor J. A. Woodburn) contains orations on the Civil War and Reconstruction by Lincoln, Jefferson Davis, A. H. Stephens, Thaddeus Stevens, Henry Ward Beecher, and others; on Free Trade and Protection, by Henry Clay and Frank H. Hurd; and on Finance and Civil Service Reform by James G. Blaine, J. S. Morrill, John Sherman, J. P. Jones, George W. Curtis, Carl Schurz, and others. It need not be said that here is material for an intelligent survey of most important fields of political thought. (G. P. Putnam's Sons, New York.)

Professor James E. Farmer's *Essays on French History* deal with two important topics—the rise of the Reformation in France, and the history of the Jacobin clubs. The essays are scholarly, and deserve a careful reading. (G. P. Putnam's Sons, New York.)

Professor Willis Boughton, of the Ohio University, has published through Messrs. G. P. Putnam's Sons, New York, a *History of Ancient Peoples*, bringing together in a single volume the most important material of the books in the "Story of the Nations Series" which have to do with ancient history and the various races of ancient times, such as the Chinese, the American Indians, the Egyptians, the Syrians, the Phœnicians, the Hebrews, the Mesopotamians, and others. Professor Boughton's summary is at once clear and concise.

The *Popular History of the United States*, issued by A. S. Barnes & Co., of New York, is prepared by the anonymous author of the "Brief History" published by the same firm. It stands in place between the school history and the elaborate work of the highest type. As a single-volume book of the narrative rather than the philosophical type it has no small merit; it is clear, well divided and arranged, simple in style, and free from excessive and minute detail.

NOVELS AND TALES

Mr. C. G. D. Roberts's *Forge in the Forest* is very charmingly published by Lamson, Wolffe & Co. (Boston), and purports to give an account of the adventures of an Acadian ranger. The scene of the story is the region about Grand Pré, and the time is about the middle of the last century, a few years before the expulsion of the Acadians. The appearance of this historical novel from the hand of so accomplished a writer as Professor Roberts is another very welcome indication of the disposition to use historical material for the purposes of fiction. Further comment may be made at a later day.

In the Crucible, by Grace Denio Litchfield, is a novel dealing with considerable success with Washington social life and with some personal problems of conscience, ambition, and sacrifice. The author's style and method are good, and the book is readable. (G. P. Putnam's Sons, New York.)——*A Writer of Fiction*, by Clive Holland, tells of the wretchedness and poverty of a novelist who finds his work no longer salable. The suffering of his family drives him to the writing of a novel of doubtful morality. He dies suddenly while the manuscript is in a publisher's hands, and his wife reclaims it and leaves his name unstained. (Copeland & Day, Boston.)

BIOGRAPHY

All readers of Thackeray's always delightful "Roundabout Papers" will remember his references to his leaving India as a little boy and journeying to England, stopping at St. Helena by the way, and there getting a single glimpse of the great Emperor. Other references to India are not uncommon in Thackeray's novels. Not only his father and mother but his uncles and grandfather were residents of India, and some members of the family had no inconsiderable share in making Indian history. Sir William Wilson Hunter has found plenty of material for a book called *The Thackerays in India*, and the incidental as well as the direct interest of the book is strong (Henry Frowde, London.)

The Autobiography of Charles Force Deems has the personal charm which won for the pastor of the "Church of the Strangers" his place in the life of this city, and made him through his writings the pastor of a far larger Church of the Strangers whose congregation is scattered over

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Monthly, *Harper's Weekly*, *Harper's Bazar*, and *Harper's Round Table*—comprise no inconsiderable part of the year's literary product. In bulk and weight the five volumes are all that one man can carry; in all that relates to the printer's art and to pictorial effect they are admirable; in contents the publications are wisely varied, fill admirably their respective fields, and represent much of the very best of American and English writing and thinking. In the "Magazine" fiction, history, biography, travel, popular science, poetry, and criticism are capitally blended; in the "Weekly" the current of events is closely followed, and by exposition and pictures the salient movements and occurrences of the time are forcibly presented and skillfully illustrated; the "Bazar" continues to be a criterion of taste in the woman's world; the "Round Table" furnishes pleasant reading and instructive suggestions for the young. The editorial departments are strong and well written. (Harper & Brothers, New York.)

We reserve for further notice Mr. Frazer's *British India* (G. P. Putnam's Sons, New York), as well as M. Mayor's *L'Ancienne Genève* (Ch. Eggimann & Cie., Geneva, Switzerland).

Book-Making[1]

In the second volume of his valuable work on "Books and Their Makers during the Middle Ages" Mr. George Haven Putnam gives us a most interesting account of the history of book-making during the sixteenth and seventeenth centuries. The volume deals, of course, largely with the operations of the great publisher-printers of those centuries—the Estiennes in France, Caxton in England, Froben of Basel, Plantin and the Elzevirs in Holland. The influence of the Reformation in the popularization of books is given due consideration, and there are chapters devoted to "Erasmus and his Books" and "Luther as an Author." Much of the volume, indeed, concerns the relations of the Church with the book trade, in the various attempts to control the press in the interests of ecclesiasticism. The last third of the book is devoted to a consideration of "The Beginnings of Property in Literature." Here are traced in detail the growth of legislation affecting copyright, and the slow evolution of the ideas which have come to prevail at the present time with regard to the ownership of intellectual property. The survival of the discussion of two centuries as to copyright, says Mr. Putnam, is the theory that "Property in an intellectual production is the creation of statute, and is subject to limitations depending, not upon any natural rights of the producer, but upon the convenience or advantage of the community." The socialistic implication of this theory is not noted by the author, but in his view "it is probably not yet practicable to determine whether such survival represents the survival of the fittest." The volume is handsomely printed and bound, and presents in a lucid way a great mass of detailed information of interest alike to the historical student and the book-lover.

[1] *Books and Their Makers during the Middle Ages.* By George Haven Putnam. (G. P. Putnam's Sons, New York. $2.50.)

Poems of Humanity[1]

Mr. Charles G. D. Roberts's "The Book of the Native" is one of the most considerable additions to latter-day poetry. The verse is distinguished from most of that poetry in that it is thoroughly sane; there is not the first abnormal suggestion in Mr. Roberts's treatment of nature or of human life. What could be more exactly expressive of the life we all want to live than "Up and Away in the Morning," or "A Child's Prayer at Evening"? Such poetry seems to us as good as any since Stevenson's. The tone is true; the poems have color; it is no black-and-white mixture, nor is it some lurid glare; it is a clear, pure color. There is humanity in these sweet lines. They are enjoyable; but they are more than that, they are exhilarating. We feel that Mr. Roberts is, somehow, master in that struggle for self-expression in which we all share. Out of the muddiness and morbidness of much of our end-of-the-century poetry, we are glad to hail one singer whose songs are not in a minor key; who looks up through Nature to God, and in whose human nature there is the calm virility of reserved power. We cannot resist quoting the following:

THE TRAIN AMONG THE HILLS

Vast, unrevealed, in silence and the night
Brooding, the ancient hills commune with sleep.
Inviolate the solemn valleys keep
Their contemplation. Soon from height to height
Steals a red finger of mysterious light,
And lion-footed through the forests creep
Strange mutterings; till suddenly, with sweep
And shattering thunders of resistless flight
And crash of routed echoes, roars to view,
Down the long mountain gorge the Night Express
Freighted with fears and tears and happiness . . .
The dread form passes; silence falls anew.
And lo! I have beheld the thronged, blind world
To goals unseen from God's hand onward hurled.

●

—A new Browning anecdote is thus reported by the New York "Tribune:" Mr. Browning was bargaining with a London landlord for the lease of a house desired by some absent friend. The landlord was obdurate as to his terms, but suddenly seemed to see a light. "Excuse me, sir," he asked, "but you look to me like the portraits of Mr. Robert Browning?" The poet confessed, and straightway was assured that a considerable reduction in the rent of the house would be granted him with pleasure. He went away rejoicing for his friend.

[1] *The Return of the Native.* By Charles G. D. Roberts. Lamson, Wolffe & Co., Boston. $1.25.

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The Religious World

Death of Dr. Mallory

The Rev. George S. Mallory, D.D, editor of the "Churchman," died at the Hotel St. Andrew, New York City, on Tuesday morning, March 2. Dr. Mallory was born in Watertown, Conn., July 5, 1838. He was valedictorian of his class at Trinity College. For a time he was professor, first of Latin and then of English, in that college, and for many years was a trustee and its treasurer. For thirty-one years he had been associated in the management of the "Churchman" with his brother, Marshall H. Mallory. Perhaps the best known of his writings is a treatise on "The American Church." His connection with theatrical affairs was for the purpose of having at least one theater conducted on thoroughly reputable principles. He and his brother took hold of the Madison Square Theater with the idea that nothing but the best and purest of plays should be presented. The effort was a laudable one, but was never entirely successful. If it failed, however, it was not because of any lack of earnestness on the part of Dr. Mallory and his brother. Under his editorship the "Churchman" has become one of the most valuable of religious and Church papers. The funeral of Dr. Mallory was held at St. John's Church, Bridgeport, Conn., on Thursday, March 4.

Death of Dr. Hoffman

In the death of the Rev. Dr. Charles Frederick Hoffman, Rector of All Angels' Church in New York City, the Protestant Episcopal Church of the United States loses one of its most influential and able clergymen. Dr. Hoffman, who was a brother of Dean Hoffman, of the General Theological Seminary, was a member of a well-known old New York family. On entering the church he was for some time engaged in mission work, and then became curate of St. Mary's Church at Burlington, N. J.; from this place he went to Garrison's, N. Y., and became rector of St. Philip's Church; in 1874 he became rector of All Angels' Church in this city, which at that time occupied a small building near the site of the present fine church, which was erected in 1888 by Dean Hoffman at his own expense, at the corner of Eighty-first Street and West End Avenue; very recently the demands upon the church for more space because of the very large congregation led to a considerable enlargement of the church upon ground given by Dr. Hoffman; the extension to the church was opened for the first time only two weeks ago. Dr. Hoffman was a Trustee of the General Theological Seminary, was Vice-Chancellor of Hobart College, and filled several positions of importance in church societies. He wrote frequently on religious and educational subjects. His death took place on Thursday of last week; he was sixty-seven years old.

A Semi-Centennial in New York

Calvary Baptist Church, of which the Rev. Robert S. MacArthur, D.D., is pastor, celebrated the fiftieth anniversary of its organization February 26–28. The exercises of the first day were chiefly in the line of reminiscence, and addresses were delivered by many who had been connected with the church for years, one or two even from its formation. The special jubilee service was on Sunday, the 28th, when Dr. MacArthur preached a sermon reviewing the growth of the church and the denomination in the city and throughout the country during the last half-century. The preacher was optimistic in his views regarding society, the Church, and the outlook for Christianity in the world. The afternoon was given to a children's service; while the evening was devoted to congratulatory addresses by the Rev. Drs. Theodore L. Cuyler and George Dana Boardman. A few sentences in Dr. Boardman's address are especially worthy of being widely read. We quote as follows:

> In the last fifty years the trend is toward God by the way of man. The test of Divine Sonship is human brotherhood, and the reverse is true as well. The trend has been from ecclesiasticism to behavior; from benevolence, or wishing well, to beneficence, or doing well; from the letter to the spirit, from sectarianism to catholicity; from nations to manhood, to one great nation of mankind. This is a Christian age in the pre-eminent sense, the Christly age, taking its features from Jesus Christ, who is our King. So we talk less about the Church and more about the kingdom of God. The truth lies all along the way from episcopacy to the simple Quaker worship; it lies all the way along the path of every man.

Dr. MacArthur came from Rochester Theological Seminary to Calvary Church when it was located in Twenty-third Street. This has been his first and only pastorate. Under his ministry the church has grown to be perhaps the foremost of the denomination in the United States.

Discussion on Immortality

A remarkably interesting and valuable meeting of the Philosophical Club of Cornell University was recently held at the University, when the subject of Immortality was discussed. We make the following extract from the official report of the meeting: "Professor Seth argued that the end of man's existence is the perfection of personality, and that we must have eternity for its completion. He barred out 'literary immortality,' an immortality of influence, on the ground that character must be built from within, and cannot be handed over to another; that a man's problem, his character, can be worked out only by himself; and, otherwise, that an immortality of influence, at the best,

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history which goes back about a hundred years. It was born and nourished in a revival movement which did much to leaven the land with Gospel truth in a day when a cold, ethical moderation was dominant. The two names most prominently associated with it are those of James and Robert Haldane. The Evangelical Union was formed about fifty years later by a group of ministers who were forced out of the Presbyterian and Congregational Churches on account of their advanced views on the Atonement and the work of the Holy Spirit. They were called "new views," and their advocates were dubbed "Morisonians," after Dr. James Morison, the well-known commentator. The first "article of agreement" concludes with the words: "The Union shall not be in any sense an ecclesiastical court or corporation claiming to interfere with the freedom or independence of the churches; and under the constitution no theological test shall be imposed upon any member, minister, or professor, the Bible alone being regarded as the standard of faith and life." It is safe to say that no church in Scotland would to-day be guilty of ejecting from its communion a man like Dr. Morison. There has been much progress since that much-regretted act took place. All the churches occupy much broader ground than they did in those days of theological strife. An interesting series of meetings extending throughout the month of January has been held to celebrate this auspicious event. The first of these meetings took place in Edinburgh on New Year's Day, when the united denominations participated in the Lord's Supper, and rejoiced together that the breach between them had at length been healed. The union of the two bodies will undoubtedly result not only in a larger and fuller ecclesiastical life, but in a federation of forces for aggressive Christian work. A forward movement of this kind is already being planned for.

The Christian Social Party in Germany

There is far more aggressive Christianity in Germany than might be imagined when the smallness of the attendance at church is considered. The activity of wickedness was never more evident, as is seen by the wide protest against Sunday protective laws, and especially by the resentment aroused by attempts to deal with the social evil. But, as usual, there is another side, and in this case it is found in what is known as the Inner Mission in Berlin, and the Christian Social Party which is found in many parts of the Empire. The Inner Mission employs forty male and ten female missionaries in Berlin, and during the past year 80,000 homes were visited, audiences aggregating 500,000 were addressed, and more than 125,000 sermons were distributed. But the Church is doing far more than this: it is resolutely attempting to grapple with "the social question." Under the lead of Dr. Stöcker, late Court Chaplain, an attempt is being made to apply Christianity to all phases of existing social difficulties. There are what may be called two branches in this party. One is composed of the younger men, at whose head is Pastor Naumann, of Frankfort. These are chiefly Ritschlians in theology, and their aims are largely ethical. The other company is led by Dr. Stöcker, and is more evangelical in its methods. The principles of the latter may be condensed as follows: The foundation of the work is the Christian faith in God; they are trying to build a secular structure on a sacred foundation; they propose to engage in political agitation on the basis of Christian principles, and strengthened by faith in Jesus Christ; they will seek to change the laws in the name of the people; they will be Christian, but not confessional; theology and dogmatics will be excluded; Roman Catholics and Jews, so far as they are willing to co-operate, will be welcomed. The object of the movement is to take the lead in workingmen's organizations, "and to deliver the workingmen from false leadership." "We aim to give the working people a new battle-cry, national and religious, educating them to be imbued with sound national and Christian principles." This new movement is not Christian Socialism, but an honest attempt to apply Christianity to the solution of the ever-present social problems. Its headquarters are at Leipsic.

Theological Students in German Universities

The "British Weekly," on the basis of an elaborate table in the "Christliche Welt," shows that the total number of theological students in Germany has greatly diminished. In 1890 the number in the various universities was 4,527; in 1896, 2,956. This decline is about equal in all the universities. At Berlin, where the most famous professors are usually to be found, the falling off is nearly fifty per cent. It is also very large at Göttingen, Leipsic, Halle, and Marburg. The only exceptions are at Greifswald and Erlangen, at both of which there is a decided increase in the number of theological students. The reason of the increase at these two faculties is said to be because they are more distinctly orthodox. Many causes are mentioned as accounting for the decrease in the number of theological students. It is to be found partly in the previous overcrowding and partly in the very meager salaries which are paid by the State. In Prussia the salary begins at about $450, and at the end of forty-five years' service is increased to only $900. The writer in the "British Weekly" is convinced, however, that the decline to which we have referred is due very largely to the fact that extreme liberalism has overreached itself. Not even Berlin professors without positive convictions can attract students. The earnest young men seem to prefer the more positive theology of the less known lecturers at Greifswald and Erlangen.

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For the Little People

Estelle's Astronomy

Our little Estelle
  Was perplexed when she found
That this wonderful world
  That we live on is round.

How 'tis held in its place
  In its orbit so true
Was a puzzle to her,
  With no answer in view.

"It must be," said Estelle,
  "Like a ball in the air
That is hung by a string;—
  But the string isn't there!"

—*St. Nicholas.*

An Old Story

By Mary Ferguson

Once upon a time there was a king of India who felt that he was a very great monarch indeed; but he feared that his people did not sufficiently realize his greatness, and tried to think of some way in which he could bring himself more prominently before them.

Like a great many people who live to-day, he thought there was nothing that attracted so much attention as a great noise. So, after pondering the matter for some time, he called his ministers of state together, and told them that he had an ungratified desire. They, with one voice, eagerly requested to be informed of his wish.

"I desire," he said, "that a great tambour be made; I want it so large that when struck the sound of it may be heard at a distance of ten leagues from the Palace."

The ministers felt sure that such a drum could not be made; but the King was a little hasty in his temper sometimes, and they feared to oppose him. Each man was afraid of the consequences to himself if he spoke alone, so at last they all spoke together, saying:

"Sire, such a thing is impossible."

"Why can't it be done?" cried the King, angry at once. "It must be done, if I say so. There is no such word as 'impossible' in my lexicon."

Happily for the frightened counselors, an officer of high rank in the Court, who was devoted alike to the sovereign and to the people, entered at that moment. When the matter was explained to him, he said at once: "Sire, I will undertake to construct a tambour which will be heard, not only ten leagues from the Royal Palace, but from one end of the kingdom to the other. But it will cost a very great deal."

The delighted King replied: "I will open my treasury to thee. Take all my wealth. I will give it all gladly for the tambour, which I am determined to possess."

So the King gave Kandon access to all his treasures, and awaited results.

Kandon had all the royal treasure taken to the gateway of the Palace and sold it, receiving for it a very large sum of money.

This done, he had this proclamation issued throughout the whole empire: "To-day his Majesty, good as the immortal gods, dispenses favors. Full of affection for his people, he desires to relieve the poor and suffering of his empire. Let all the unfortunate gather at the Palace gate."

The necessitous at once set forth from every corner of the empire, each person carrying an empty sack.

They filled the towns through which they passed to overflowing, and the highway was ever thronged with a moving mass of people, all hastening forward toward the Palace gates.

The thought of the riches they were to have so filled the minds of all that they could think of nothing else, save that, once in a while, a little feeling of gratitude would creep in toward the King.

This little feeling of gratitude grew stronger and deeper as the days, weeks, and months went by, and life became so much easier and more comfortable to them, until at last it grew so strong that it resembled a feeling of worship for the monarch who had so relieved their burdens.

In about a year the King asked Kandon for the tambour. "It is completed, Sire."

"I have not heard the beat of the drum."

"Nay, Sire, but if your Majesty will deign to visit the interior of your kingdom you will hear the voice of the tambour. It resounds, indeed, from all parts of the world."

The King set forth and traveled over all India. Everywhere great crowds of people gathered about him, demonstrating their deep love; for Kandon had won for him a never-before-occupied throne in their hearts; and, astonished by the acclamations of joy, love, and devotion, he cried, "Whence come these worshiping throngs of my people? What does it mean? I do not hear the sound of the drum, but only the glad voices and benedictions of my subjects."

"I have distributed the royal treasure," responded Kandon. "This is the great tambour I promised unto my Prince. The beneficence of your Majesty is proclaimed by all the inhabitants of your empire, and your praises resound for more than a thousand leagues from the Palace."

The King recognized both the courage and the nobility of the action, and said, "Thou art a

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The Home Club

Is American Home Life Declining?

At a prominent club in New York City the above question was made the subject of debate. It was put as a question to the members of the Home Club. The following replies have been received:

Dear Outlook: If it be true that domestic life in American cities is disappearing, there must be some cause for it. Can it be that with woman rests the cause of this unfortunate state of affairs?

Do men, as a rule, prefer to live in a boarding-house or a hotel? No. What, then, is the reason for the breaking up of the home by the woman? Has her interest in her own work waned because of her desire to figure in the more public affairs of life?

It does seem to me that women are more to blame than the men for the condition of the home.

Can it be a desire to escape from the so-called drudgery of the household? Preferring to live in one or two small rooms of a boarding-house or to breathe the polluted atmosphere of a hotel corridor, rather than to inhale the sweetest zephyrs that are in the purest and truest homes in the land?

I do not mean houses where all is formality and conventionality; where one member of the family is almost a stranger to another; where there seems to be no spirit of loving sympathy, no family ties to bind their hearts together; where there is nothing in common. And yet even that is preferable in many ways to life in a public place.

Woman has it in her power to make the home and home life one of the best and strongest influences for good in the world. Make it a place where the children are always welcome, live through them and for them, and they will not be tempted by life in a boarding-house or a hotel.

And then, again, men are to blame because they do not insist upon what they feel and know is best for all.

For, whatever the motive may be to shirk the responsibilities of the domestic life, it is selfishness on the part of the woman that prompts her to let others do for her that which she is in every way able to do for herself.

"The day never comes when it'll do
To kick off duty like a worn-out shoe."

A HOME-LOVER.

Dear Outlook: Is domestic life in American cities disappearing, and if so, why?

Yes. 1st. Because of the architecture and furnishings of the modern so-called "homes."

In a city of 40,000 people, one-half of whose best houses are known to me, I cannot recall three rooms that could with any show of justice be called *family* rooms. "Library," "sitting-room," "living-room," what you please to call it, is almost always too small for a *family* room. If large, it is sure to be so filled with furniture, cabinets, bric-à-brac, etc., that there are no clear spaces for the activity of youth.

The center-table still remains a relic of the past, but, oh! how changed! It is hardly the kind that a family could gather about—often small, always so highly polished that feet and fingers, books and slates, would be sure to mar, and generally adorned with a lamp so tall and delicately poised that no child would be safe within range of its pernicious red, pink, or blue light, if display books, trays, bric-à-brac, etc., had left any room for him and his work. I cannot recall a single library where there is a child's writing-desk, study-table, blackboard, or wall map in sight. Everything belonging to the children is relegated to some upper room where I am sure the family do not gather.

2d. Domestic life demands the presence of both parents and children. The man or woman who is not a member of one or more clubs is to-day *rara avis*. These clubs, plus an occasional card party, dancing party, reception, etc., which society imposes, and the frequent attractions at the opera-houses, not to mention the church meetings for the women and the political and commercial meetings for the man, leave few evenings for the fathers and mothers to gather their children about them for anything approximating domestic life. The *fin de siècle* home (?) is not built for children, nor designed with reference to family life—more's the pity!

Both of our correspondents answer the question in the affirmative. We publish their letters without comment, believing that another side of the subject will be presented later.

An Unreasoning Community

The confusion that controls the public mind in the administration of charity is shown by an incident that occurred recently in a New England town. It was a town supporting a number of people from its town funds. The official whose duty it was to administer the relief funds gave one of the beneficiaries an order on a certain grocer for a certain amount of groceries. The grocer concluded that this order was not generous enough to meet the needs of the woman, and added sixty-eight cents' worth of groceries to the amount called for. When he presented his bill, the auditor refused to pay for more than the order called for. The result is that the majority of the people of that town accuse the auditor of meanness, and seemingly accuse him of the crime of which the grocer was guilty—an unauthorized use of the town's credit. The grocer threatens to sue the town for the sixty-eight cents, and he has the larger portion of the town on his side. That town needs to have its moral standard changed; the man who dares to take public office in a community that has so clouded a moral vision takes a tremendous risk.

Educational Growth

Certainly the least hopeful of citizens must acknowledge that the signs of the times indicate a continual rise in educational standards. The Regents' Report of New York State shows an increase of 66 per cent. in the number of pupils completing the requirements for admission to the high school in the past six years; 133 per cent. in the number completing high-school courses, and 148 per cent. in the number completing the equivalent of a high-school course—equivalent, that is, to graduation—as compared with 1889. In one year the increase in the number studying Latin is over one thousand. Mr. Carroll D. Wright states that there is a steady decrease in the whole country in the number of children working as compared to adults, and attributes this favorable condition to the number of States having good factory

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[Publisher's Department]

Fifty-first Annual Report

OF THE

Connecticut Mutual Life Insurance Company

To the Members:

The year 1896 was marked by almost unremitting commercial depression affecting every interest and by serious disturbances in the public finances producing apprehensions more or less approaching panic for nearly the entire period, both conditions having their origin largely in those questions which became the issues in a political campaign which, for the critical gravity of the results involved and the intensity of feeling engendered, has had no parallel in our history.

In such a year enterprise loses much of its usual reward, and the best results in nearly any business are those accomplished at least cost while maintaining the efficiency of the working machinery and awaiting such favorable change as will allow a satisfactory amount of business to be done at usual cost and without strain.

EFFECT ON BUSINESS

Especially is this true in the business of life insurance. Its cost is usually reckoned as a part of one's expenses; and when money is hard to come at and profits are little, and perhaps nothing, new expenses are not readily undertaken, the usual ones are often curtailed, and business shrinks. Under such conditions a large volume of new business can be maintained in only one way: by such concessions on the first premium as tempt a new insurer to take a policy which costs him little or nothing the first year, and which he gets at the expense of the older policy-holders whose money has to make up the deficiency caused by what the "new blood" costs but fails to pay.

Were any given quantity of new business in any one year necessary to the stability of a company—as it might be were the company new and its amount at risk as yet too small for a safe average experience—there might be a reason for keeping up a pace even at increased cost, if the business so gotten were likely to stay by. But there is no company of our class doing business to-day in any such situation; nor any which cannot afford to let its new business vary with the conditions affecting the volume of every other business, except those which have attached to the simple methods of legitimate life insurance certain wholly extraneous features which create necessities of their own and dominate the situation. The "accumulated dividend" companies, some of which are losing $125,000,000 and upward of old business every year, and must keep a very great amount of business going in order to keep up the lapses and forfeitures necessary to provide their "accumulated surplus" or tontine fund, have tried to educate the public to believe that a great "new business" and a great "amount at risk" were the true measures of success, and may feel that their choice lies between keeping up the inflow at any cost, by any effective means, and such a shrinkage as they cannot contemplate with equanimity. However that may be, the vicious and costly methods of competition are continued.

AN IDEAL POSITION

The Connecticut Mutual is, happily, under the stress of no circumstances, natural or artificial, requiring it to force its business beyond the conditions of the time. Its position is ideal, and that to which every company ought to strive to attain—a business so large as to give absolute stability in its average experience, yet not so large but that in good times and under fair conditions it can be maintained without difficulty, even allowing for occasional and considerable shrinkages in bad times, a standard of solvency beyond question, investments worthy such a trust, and an expense account so small as to give the largest possible saving to policy-holders and so adjusted that, whether its business increases or shrinks, it will not have to cut its dividends on that account.

That is the position we occupy. So far as the absolute safety of every present policy-holder is concerned, or so far as his future dividends would be affected, it is not necessary that we should ever write another new policy. The company would pay out to the very last man and maintain the same relative high dividends without it. The only reason for taking new business is that we may give to new families the same secure and cheap protection that those of our present members are getting. The latter have no need whatever for any new business. And therefore it is that, among all the struggles for first place as to new business and amount at risk among the large companies, and those of the smaller ones to keep somewhere in the race, the Connecticut Mutual has steadily refused to compete for new business at the cost of present policy-holders. What we can get without reducing their dividends we take; what we can't goes to those whose inducements to agents and whose speculative proposals and momentary temptations to new men are great, but whose dividends to old members are smaller. In good times we more or less enlarge our business. In hard times we husband our strength, indifferent to all considerations except maintaining our standard of excellence.

We are thus explicit, n t only because the matter is apt to these times, but also because in the competition of business it is commonly represented by those whose only point of comparison with us is in respect of new business and amount at risk, that it is undesirable to insure in a company which is not rapidly increasing its business; that expenses would be less, dividends larger, and security greater if we were pushing harder for new business and getting more of it; a statement which is false in every aspect and particular. There must come a point with every company, no matter how rapid its present growth, beyond which it cannot force an increase of size. And several of the largest companies are rapidly approaching that point.

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and provided for that the savings therefrom were $436,689.

It should be always borne in mind that it is not the amount of a company's death losses, nor their proportion to its amount at risk, nor to its income or its assets, which are significant of their effect upon its prosperity, present or future. The older its business, the longer it has been in force, the greater the average age of its members, the greater will be the proportion of deaths and the volume of losses. The question is not only what losses have occurred, but what were expected? What losses were anticipated when the premiums and reserves to meet them were computed? Are the actual losses inside or outside that expectation? That is the only pertinent question in the matter.

EXPENSES

The ratio of expenses to income in 1896 was 10.55 per cent.; an increase over the usual average of about one-half of 1 per cent. This was due to no increase in the cost of getting business or in any general expense, but solely to the increased cost of repairs to real estate taken under foreclosure, and necessary to put it in proper order, and to rightly protect our property. The same careful and systematic economy which always distinguishes this Company has been rigidly maintained.

NEW BUSINESS

In consequence of the unbroken business depression of 1896, and especially during the months of the political campaign, and because we spent no money trying to overcome these obstacles, we wrote about 10 per cent. less new business in 1896 than in 1895. The renewals of old business were so well kept up, however, that we lost during the year on the whole amount in force only $619,430.

We believe the persistency of the old business of the Connecticut Mutual is quite unique. It is an element of great strength and of cheapness as well. It costs far less to take such care of old business as to keep it, than to get new to replace it. And we are fortunately not in the position of those companies whose heavy expenses can be met and whose extravagant representations of "postponed or accumulated dividends," to be paid fifteen or twenty years hence, can be fulfilled only by the proceeds of heavy forfeitures of old business every year.

DIVIDENDS

The dividend paid on each policy in 1896 was larger than the corresponding one for 1895. There will be a similar increase in dividends and consequent decrease in the cost of insurance on policies renewed in 1897.

SURPLUS

We call attention to those items from which it is possible to derive a surplus, and to the manner in which they have been applied during the year, with a preliminary word of explanation.

We agree to pay certain sums on the occurrence of a certain event. To do this we must have premiums large enough to pay; running expenses, the current death claims, and provide a reserve for the greater mortality that will come with the increasing age of the business. We can earn interest on that reserve while we hold it. So we assume a maximum death rate, a maximum expense rate, and a maximum rate of interest, and calculate our premiums and the reserve to be laid aside out of them on those three assumptions. If the death losses and expenses are less than we assumed, we save the difference from the premium; if the interest is more, we save that also. There are sundry other incidental items. Here is an exhibit of the operation of those several factors in the Connecticut Mutual in 1896:

Part of premium provided for expenses, &c	$957,256	
Interest and rents in excess of rate assumed	1,060,722	
Balance, profit and loss	50,141	
Saved from expected death losses	436,689	
Saved from reserve on surrendered policies	129,759	
Sundries	25,437	
Total		$2,660,004

This total of items applicable to expenses, dividends, etc., has been applied as follows:

Expenses of management	$836,716	
Taxes	336,491	
Decrease in market value of bonds and stocks	92,556	
		$1,265,763
Dividends paid	$1,274,659	
Additions to accumulated dividends	62,541	
Increase in surplus	57,041	
		1,394,241
		$2,660,004

The only item in this exhibit which does not explain itself is probably the saving from the reserve on policies surrendered or not renewed—$129,759. This grows out of lapsed and surrendered policies (less those reinstated) for $5,860,703, the reserve upon which was $961,577, of which amount $831,818, or about 87 per cent., was returned to the policy-holders in paid-up insurance, cash or otherwise, leaving the saving mentioned, $129,759. This saving covers some policies which had not been in force long enough to have a value, but it is principally made up of a small necessary charge made upon each surrendered policy to help in replacing the business so lost, to cover the cost of the change, and to protect the company against the impaired vitality caused by the voluntary withdrawal of sound lives.

Let it be noted that were we doing a tontine or speculative "investment" business, the whole $961,577 of reserve and all the surplus it had accumulated would have gone into the "pool."

A similar exhibit of the items available for expenses, etc., and their application for, say, the last fifteen years, will be interesting in this connection.

Part of prem. provided for expenses, etc.	$14,704,248	
Int. and rents in excess of rate assumed	14,498,567	
Bal., profit and loss	809,716	
Saved from expected death losses	6,864,729	
Saved from reserves on surrenders, etc.	1,238,635	
Increase in market values of bonds and stocks	1,604	
Sundries	71,048	
		$38,188,547

This has been applied as follows:

Expenses of management	$11,085,600	
Taxes	4,756,826	
		$15,842,426
Dividends paid	$18,039,965	
Increase in accumulated dividends	540,431	
Increase in surplus	3,765,725	
		22,346,121
		$38,188,547

Here, again, the only item needing explanation is

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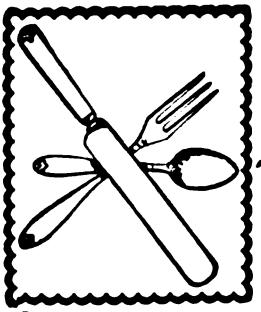


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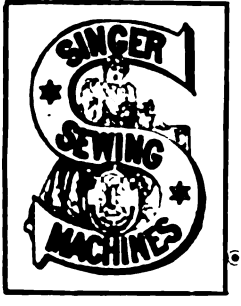
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VOL. 55, No. 12 PRICE 10 CENTS

The Outlook

Saturday, 20 March, 1897



HENRY DRUMMOND

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The Outlook

Published Every Saturday

Vol. 55 March 20, 1897 No. 12

GREECE gave her reply to the ultimatum of the Powers on Monday of last week at noon, as reported in The Outlook last week, but the decisive action which was to follow her failure to accept the proposition of the Powers has not been taken. As usual, the European concert has failed to work. The situation may be briefly summarized: Greece proposed, in a note of characteristic adroitness and courage, to withdraw her fleet, leave her troops in Crete as a police force, and that the Cretans, by a plebiscite, should decide their own fate. Germany, Russia, and Austria are apparently uncompromisingly opposed to the Cretans having anything to say about their own destiny, and to the continued occupation of the island by Greek troops. All the Powers are agreed that the Cretans should have some kind of autonomy, but there is no agreement with regard to the method by which autonomy can be secured. All the Powers are talking about the blockade of Greece, but there is absolute failure to agree about the time, the means, and the method of the blockade. So far as can be gathered from the confusion of reports, the Emperor William would like to throttle the Greeks; the Czar does not mean that they shall have an inch of territory; and Austria is bent on keeping in with both these Great Powers, in order that she may not miss the spoils when the division of the Turkish Empire comes. In Italy, France, and England popular sentiment against the coercion of the Greeks is steadily growing, and the Ministers in the three countries are greatly embarrassed by the fact that they cannot, like their confrères in Austria, Germany, and Russia, do as they please. There is not only a rift in the concert, but something which looks very like a permanent fissure, and which may under certain circumstances become an impassable chasm. Meanwhile the Greeks continue in occupation of Crete; they are besieging several cities; Greek troops are face to face with the Turks along the northern frontier of Greece. The situation is not only full of dramatic interest, but possibilities of collision and reconstruction of an almost indefinite range. An editorial on another page speaks more fully of the international situation.

The part which King George of Greece has been called upon to play for the past thirty years has been a difficult one. A Dane, and with all the thrift which characterizes the Danes (his is said to be the only farm in Greece that pays!), he has been called upon to rule a people who, despite many redeeming qualities, have been visionary, given to factions, and not over-scrupulous as to commercial honor. More than this, they have always been democratic and not monarchical in governmental principle. The history of classic Greece is a persistent argument for popular government, and though the Greeks have now a king, they have abolished all orders of nobility. It is surprising that, in view of all the opposing elements to a monarchy, King George has been able to direct the Greek Government so long and so well. In this he is deserving of the highest praise—a praise greater than that which might be bestowed on most monarchs, since he has never had but one Minister, the lamented

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has been for a very long time past. The younger generation of its clergy have shown, in many cases, great spiritual fervor and a determination to bring the Church into line with the national life. The danger to the English Church lies in the rapid growth of sacerdotalism and the ecclesiastical spirit, which of late years have been almost imperceptibly carrying it away from the Protestant position. The English people are, we believe, thoroughly Protestant, in the large, not in the divisive, sense of the term; and if the English Church ever loses its Protestant spirit and position, it will, in our judgment, part company with the English people. The ecclesiastical movement, however, is not likely to go to this length. It is always checked sooner or later by the English common sense. Meanwhile, a larger proportion of the people of England are to-day in active relations with the Established Church than at any time during the past century, and a larger proportion of those outside of it are proud of it and sympathetic with it.

❀

The disestablishment of the Irish Church was not effected until conditions were ripe for the change. It was an alien Church in a hostile community, and its disestablishment was the only logical result of its position. In Wales the Church ought to be disestablished, and is likely to be disestablished in the near future, because it is the Church of the minority, and it is also, in a sense, an alien Church. In Scotland there is a majority opposed to the Scottish Church, and the fact that it is a Presbyterian and not an Episcopal Church does not change the problem. In both these countries there is a permanent majority against the Established Church. When that condition obtains in England, the Established Church will soon cease to be in law the National Church. Until that condition is brought about, disestablishment will be an academic question. There is a growing party inside the English Church which believes, as The Outlook does, that the Church would gain immensely by detachment from State association and from State control; that it would gain in dignity and in spiritual authority by sloughing off a connection which has always been difficult, and which in this age involves inconsistencies and anachronisms of a very unwholesome kind.

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The Japanese Legation at Washington has received a cablegram from its Government contradicting the report that Japan has adopted the gold standard. The only basis for the report, say the members of the Legation, was the introduction of a gold standard measure into the Japanese Diet. This bill may, of course, become law, but the announcement that it has become so is premature. The Japanese Commission, whose report upon the monetary situation was recently published in the New York "Journal of Commerce," says: "In examining the rise and fall of the prices of commodities, we see that they have fallen considerably in gold countries during the past quarter of a century, while they have not changed very much in silver countries, except as regards some tendency to rise during the last two or three years." Steady or rising prices are believed by the Commission to have produced the following good effects: Japanese exports have been increased, the burdens of Japanese debtors and taxpayers have been lightened, Japanese agriculture, commerce, and industry have been prosperous, and Japanese labor has been fully employed. Over against these advantages the Commission sets the following disadvantages: Japanese creditors have suffered as much as debtors have gained; rising prices have produced a tendency to over-speculation, and persons with fixed wages have suffered from the lessened purchasing power of those wages. The industrial depression in Europe the Commission attributes to the fall in prices under the gold standard. On this point its comment is as follows: "When prices decline day by day, merchants hesitate to purchase and manufacturers to make, and then general depression follows." Nevertheless, the Commission was strongly impressed with the desirability of possessing the same standard as the other great commercial nations, and six of its fifteen members reported in favor of changing to the gold standard. Japan's present standard, it is perhaps needless to recall, is nominally bimetallic, but the gold coin circulates at

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tion of a good many official appointees—a method which may, to a certain extent, relieve the President of work, but which cannot relieve him of responsibility, and which has never produced anything but the most unsatisfactory results. There has been the usual pressure on the new President's time and strength—a pressure which is inimical in the last degree to public interests and to the public welfare. There is something humorous in a state of affairs which compels the executive head of a great people to talk with numberless aspirants for small positions when he ought to be mastering difficult questions of policy. The extension of the civil service rules has enormously diminished the strain on the President, but justice will not be done the Chief Magistrate until the strain is entirely removed. Mr. McKinley has lessened the ranks of his visitors by the frank statement that he does not propose to fill many offices until some kind of tariff legislation has been secured. There seems to be no doubt that Colonel John Hay is to represent the country in London, and General Horace Porter in Paris. The English are already cordially welcoming Colonel Hay in advance. As a man of letters, with an extraordinarily intimate association at one time with state affairs, Colonel Hay is likely to maintain the high traditions which a long line of distinguished men have established at the English court.

❀

Perhaps the chief value of the meeting held last week in Cooper Union, New York City, in favor of arbitration, was that it afforded a striking illustration of the spirit of opposition to that treaty, and the paucity of arguments which could be adduced against it. The meeting was called by those who favored arbitration, and to express a public opinion on its behalf, not for a free discussion, still less for a free fight, over the subject. A Mr. Lynn, whom the papers describe as a Tammany politician appointed by Governor Flower a Civil Justice, interrupted the meeting to make a speech and introduce resolutions against arbitration. Mr. Seth Low, who was presiding, with much good sense and good temper allowed the speech to be made, but declined to put the hostile resolutions, because they were not germane to the call, and the resolutions in favor of arbitration were approved, with, we believe, no negative votes, the men who came to make a row having had their fire drawn by Mr. Low's wise management. Mr. Lynn's entire speech, as reported, was simply an appeal to anti-English prejudice, with absolutely no argument against arbitration, except such as was based on the unexpressed assumption that in a Court of Arbitration, where reason is the only weapon employed, America would be no match for Great Britain. And this humiliating plea was presented in the name of Americanism and patriotism! There is already danger that the dilatory pleas in the United States Senate will deprive the United States of the honor to which otherwise she would be entitled, of being the nation to inaugurate the era of peace and good will; for while our Senators have been delaying over amendments either useless or pernicious, the Norway Parliament has by a unanimous vote appointed a committee to consider the question of concluding arbitration treaties between Norway and foreign countries. Now that the new Senate is in session again, public meetings and personal letters in favor of the treaty, *without amendment*, are very much in order.

❀

The Springfield "Republican" has taken up the question of the postal deficit from the point of view set forth so suggestively by Mr. James L. Cowles in The Outlook for February 13. Mr. Cowles's contention was that the annual deficit is due, not to excessive privileges afforded the public by the Postal Department, but to excessive rates exacted from the Postal Department by the railways. The "Republican" supports this contention by showing that ex-Postmaster-General Vilas has recently estimated that if the Government would build and own its own postal cars instead of hiring them from the railways, on that one item alone it would effect an annual saving of over two millions of dollars; that is to say, more than a quarter of the present annual deficit. Further than this, our careful and conservative contemporary asserts that the ownership of the postal cars by the United States Government would lead to a still

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prescribed (eighty square feet), the minimum thickness of partition walls (four inches), the minimum window-surface (eight square feet), etc., etc. Not without enormous expense could an ordinary saloon-keeper make his apartments conform with the proposed definition of a hotel. "Raines Law hotels" will probably be reduced in number almost to the vanishing point. The definition of "guest," however, leaves much to be desired. Nevertheless it is incomparably better than that in the present law. The change proposed regarding the taxation of clubs is, unfortunately, not recommended by the entire committee. Senator Ford is willing to tax only the clubs organized for the purpose of evading the Raines Law. The patrons of ordinary club bars he would exempt from the taxation imposed upon the patrons of saloons. He would also exempt them from the Sunday restrictions imposed on the general public. The Republican machine of New York City sides with Senator Ford, and those who wish a just excise law must bestir themselves, or discrimination in favor of clubs will be legalized.

The division in the Police Board in New York City has led to the proposal of several remedies, one of which is much more serious than the disease. Mr. Edward Lauterbach, Mr. Platt's chief lieutenant in this city, has drafted and introduced into the Legislature a bill placing the police department of Greater New York under a Metropolitan Police Board to be named by the Governor of the State. Owing to the relations existing between Governor Black and Mr. Platt, this bill is naturally regarded, not only as a gross violation of the principle of home rule for cities, but also as a serious extension of the irresponsible power of the State political machine. Among the powers to be exercised by the proposed board are the division of Greater New York into election districts, the appointment of all the election inspectors, the distribution of the ballots, etc., etc. In short, complete control of the election machinery of Greater New York would be in its hands. In case the Republican representatives from Greater New York support this measure, civic spirit is weak indeed. The natural way to put an end to the deadlock in the New York City Police Board is to pass the bill introduced by Senator Wray, giving the Mayor of New York the power of removal. Inasmuch as the present Mayor is a Republican, this bill ought to be satisfactory to the majority in the Legislature. If it fails, and the Lauterbach bill succeeds, we believe the affront to the home rule sentiment will tell heavily against the Republican party in the next municipal elections.

The most important bill passed by the Indiana Legislature in the session just ended requires the reduction of street-car fares in Indianapolis to three cents. The city of Indianapolis has had a long struggle with its street-car company. The charter of the latter, we learn from the Chicago "Times-Herald," was granted in 1864. It required the company to keep in "repair" the portion of the street between its tracks. When, however, improved pavements of asphalt, brick, and block were introduced, the company claimed that its obligation to "repair" did not include the obligation to lay new pavements, and the courts sustained this contention. As a result, the abutting property-owners were obliged to pay the entire cost of the improved paving. In 1893 another company received a charter from the city, but the courts held that the old company had an exclusive right to all the streets until the expiration of its charter. The charter was supposed to be terminable in 1901 at the latest, if the City Council so decreed. The company, however, now set up the claim that its charter was perpetual. When the right of the city to terminate the charter came before the United States Court, District Judge Baker decided in the city's favor, but Circuit Judge Wood held that only the State Legislature had this power. A bill terminating the charter was accordingly presented at the recent session. While fighting this bill, one of the attorneys for the company declared that "it is not the expiration of the charter that the people want, but lower fares." To his surprise, this suggestion was taken seriously, and the Legislature, after passing the bill terminating the charter in 1901, passed another re-

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the Eastern papers have given more space and attention to the preparations for the fight than they have to the threatened war in Europe, or to the coming in of the new Administration; and that it is a New York paper which has "purchased the literary output" of the two roughs who are to fight for a large sum, which has offended public decency in its accounts of the matter, and which has engaged ex-Senator Ingalls, the Governor of Nevada, and the *wives* of the two prize-fighters to report the event. East and West there has been shown a most disheartening desire on the part of press and readers to treat the subject as an important and fascinating piece of national news. The other day, when the two fighters accidentally met in their training walks and interchanged a flood of blackguardly billingsgate, whole columns, in one case a whole page, were devoted to the miserable bar-room squabble by papers which claim enormous circulation and influence incalculable. Leaving the immorality and brutality out of account, what can be said of the inexpressible vulgarity of the whole business! One good incident among many deplorable ones has been the refusal of the Chicago, Burlington, and Quincy Railroad to make special rates for round-trip tickets to the scene of the fight. The managers of this road deserve high credit for their refusal to emulate the example of other railway corporations in making money out of it.

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Sir Richard Cartwright, the Canadian Minister of Trade and Commerce, and the Hon. L. H. Davies, Minister of Marine, have recently visited Washington on behalf of reciprocity in tariff agreements. They desire the appointment of a commission consisting of two Americans and two Canadians to consider the general subject It has been suggested that our farmers along the northern frontier would vigorously protest against any reciprocity which included an exchange of the natural products of the soil. To this Sir Richard Cartwright replies, as reported, that Canadian agriculturists fear our competition quite as much as our farmers fear Canadian competition. The truth is, according to Sir Richard, that the quality of some Canadian articles is superior to ours, and, on the other hand, we raise certain articles which are superior in quality to theirs: for example, their wheat is better in quality, generally speaking, than that of the United States, but our corn is superior to theirs. There is no reason why the people of both countries should not enjoy each other's superior products at the lowest price instead of purchasing an inferior article for the same money. Sir Richard declares that Canada purchases more largely *per capita* in the American market than Great Britain does. Under the stimulus of reciprocity, Canadian trade with the United States would be expanded to three times its present figure. The population of Canada is about 5,000,000—equal to the population of one of our largest States. There is little, if any, difference between the two peoples. The same tongue is spoken, the climatic and soil conditions are similar, and there is no difference in temperament and feeling. Statistics show that the trade between two of our States having a population of about 5,000,000 each amounts annually to something like $300,000,000. Sir Richard declares that trade between the United States and Canada, with a liberal measure of reciprocity, would equal, if it did not exceed, this amount.

❀

The report of foreign trade for the eight months of the fiscal year shows that the value of the exports of domestic produce for these months was over $472,000,000, as against about $387,000,000 for the corresponding months a year ago. While we have not been exporting such heavy cargoes of provisions and only slightly more oil, the increase in cattle is noteworthy, while that in cotton and breadstuffs has been phenomenal. On Saturday of last week one of the largest amount of duties ever paid at the New York City Custom-House in one day on goods withdrawn from bond was paid. On previous days heavy amounts (many times the average) had also been paid. The large withdrawals were in anticipation of increased duties under the new tariff. There were two significant events in the mining world last week. One was the sale of the famous Le Roi property at Rossland, British Columbia, a mine owned by Senator Turner and others of

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of the Turkish Empire; disorder, misrule, oppression, and savagery are either actual or possible conditions in every part of that Empire. Every attempt to make things better has been met with a lie or with evasion. One nation has practically been effaced from the face of the globe. Reforms were long ago promised by the Sultan and guaranteed by the Powers; they have never been put into operation. Seven times within sixty years Crete has revolted, and as many times the Powers have taken her by the throat and thrust her back again under Turkish rule; and every time it has been done because the Great Powers do not propose to permit any people under Turkish rule to become their own masters, and they have not yet been able to arrive at an understanding among themselves as to how these subject countries shall be divided. Failing to agree as to a division among themselves, they stood in an armed circle about Armenia and were accessory to the murder of a nation.

If the Greeks were let alone, they would invite a very sharp struggle with the Turks, but all the European provinces would be in a blaze. The Greek fleet would never let the Turkish fleet out of the Dardanelles, and as a result, not only Crete, but Thrace, Epirus, Albania, and the Ægean Islands would be liberated. This is what would happen if Europe stood aloof; but this natural solution is not permitted by the Powers. What they want to settle is what each would make or lose by such a revolution. Russia wants Constantinople, Thrace, Macedonia, Albania, and Crete; Austria already practically controls Bosnia and Herzegovina, and is bent on owning Salonica; France wishes to keep on a friendly footing with Russia, and would like to fall heir to Syria when the final distribution of the Turkish spoils is made. Forty-four years ago England refused the settlement of the Turkish question urged by the Emperor Nicholas I., who proposed that neither England nor Russia should take possession of Constantinople; that Roumania, Bulgaria, and Servia should be independent States under the protection of Russia; that in the event of the fall of Turkey, England shou'd take possession of Egypt and Candia. This solution the English diplomatists refused, and the disasters of the Crimean War followed.

As a matter of fact, the occupation of Constantinople by Russia is admittedly no longer of any importance; it is a matter of indifference to England whether or not Russia is in possession of Constantinople. Russian influence in the Far East, as has been many times pointed out of late, has, for the time being at least, entirely eclipsed English influence. The Prime Minister of England has admitted that English policy has been wrong for forty years; the people of England are apparently rapidly coming to the same conclusion. The moral sense of England is against continuing a policy which was a blunder from the start; which has involved the English Government in responsibility for some of the greatest crimes of modern times. The so-called European concert not only has an immoral basis, but, like everything else which rests upon such a foundation, there is no reality in it. It becomes clearer at every crisis that there is no real agreement between the Great Powers; they are following a hand-to-mouth policy of inaction. The air of the Old World has become suffocating; it is time to break a window; and it is very evident that unless England or France has the moral courage to withdraw from an unnatural, blundering, and wicked combination, sooner or later that war which everybody dreads will come, both as a result and a penalty; and the sooner it comes the better, if Christendom has to choose between war and the spectacle of the Great Powers bound hand and foot by an iniquitous compact.

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Biblical Discussion

The present widespread interest in the Bible must be encouraging to all those who believe that Bible study promotes a knowledge of religious truth and inspires to a healthful religious life. It is feared by the timid chiefly, as it seems to us, because they do not discriminate between three classes of questions which are quite distinct: questions concerning inspiration, concerning Biblical criticism, and concerning interpretation.

Into the first category fall such ques-

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reached any conclusions. But whether this be so or not, it must be certain to any one who believes in the inherent worth of the Bible, and in the capacity of man to study it, that the only results of the study will be to give clearer and more rational views both of its divine origin and of its divine teaching.

❀

Henry Drummond

Professor Henry Drummond will rank in the future among the prophets of this epoch, because he at once foretells and gives promise of a future epoch to grow out of it. We have had spiritual teachers of great beauty and power, like James Martineau and F. D. Maurice, who knew little or nothing about the physical sciences; and scientific teachers, like Darwin, Huxley, and Tyndall, who possessed little or no spiritual vision. The former class have based their convictions on their intuitions, the latter on their observations; and neither have had much respect for the intellectual processes of the other. Attempts at reconciliation have been made —now by scientists endeavoring, like Professor Huxley, to show a basis for at least ethical life without vision, again by religionists without number, endeavoring, by successive reinterpretations of Scripture and by constant criticism of science, to put religious teaching on scientific subjects in harmony with science. But Professor Drummond was one of the first to approach the religious life in a scientific spirit, to recognize the reality and trustworthiness of spiritual phenomena, and at the same time analyze them by the methods of science. In his "Natural Law in the Spiritual World" he frankly conceded, by the very title, all that scientists had ever claimed, while he claimed what scientists had never conceded; for, on the one hand, he affirmed the reality of regeneration, conversion, sanctification—that is, spiritual life—and, on the other, he declared that they were under the reign of natural law. He projected natural law into the spiritual realm. And this, logically carried out, involves equally the belief that revelation, incarnation, sacrifice, miracles, are also under the reign of natural law. In this radicalism lay the charm of Professor Drummond's first great essay to the lay mind, and its capital defect to the theological mind. Religious phenomena were transferred to the scientific realm. They were no longer conceived as due to arbitrary interferences—only, therefore, to be accepted on authority and studied empirically; they were seen brought under law and subjected to scientific investigation. To the pure ecclesiastical thinker, this appeared an entire surrender of all supernaturalism. Professor Drummond was regarded either as a professed teacher of religion who had gone over to the enemy, or an enemy of religion who had entered the Church camp in false regimentals.

His next contribution, "The Greatest Thing in the World," was, in the eyes of the ecclesiastical thinker, no better. For the greatest thing in the world was not a dogma nor an order, but a spirit; not a creed nor a church, but love. The charm of this little book lay not merely in its skillful analysis of Paul's Ode to Love; it lay in its new application of the principle elucidated in the previous volume, in its bringing love under the reign of law, showing it subject to scientific study, demonstrating the truth of Browning's aphorism, "All's love, yet all's law." In this little book Professor Drummond showed, the more effectively because wholly unavowedly, that he had surrendered nothing of religion, because religion is nothing but the life of love, not any analysis or explanation of that life. And in his next considerable contribution to human life and thought—"The Ascent of Man"—he exemplified the truth common to both the previous publications, in the chapter on "The Evolution of a Mother," which is at once one of the most beautiful of prose poems and one of the most vigorous of scientific essays. In that chapter science walks radiant with the life of religion, and the reader sees that truth is best known when the heart combines with the head in searching for it.

In the work which Professor Drummond has thus done he is only a pioneer, and as a pioneer he is not alone, but shares the glory of his prophetic service with such men as Le Conte and Bushnell. But in one respect he surpasses both—in that he is more a seer than the former and more a scientist than the latter.

In his person, as in his writings, Pro

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whom I have suffered." The piety which does not inspire the soul to practical philanthropy is a spurious piety, for it disregards the last injunction of the Lord whom it vainly imagines it adores.

❀

The Spectator

The Spectator the other day ran across an amusing explanation of a clear case of plagiarism. The Spectator will name no names, for no editor can be expected to keep track for detective purposes of current literature, and no editor desires to have his publication unnecessarily advertised as the purveyor of stolen wares. Yet, after all, ought not an editor to feel flattered rather than mortified to find that he has recognized merit in the person of an unknown bard, even if the merit be borrowed? The Spectator, in passing, throws out this consoling suggestion—which, speaking of plagiarism, is by no means an original suggestion, simply one that has impressed him—and comes to the incident, which was this: A certain minor magazine published a certain fine poem. The name attached to it was not one generally familiar to lovers of poetry. The verses turned out to be, in point of fact, a portion of one of Miss Adelaide Procter's poems transcribed *verbatim*. When the editor asked for an explanation, the author replied (the Spectator quotes the editor himself) "that a manuscript copy of the poem [Miss Procter's] was on his desk, and was sent to the editor by mistake."

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A man with so daring a genius for invention when squarely cornered ought, so it looks to the Spectator, to stand in no need of resorting to pelf, since he must certainly have a possible career as a fiction-writer, if not as a poet. And, after all, is not the appropriation bodily of somebody else's work to be preferred to such appropriations as those of that poor unfortunate Robert Montgomery—immortalized because Macaulay wrote an essay to "show him up," as our newspapers would say—who stole a thought from Dryden and "marred it in the stealing"? The Spectator is sure that most authors would choose the former compliment, had they the option. And here the Spectator must acknowledge that he has always thought a little less of Macaulay for writing that essay—the too palpable purpose of which, it has seemed to him, was to display the learned author's wonderful powers as a literary detective rather than to end that "puffery" which stills remains with us even unto this day. The Spectator must also confess—and in this he does not expect the approval of his friend the editor—to a sneaking sympathy with the victims of literary detection. He has never quite recovered from the revulsion of feeling in after life in chancing upon the sequel of a Sunday-school book which made a deep impression at the time. It was the story of a gifted young man, who, being hard pressed and knowing that much was expected of him, appropriated for his "commencement piece" the prize oration of a certain eminent lawyer. Unluckily, that commencement fell in a year when that lawyer's class came back for a reunion, and he was himself one of the audience. The similarity to his own performance struck him instantly, and soon the very words of twenty-five years before recalled themselves to his memory. He touched his companion, a member of the Faculty, on the shoulder, and in whispered tones preceded the young man, sentence by sentence, in his oration. That young man's proud hour of graduation proved the hour of his overwhelming disgrace. The moral of it sank deep into the Spectator's boyish heart. He grew up with an almost morbidly exaggerated view of the enormity of the offense. In after years the Spectator often visited the town where the hero (or villain) of the story was subsequently settled as a pastor. He had the reputation of a kindly man, sincerely anxious to do his duty, but always more or less under a cloud of suspicion, owing to that youthful indiscretion, to use no harsher term of the dead.

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The Spectator simply tells the facts as he understands them, and makes no attempt to argue the case. Very probably the Sunday-school book was right. But ever since the Spectator has given his sympathy to the detected. And it is curious how many cases of the kind there are, if one has a fairly retentive memory. On a single Sunday some time ago in New York the Spectator heard two plagiarized sermons. The preacher of the morning was soon after exposed in the newspapers. The preacher of the evening borrowed his sermon with equal openness (the Spectator found it almost word for word in a published volume when he looked it up on Monday), but no one else recognized its source, at least so far as the Spectator is aware. That is the way things so often fall out.

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But the Spectator is traveling far afield from the thoughts that were in his mind when he started out. He was not then thinking particularly of bold, unblushing plagiarism—except when amusingly redeemed, as in the

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The Negro as a Farmer

What the Tuskegee Conference Shows

By Herbert W. Collingwood

Managing Editor of the "Rural New Yorker"

IT was largely the hand labor of the negro that cleared the agricultural South out of forest and swamp. This work was done by the muscle of the negro guided by the brain of the white man. At the North, muscle and brain were in the same body as free labor. In the South they were separated—master and slave. The war broke up the old connection between them, and established a new order of things. In the old days muscle obeyed brain because it was forced to do so. Freedom changed that by providing a new motive for obedience. When white men have been set free, it has been but a question of time before muscle and brain came together—making a skilled workman. It is time to ask whether such history is to repeat itself with the black man. Is it possible for the American negro to become a skilled farmer?

It was with this question in mind that I attended the recent Negro Conference at Tuskegee, Ala., expecting to meet there the highest type of the black man that the South has yet produced. At the North we call such meetings "farmers' institutes," and we expect that those who attend them will fairly represent the progress and intelligence of the local agriculture. I have attended many such meetings, but I never before found so much of hope and promise for what one may call every-day agriculture as was evident at the Conference at Tuskegee. There were about nine hundred working farmers present. Most of them came in wagons or on muleback. Several of them told me that they had driven in this way over forty miles, taking several days for the trip. These black men represented at least $350,000 worth of farm property. About seventy of them reported their farms absolutely clear of debt, while forty more expected to pay their mortgages within two years. Let us remember that some of these men were old-time slaves. All started with nothing save their own muscles and such skill as they could pick up by the way.

This is the way one old man put it to me:

"I was worth $1,000 to my old master —now I am worth four times as much to myself. It's taken me mighty long years to earn my value. Some of these *white* men wouldn't have to work half so long to earn what *they* were worth!"

There is a condensed truth in that statement. Where in the Gulf States can one bring together an equal number of "poor whites" who can show a greater combined valuation of real estate, more men who have bought and paid for farms, or more men hopeful of the future of themselves and their children? Why is it not fair to judge the progress of the negro race by comparing it with the progress of the white working farmers?

It seems to me that the Southern people have treated the negroes about as they have treated their soil. It has been all surface culture. Neither the plow nor the thought has been put *down* into the rich, undeveloped material. The South has lived on the upper three inches of its soil without dreaming that down below the point of a one-mule plow there are vast stores of plant-food. After years of scratching and leaching, the soil is abandoned as an "old field." It is just so with the negro. The Southern people seem to have hardened his hand without trying to get *inside* of his head and heart.

At Tuskegee, Professor Carver has conducted a unique and striking experiment. He brought seeds and bulbs such as he had used for testing Iowa soils, and planted them in soil taken from an abandoned "old field," which had been cast out as worthless for cropping. Without adding an ounce of fertility, but by simply stirring up the soil and adding water,

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an answer, he is, to that extent, better off than the white man.

Our agricultural colleges and experiment stations are often criticised because they do not reach the poorer class of farmers. It is a fact that most of their work is intended for men of some education and those who conduct extensive operations or who have some working capital. I do not know of any agricultural institution at the South that has succeeded in gaining the confidence of the ignorant poor whites as Tuskegee has enlisted the negro farmers. I should judge that, if the poorer white farmers are to rise at all, it will be indirectly through the influence of these educated negroes rather than by the direct influence of the educated whites.

Mr. Washington is wise in urging his students and graduates to stay away from the towns and cities. The negro's place is in the country, among his own people. There he will find chances that the town cannot offer. In New England, fifty years ago, the skilled mechanic or farmer could go back to the little country village with its small water-power and its central location and open his shop or start his farm with a fair chance of success. That chance has now largely passed away. Modern business, with its vast combinations and improved machinery, has crowded out the single skilled man. He is now only one part of a great establishment. The negro race could not thrive and develop in New England; competition would crush it before it could acquire skill.

In some respects the South is where New England was fifty years ago. The great factories and great business establishments have not sent their busy fingers out to the little water-powers and village centers. The skilled man may set up his modest shop and put brains into the cheap iron and lumber or build up the gullied "old fields" with a fertilizer of thought and common sense! Here is the chance for the Tuskegee graduate. The development of the South has been held back for his benefit. Back in the country among his own people, as farmer, mechanic, and teacher, he will gain a home and build up a modest business, while his influence and example will spread like bacteria through the neighborhood and work for good. I do not believe that Northern farmers of moderate means can compete with these educated negroes in producing the staple products of the Gulf States. I cannot see why "the New Black Man" is not in a fair way to monopolize the skilled labor of the lower Gulf States within twenty-five years.

I should say that the students at Tuskegee and the farmers who attended the Conference fully realize this state of affairs. They are, unquestionably, anxious to grow and learn so that they may take advantage of it. That is certainly true of the one hundred or more with whom I talked personally. It may be said that the men who attend such a conference are not fair representatives of the average Southern negro. It may be that certain classes of negroes are not gaining in prosperity or manliness. The most conservative man, however, would be forced to admit that this Conference shows unmistakably that the possibilities of the race were never brighter.

I am convinced that among the better class of negroes there is a growing desire to own land and to cultivate that land intelligently. Such negroes are certainly learning to economize. The ambition of home-building is teaching them self-denial. They learn to avoid the mortgage. Their questions grow shrewder and more intelligent. They are building better houses and giving their women better treatment. They find that white men want their trade and will work hard to secure it when it is worth working for. The most hopeful sign is the fact that the race is at last producing its own leaders—men who are well qualified to lead the way.

I asked a number of these negro farmers what they would do with $100 if they could get that amount ahead. They invariably replied that they would buy more land, improve their houses, or buy some finer stock. The whole spirit of the Conference was one of hopeful progress.

I well remember how gatherings of farmers were entertained fourteen years ago at the Michigan Agricultural College where I was a student. We were never able to attract so many working farmers as were found at Tuskegee, and we never entertained them so well. To me it was touching to see the trim, neat students at Tuskegee treating their parents and friends

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the sacred historian. So long as high winds and ebbing tides uncover beaches along the sea, and returning tides and changing winds recover them, so long he will find nothing in the doctrine of evolution incongruous with the belief that Israel passed over a ford thus prepared, and that Pharaoh's host following were caught by the returning tide and overwhelmed in the treacherous sands. There is nothing, then, in this narrative more difficult for a scientist to believe than in the account in our own history of a protecting fog under cover of which Washington's army escaped after the battle of Long Island, or in that of the incursion of the sea, in the history of the Netherlands, by which the siege of Leyden was raised in the days of William the Silent. Whether these events occurred is, therefore, simply a question of history. The evidence of the destruction of the Cities of the Plain is to be found in the aspect of the Dead Sea valley, which bears witness to a dreadful catastrophe in the remote past. The evidence of the passage of the Red Sea is found in a tradition wrought into the history of a great people, repeated in their songs, celebrated in their great national birthday, and incidentally confirmed by the physical characteristics of the region, which at once interpret the account and confirm its accuracy.

The other form of miracle transcends human experience. It presents to us a phenomenon unlike any with which we are familiar, and must either be left unexplained, or explained, if at all, by hypotheses not, indeed, irrational, but confessedly unproved. Most of the miracles of the New Testament are of this description. It is true that there are in the cure of nervous diseases, and especially in the control and cure of the insane by a strong and dominant nature, some analogies which throw light upon certain cures wrought by Christ and narrated in the Gospels. It is true that the triumph of medical science in restoring life to persons who, according to all the tests we know how to apply, have appeared to be absolutely dead, suggests a possible interpretation of some of the cases of resurrection. Yet the great majority of Christ's miracles, including that which is the most transcendent of them all, his own resurrection from the dead, transcend all our experiences of life. All that we can do is, first, to try to state them to ourselves in thinkable forms, and then to ask whether the evidence is such as to warrant our belief in them. I can, within the limits of such an article as this, only illustrate this method by a single instance, that of the resurrection of Jesus Christ, and can do even this only very inadequately.

The accounts of the resurrection of Jesus Christ, as given in the four Gospels, may here be condensed into a sentence: Jesus Christ was sentenced to death; the priests and Pharisees were present to make sure that he should not escape their malice; had he been taken from the cross before death was assured, the centurion would have paid the penalty of his neglect with his own life; and, finally, the death of the crucified was demonstrated before the body was taken from the cross, by the thrust of the spear into the side. The body was buried in the tomb on Friday evening. On Sunday morning the disciples came to the tomb to find it empty; they were in despair, thinking that the body had been stolen; nor was their despair overcome until after repeated appearances of the risen Lord to them, singly and in companies. This is the account. Is it so far consistent with what we know of God's way of doing things as to be inherently credible? If so, is it sufficiently attested by adequate evidence to be credited? My answer to both these questions is in the affirmative.

I. What is God's way of doing things, according to evolution? It is to develop life by successive processes until a spirit akin to His appears in a bodily organism akin to that of the lower animals from which it has been previously evolved. This bodily organism is from birth in a state of constant decay and repair. At length the time comes when, through disease or old age, the repair no longer keeps pace with the decay. Then the body returns to the earth, and the spirit to God who gave it. This disembodying of the spirit we call death. There is at death an end of the body. It knows no resurrection save in grass and flowers. The resurrection, the *anastasis* or up-standing as the New Testament calls it, is the resurrection of the spirit. The phrase "resurrection of the body" never occurs in the New Testament. But every death is a res-

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by Jews, and demanded as a privilege by unbelievers. This day, which neither covetousness nor infidelity has been able to abolish, neither superstition nor legalism to destroy, celebrates nothing and is unmeaning if there was no resurrection of Jesus Christ. Yet this day is but a symbol of changes vastly greater. On faith in that resurrection the Church is itself historically built. Within less than thirty years after it was supposed to have taken place, Paul, in his Epistle to the Corinthians, written, according to the testimony of all critics, before A.D. 60, declared to the Christians in pagan Corinth that their Christian faith was built upon this fact, and that if Christ had not risen their faith was vain. Not only the Church, but Christianity as a historical religion, is founded upon faith in that resurrection. Christianity is not merely a new or a reformed ethical system; it is a message of victory over sin and death. It has appealed not merely to the consciences of mankind, but still more to their love and to their hope. The assurance of immortality expressed in the Easter song, "Thanks be to God which giveth us the victory," has appealed to the discouraged and the despairing, and given them new life. That new life has borne its fruits in a civilization which has always been proportioned to the strength of that faith and hope in a risen Christ. If Christ did not rise from the dead, the Christian Sunday, the Christian Church, and Christian civilization are founded on a falsehood, on a delusion, if not on a fraud. Science requires belief in an intellectual order in the universe. Moral life requires belief in a moral order in the universe. To believe that the whole fabric of Christian civilization is founded on a lie is to believe that in the moral realm causes have no relation to the effects which they produce. It is to relegate us to moral chaos.

It will not reasonably be expected that in two paragraphs in such a series of articles as this the grounds of Christian faith in Christ's resurrection can be adequately stated. All that I have here attempted is to indicate the twofold basis on which that faith seems to me to rest. That faith assumes that God is, and that God is good; that he manifests himself to his children in order that he may bring his children into fellowship with him; that Christ is the incomparable One in human history whose life and character furnish a unique manifestation of the Father of all the living; and, assuming this, Christian faith believes in the manifestation of Christ to his disciples after his death as a demonstration of that resurrection which accompanies every dying: first, because faithful, honest, and trustworthy men have borne witness to such appearances, and, second, because Christian civilization, the Christian Church, and the Christian Sunday are living and perpetual witnesses to such resurrection. Into these two categories fall the evidences which have led the greatest statesmen and jurists—men accustomed to sift and weigh evidence—to accept the visible resurrection of Jesus Christ as one of the best-attested facts of ancient history.

Woman Suffrage in Colorado

By Priscilla Leonard

"THE question," says Mrs. Helen G. Ecob (herself an equal suffragist), "'What have Colorado women accomplished with the ballot?' is inevitable and legitimate." Under this permit, the results of three years of woman suffrage in Colorado can be fairly examined, the writer hopes, without incurring opposition; especially when two points, in the beginning, are postulated: First, that three years is hardly a long enough space for a permanent judgment, making only a kind of trial trip, as it were; and, second, that the women of Colorado, being only one-third of the population, and unusually public-spirited and progressive, form a rather different element in the suffrage from what they would form in the East, where they are both more indifferent and more numerous.

The Eastern advocate of equal suffrage, besides the claim of woman's natural and

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was speedily granted. In one place a church was opened for the novel service. In another, a poor woman was induced by the reward of ten dollars to convert her humble parlor into a polling-booth. With removal from the vicinity of saloons, the temptation to clandestine treating is greatly lessened. A case of intoxication is rarely seen. Election day is as quiet as Sunday. A woman feels no more sense of publicity in going to the polls than in going to church or post-office." This is certainly a gratifying statement, but in other and larger directions the benefit is not equally appreciable. There is no apparent gain, if we consider such gain from the Eastern standpoint of direct improvement in definite lines of public good.

Various reasons are assigned for this failure in fulfillment. One intelligent and progressive woman, who goes regularly to primary meetings, has been a delegate to conventions, and works indefatigably for months before every election among her sisters, gave the explanation that "women will not combine with women or vote for women, to any great extent. They vote with men, and for men, and just about like men. They do not form a separate party, or even an appreciable separate element." This seems to be borne out by statistics. Add one-third to the existing male vote, and divide it as the male vote is usually divided, and the results would be about the same as at present. Even in securing better nominations the new element hardly tells at all. One bit of activity, however, is interesting. The Woman's Club of Denver, with a membership of 650, has a Reform Department of thirty-nine members, one of whom, Mrs. Conine, has just been elected to the Legislature; and, through her, the Club hopes to influence legislation this year upon three points: Civil Service Reform, Indeterminate Sentence, and a new Primary Law, abolishing conventions altogether. These measures, however, were all defeated at the last session, and may meet with the same fate again, in spite of the championship of the Club. And the fact that in such a representative organization less than one-fifteenth of the members have joined the Reform Department is not altogether encouraging.

Another reason assigned for the lack of results is the great present corruption of State and municipal politics. Bribery and bossism, it is said, are too strong to be dislodged in a short campaign, and women, new to political ways, are easily outwitted and outgeneraled. And, thirdly, indifference and inertia among the feminine voters, high and low, are quite as prevalent, the social reformer finds, as among the masculine contingent. It is one of our problems here at home to rouse the male voter to a sense of his responsibilities; and the difficulty only doubles, naturally, with equal suffrage. The old conundrum of "one pig under a gate" may be ungallantly paraphrased. "What makes more trouble than men who will not vote intelligently and conscientiously?" "Why, men and women who will not vote intelligently and conscientiously, of course!"

With this slight and problematical gain, is there any loss? There are, certainly, by common consent, a growing number of women politicians. The women in the State Legislature, it is said, though of undoubted integrity, do not represent the intelligence of the educated women, but only the average standard. One newly elected official is said to have given pledges to the politician through whose influence she won her position, and to have appointed her subordinates at his dictation, and this is not denied. To the enthusiasm of the first vote, when ninety-four per cent. of the Denver women registered and eighty-four per cent. voted, succeeded the indifference shown by a fifty per cent. vote at the next election. At the last school elections a most unfortunate lack of interest was also shown (though the absence of registration or the Australian ballot at school elections may have discouraged feminine voters, and allowed fraud in the returns). Mrs. Peavy, the thoroughly able Superintendent of State Schools, has not been re-elected. A first-rate woman member of the Legislature, from Pueblo, who introduced two valuable reform bills, was not even renominated last fall. And the State Dairy Association, at its January meeting, placed itself on record as follows:

Resolved, That we recommend to the Governor that the person appointed State Dairy Commissioner shall be a man, and one who will give his whole time to the duties of his office.

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velopment, and cultivate the body along with the mind, liberal sacrifice has been paid to the gymnasium fetish. Exercise in the gymnasium has been made compulsory in most of our colleges, in the belief that there is no student whom it will not benefit when it is properly prescribed for the special person. To do good, however, exercise must be attended by two circumstances, one mental, one physical—namely, enjoyment and fresh air. Many students do not enjoy gymnasium work in the least—it seems a stupid, aimless performance in all its diversities; they find the air that floats casually through opened upper windows a poor substitute for the wide and sunlit expanses of that great ocean of the atmosphere that bathes all out-of-doors in its invigorating currents. Gymnasium work is considered necessary from the mistaken but widely spread notion that muscular development is in itself a good thing. The process of developing the muscle is attended by heightened respiration, a quickened flow of blood, a consequent raising of spirits, and greater bodily activity. But the essential part of exercise to the brain-worker is the quickened and purified blood-flow which she needs to feed that greedy blood-sucker the brain. The muscles, too, are blood-suckers, and if, in the process of their development, they swallow up the greater part of the freshened blood, the worker is left with a sense of fatigue in the mind instead of the renewed strength and power she ought to feel. The purification and quickening of the blood can be effected at least as well (and, in the opinion of some who have tried both ways, better) by almost any pleasant activity engaged in out of doors, as by gymnasium practice. That student is wise, then, who, finding herself weary and unrefreshed after gymnasium work, but rested and invigorated by outdoor exercise, frankly and deliberately gets rid of the gymnasium all she can, and walks, rides, drives, wheels, plays tennis or basket-ball, changing the current of her thought as well as of her blood, so that she will return to her books with fresh delight and zest.

Social life is as important to the student as exercise, and is taken to so naturally by the average girl that it is scarcely necessary to recommend it, but rather to suggest the possibility of undue indulgence in its delights. There is an overpowering fascination for the incoming student in the new personalities by whom she is surrounded, and one of her most interesting occupations is to come into relation with them. Before she knows it, almost, she is the member of a "set" or small group, with whom her lot is thenceforth cast, and with whom she is associated in the general estimation from this time on. As these associations are so influential in determining a student's place in the college world, and in affecting her own character as well, the cardinal maxim for this case should be, "Don't be in a hurry." The student should restrain for a bit her first impulsive motions to hand-and-glove fellowship until the glamour of novelty wears off and she knows her ground. It is not always those most in evidence to the newcomer, those who welcome her the most boisterously or who are the most conspicuous at casual meeting here and there, who will prove to be the most valuable friends or the most healthful influences. In her association with the student-body as a whole, the student who pays no attention to "college opinion," the expression of the collective mind, is, like Aristotle's non-social man, either above or below humanity. She must, however, in following it, use common sense and good judgment. College opinion does much that is good to form character and manners, but it also takes some freaky and foolish turns; and while it would be expecting the wisdom of years in the head of youth to think that a student will know just when to conform and when to stand out against the dicta of the collective mind, she must try to make a distinction as best she can by the aid of her own reason. She will remember that the judgment of the college circle is not final, though it will probably embody a certain rough truth in regard to her and her actions that she may profit by.

In her intercourse with the teaching and administrative body the ex-student feels that she would have shown more liberality on the one hand, more independence on the other. A certain lack of the spirit of allowance seems a special feature of the woman's college; the instructors there find that they must be

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sewing by a clever and broad-minded woman.

In the teaching of sewing it is important to have some well-considered scheme which is methodical, progressive, and rational, though the needs of different schools and populations are so various that no fixed rules can be given; and no methods should be allowed to develop which are so rigid that the individuality of the child is overlooked. The observation of schools in many countries, and the practical experience of a number of years, convinces us that the mastery of stitches is best accomplished upon small pieces of material. Long seams and heavy garments are a weariness to little hands and little minds, and time and material may be saved by attempting them only when they can be mastered without much difficulty.

In schools where professional instruction can be given, much of the teaching can be collective; and drills with explanations on the blackboard or with the demonstration frame will be of the greatest assistance. In public schools, or others not entirely devoted to sewing, where the class teacher has received the necessary training, it may be wise that she should include it in her instruction; but so few have as yet prepared themselves for this that it may be necessary, for some years, to have special teachers appointed. No less than two hours a week should be given, if real progress and interest are to be attained, though the length of each lesson must be determined by the age of the child. Light, air, and space are three important requisites for a sewing-school, and an ideal building would allow for a large room where the whole school could assemble for opening exercises, festivals, etc., with smaller ones where general oral teaching as well as individual oversight could be given to classes of from twenty to thirty children.

A Directress or Superintendent should have the supervision of the whole school, with others to assist her in the management of the different departments. A Directress of Sewing, speaking with the authority of skilled knowledge, will add much to the efficiency and uniformity of teaching in the school. Her decisions will be respected by all; and by object-lessons to the school, and by the instruction of teachers not sufficiently trained for their classes, she can do more than any one else in furthering the growth and development of the work. A book or set of finished models, to be referred to by teachers and scholars, is necessary in order that the standard fixed by the school should be appreciated. Questions and answers, given in connection with the stitches, are very valuable. Promotion from class to class is wise for the younger children, but in the higher grades it is better that girls should remain as long as possible with their teachers; and where teachers and pupils can be promoted together, class pride will often encourage the less earnest scholars. A course of sewing which meets the needs of many pupils consists of:

Primary Course.—Drills for instruction in the use of needles, thread, thimble, etc., weaving (coarse), running and stitching on burlaps.

Intermediate Course.—Drills, running (or tracing) and stitching on unbleached muslin.

First Advanced Course.—Measuring, cutting, running, stitching, overcasting and oversewing seam on unbleached muslin, and oversewing on striped cambric, folding hems and cutting of mitered corners on paper, hemming on unbleached muslin, French seam on bleached muslin, including backstitching. Small bag.

Second Course.—Two skirt openings, cutting of garment bias on paper, bias fell on bleached muslin, cutting of true bias on paper, gusset, nightgown opening, gathering and bands, sewing on tapes and loops. Small skirt.

Third Course.—Buttonhole, loops, eyelets, sewing on buttons, fine weaving, stocking-darning, hemmed, oversewed, and darned-in patch, darning on cashmere. Small drawers, including tucking and ruffling.

Fourth Course.—Hooks and eyes, bone casing, binding seams, binding skirt, buttonhole on cloth, whipping ruffle, hemstitching, catchstitching (seam and patch), feather-stitching.

Fifth Course.—Household embroidery (marking of linen, fancy stitches, etc.).

The drafting of garments may be taught in connection with each of these courses or in a supplementary one.

In connection with the courses of sewing, instruction may be given to the children about the materials and implements which they are using, and they will be much interested in any collections of raw materials, textile fabrics, etc., which may

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down with laughter and applause, according as Uncle Tom is or is not sensitive about his baldness. But was the fault really with Susie, or with Uncle Tom? What ought Susie to have said? What would an older person have said in the same circumstances? "An older person would never have been in the same circumstances"? Of course not. That is the very point. We are constantly placing children in situations so awkward and embarrassing that they could not possibly occur to an older person, and then entertaining ourselves with their poor little attempts at escape.

"What do you think of this grandma, Susie?" says the grandmother. Susie promptly answers, "I think you're a funny old lady," and straightway Grandma is rebuffed and hurt, and Mamma disappointed and grieved. But what was to be expected? If Susie had been a thorough woman of the world, she might have said, "I think you're my dear mamma's dear mamma." But what child would be equal to constructing a reply like that? We do not look for Madame de Staels in our nurseries.

It is not visitors only who provoke the children to these unpleasant and pert displays of candor. Fathers and mothers, sisters and brothers, do not realize how much of their daily talk is of this jesting, teasing sort. "Poor Susie, don't you wish you had some one to love you?" says mamma to the household pet. And Susie, casting an anxious glance up, and seeing the pride and affection in the eyes looking into hers, retorts straightway, "Nonsense!" Then forthwith mamma must explain to her that "nonsense" isn't a nice word for little girls to use to their mothers.

Children are at a double disadvantage in respect to repartee. Not only do they lack the wit, but the words. I doubt whether enough allowance is ever made in dealing with young children—or in dealing with imperfectly educated older people, for that matter—for the limitations of their vocabulary. What is called impertinence in children often results from mental, not moral, delinquency. "I wish you wouldn't be so cross to me, mamma," wai's Susie, and is told that it is naughty to call mamma "cross." What she really means is, "Do you not think, mamma, that you may be rebuking me with undue severity for what is perhaps after all only a trifling, because unpremeditated, offense?" But the poor little soul doesn't know how to say all that. It often happens, I am sure, that children are cut short in explanation or expostulation that is perfectly justifiable in its spirit simply because they lack the words that would express it fittingly.

And for that play of wit which we call banter the command of a full vocabulary is indispensable. Who of us grown folk cannot call to mind some acquaintance of quicker faculties and cleverer speech than ours with whom we are embarrassed and ill at ease, merely because he delights in repartee and we cannot meet him on equal terms at it? The feeling that we have in his company—if we stop to analyze it—is that same miserable self-consciousness that our poor, puzzled babies suffer every day, almost every hour, of their little lives. We ought to be more careful, more tender, with them. We ought to interpose to save them from their embarrassment, instead of diverting ourselves with the sight of it. If we are not wise and tactful enough for that, it will be our fault, not theirs, if they defend themselves with the pert candor which is really the only weapon at their command.

A New Idea in Posters

The enterprise of "L'Union pour l'Action Morale" in posting the streets of Paris with reproductions of Puvis de Chavannes's great fresco "The Childhood of St. Genevieve" ought to have a deserved recognition everywhere. What a delightful change this is from the vulgar and indecent posters which are becoming more and more popular! The "Union" is obliged to address its friends in order to relieve itself of a great deficit. It has been doing its work at a loss, yet there is more and more need of encouragement in the ideas which it seeks to extend. In order to make up this deficit the "Union" furnishes reproductions of masterpieces in art at a very low price. We learn from a valued correspondent who has all the issues of the "Union" that these reproductions are exquisite and unique in the fineness and honesty of the execution. Most of the artists give their work without charge to this good cause. Among the subjects issued are Rembrandt's "Piece of a Hundred Florins," Mantegna's "Boreal," and Dürer's "Melancholy." The "Union" has now published lithographed reproductions of the four panels by M. Puvis de Chavannes in the Paris Pantheon.

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which envelops us, and co-relate it with all that the great poets and philosophers, such as Browning, Arnold, and Martineau, have brought out of the realm of consciousness. What the religious teacher of to-day needs, almost above everything else, is to recognize that "the natural is finally involved in or continuous with the supernatural revelation;" and, thus recognizing, rejoice to see what Professor Fraser truly calls "the superficial antithesis of nature and the supernatural" disappear from the realm of physical thought and the phraseology of religious teaching.

An Important Work[1]

Professor McCurdy has put forth the concluding volume of his important work, "History, Prophecy, and the Monuments." Professor McCurdy's books show how archæological research is applied, how its results are digested and assimilated. The Outlook has already given a criticism and appreciation of the first volume of this book, which appeared in 1894. In the preface to that volume the author announced that the work would come to a completion with another volume. Now he frankly confesses that he could not complete the work in two volumes, and the reader will not complain. The second volume carries on the history of Israel and the Nations down to the year of the fall of Nineveh. The author is open-minded but cautious. Herr Edward Glaser's opinions weigh heavily with Dr. McCurdy in this section of his work, but Glaser's position is still as largely conjectural as that of some of the more radical critics of the historical school. As to the narrative in general, the author's manner of treatment seems to be just and admirable. "It is not the fortunes of nations and races in themselves that engage our most earnest attention; it is rather the progress of a national idea invested with perpetual and universal significance. . . . Vitalized by the world-moving seers of the chosen race, they [the fortunes of Israel] have, with an energy continually transmuted and yet perpetually accelerated, given impulse and direction to the forces of history" (Vol. II., pp. 24, 25). The earlier chapters of this volume deal with the elements and character of Hebrew society, the Hebrews as nomads and as semi-nomads, the settlement in Canaan, the monarchy, and the society, morals, and religion of the first period of the history of Israel. The reader who looks for a scientific statement of the early religious notions of the Hebrews will incline to pronounce this part of the book weak. Some reference is made to the customs of divination, but the subject has not been worked out. From the author's standpoint this is a serious default, and needs remedy in appendix or elsewhere. One cannot help thinking that Druend is worthy of mention in any treatment of the history of the religion of the Old Testament.

Dr. McCurdy wisely does not attempt to reconcile the chronology of the Book of Kings with that of the Monuments. Still the disparity looks methodical, and the key to the puzzle may some day be discovered. It was no doubt caused by some conventional method of recording dates similar to the Jewish conventional genealogical tables. The territory that Dr. McCurdy set forth to cover is vast in extent. He cannot justly be blamed for some omissions. His aim appears to be the production of a book that can be read. This work, even when extended to four volumes, remains practicable, but the general result is an outline wanting in definiteness and in color. The specialist will blame the reserve of the author, the unlearned will call his candor unsoundness. Nevertheless the book will make its way with the public, as it has with fair critics, as a creditable and useful work.

[1] *History, Prophecy, and the Monuments.* Vol. II. (To the Fall of Nineveh). By James F. McCurdy. The Macmillan Company, New York. $3.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending March 5. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

PROBLEMS OF REFORM

The Committee on Municipal Administration of the New York Reform Club has published an admirable *Bibliography of Municipal Affairs*. With the aid of this volume, the student of any municipal question may learn not only what books deal with it, but also what articles have appeared upon it in the magazines and more important weekly journals. The references are classified by authors as well as by subjects. (52 William Street, New York City.)

The Liquor Problem, prepared, under the direction of "The Committee of Fifty," by John Koren and Frederick H. Wines, will be read with disappointment by the temperance elements of most of the communities whose temperance regulations are discussed. The Outlook has criticised both the theory and the partial non-enforcement of the prohibition law in Maine, but when we read the statement that "the support of prohibition at the polls and in party platforms can be explained only on the ground that men have become hypocrites," we are disposed to judge this investigator with the same judgment with which he has judged the supporters of prohibition. In Maine, as in Kansas, two-thirds of the citizens whose testimony on any other question would be considered trustworthy believe in prohibition, and a majority of the whole voting population would vote for it under a secret ballot. An investigation from which the testimony of these men is practically excluded on the ground that they are hypocrites is a worse than worthless investigation. This criticism, however, applies only to the work of Mr. Koren; but this work, unfortunately, fills nearly two-thirds of

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internal evidence that suggest the possibility of an ingenious hoax; one wonders if some clever American writer has not taken this method of getting an opportunity to talk freely about American life under the guise of a foreign visitor. However this may be, at least the author has a closer knowledge of our customs and ways than has ever been exhibited by any casual foreign visitor. His narrative indicates a stay of but a few months, and alludes to a very brief previous visit in the time of President Hayes's Administration. Yet every page, almost, contains incidental allusions that betray extraordinary familiarity with the talk and events of our generation. The style, too, shows no sign of foreign touch nor of translation, and the bits of French occasionally inserted rather aid the idea of native authorship. The author, whoever he may be, is observing and acute. It is all but impossible in such a book to avoid misleading generalizations, but it must be said that the author openly acknowledges this and cautions his reader. He is sometimes caustic, but usually deservedly so. His observations on social contrasts, class distinctions, travel, the race problem, improvidence, the tendency to "hustle," the life in summer resorts, and many similar topics, are suggestive, and contain some good advice worth following. The book is written in an entertaining way and is sprightly enough, but free from the straining after "raciness" at any cost which mars so many books of the kind. The cover has a poster-effect design which does not please us. (Charles Scribner's Sons, New York.)

NEW EDITIONS

The Cambridge Edition of the *Complete Poetical Works of James Russell Lowell* is a model of fine editing and artistic book-making at a price which brings the result within the reach of every American who cares for some of the best poetry yet written on this continent. The edition contains, in the order established by Mr. Lowell, the poems which he selected not long before his death for the Riverside Edition, and which may be regarded, therefore, as a definitive selection; and, in addition, the small group contained in the volume of "Last Poems" collected by Mr. Norton. The poems are preceded by head-notes in which the history of the work is given, with occasional bits of criticism from the poet himself, this criticism being largely furnished by extracts from the Letters; the series forming a very valuable addition to our knowledge of Lowell's work. The biographical sketch, in its completeness, its discrimination, and its restraint, is an admirable example of the rare judgment and skill of Mr. Horace E. Scudder, one of the foremost of American literary scholars and one of the most judicious and intelligent of American writers. When one considers that the entire poetical work of Lowell is put between the covers of this volume; that it is very comfortable to the hand; that it lies open in a very inviting fashion; that the type is large and clear and the paper opaque in the right sense, one is tempted to fasten his attention entirely upon the mechanical excellence of the book. The publication of such literature in such a form at such a price is a service to American letters. (Houghton, Mifflin & Co, Boston.)

A reprint of Canon Rawlinson's translation of *Herodotus* in a less expensive form was much to be desired. In its present form this admirable translation is successfully put into two volumes without abridgment, although in the first edition it appeared in four volumes. No change of importance has been made in the text except that of giving the names of the gods in their Greek form and discarding the so-called Latin equivalents. It is hardly necessary to say that there are no Latin equivalents, the difference of conception between the Greek and the Latin gods being fundamental. The notes, however, have been abridged and the appendices omitted. This is distinctly the best translation of Herodotus accessible to the English reader. (Charles Scribner's Sons, New York.)

On the 15th of February, 1550, Thomas Ardern, of Feversham, was murdered at the instigation of his wife and her lover. Ardern was at that time Mayor of Feversham, and his murder made a great stir—so great a stir that Holinshed devoted five pages of his "Chronicles" to an account of it. It was, of course, immediately seized by the balladists and pamphleteers of the time; but the modern interest in it has been awakened by the fact that it was made the subject of a tragedy, *Arden of Feversham*, which was registered for the first time in 1592, and which was subsequently reprinted twice in quarto form. The authorship of the play is unknown, but a good many students and scholars have ascribed it to Shakespeare, and this connection with the greatest of dramatists has led to its being translated into several languages. The weight of authority is against the hypothesis that Shakespeare was the author of the play, and the weight of the facts seems almost irresistibly against it. Mr. Bullen has covered all the questions connected with "Arden of Feversham" in his admirable introduction. The merit of the play, aside from the question of its authorship, justifies its publication in the Temple Dramatists, where it appears with a preface and notes and glossary by the Rev. Ronald Bayne. (The Macmillan Company, New York.) Under the same imprint in the series of Temple Classics appears Bacon's *Essays*, and the first part of Sir Thomas Malory's *Le Morte Darthur*.

RELIGIOUS AND THEOLOGICAL

The concluding volume of Dr. Cunningham Geikie's "Hours with the Bible," namely, the fourth volume of his *New Testament Hours*, has now appeared, and embraces the matter from St. Peter's Epistles to Revelation. The volume has all the merit which distinguishes its predecessors, and, in addition, has the special value of photographs taken during Dr. Geikie's visit last year

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prizes for original essays, poems, and songs in the Irish language and for the recitation of Gaelic pieces. The awards will be made by a committee of distinguished Irish scholars who will act as adjudicators. The coming festival will be the first of its kind held in Ireland for nearly nine hundred years.

—In a communication to "The Academy" Professor Skeat thus clears up the mystery regarding the name of King Arthur's sword: "Excalibur was the name of Arthur's sword; I do not remember to have met with an explanation of the name. In perusing a MS. of the fourteenth century I lately came across the expression '*cultellum ex calibe*,' meaning 'a steel knife.' It occurs to me as probable that the name Excalibur was simply suggested by this mediæval phrase '*ex calibe*,' and means neither more nor less than 'made of steel.'"

—A correspondent at Florence of the "Frankfürter Zeitung" says that it has now been decided to publish the letters of Michael Angelo, more than six hundred in number, in the "Archivio Buonarotti," and that the first issue is to appear soon. Although Symonds, when he wrote his biography of this artist, had access to the carefully guarded treasure, very much of great interest remains which he could not use. These letters are pronounced extremely vivid and entertaining. In one of them is inclosed a note from Clement VII., urging Michael Angelo to make haste with what he had in hand, "for you know that Popes do not live long." The unpublished letters will also throw new light on the bitter controversy between Raphael and Michael Angelo.

—The first number of the "Auburn Seminary Review," published bi-monthly by the students of the Auburn Theological Seminary in this State, presents an interesting group of articles along well-defined editorial lines. There is, very appropriately, an editorial statement of the spirit of the Seminary and of the distinctive aim of the Review. This is followed by three contributed articles, one on "Messianic Prophecy," by Professor W. J. Beecher, and one on "The Pastor's Council," by President Booth, of the Seminary. Then follow the synopses of three lectures and addresses, a department devoted to missionary intelligence, alumni notes, queries and comments, brief comments on recent books, and Seminary news. The editors are Mr. Sherman W. Haven and Mr. D. Howard Craver.

—Mr. F. W. Doubleday, who has been the manager of the Subscription and Business Department of "Scribner's Magazine" ever since its origin, has resigned his position with Messrs. Charles Scribner's Sons to become Vice-President of the S. S. McClure Company. It is anticipated that Mr. Doubleday will establish a book-publishing business to be known as the Doubleday and McClure Company. Until the time when the active publishing of the new concern will begin, it is stated that Mr. Doubleday's attention will be devoted chiefly to the interests of "McClure's Magazine." His twenty years' experience with the Scribners ought to be of great value in his new position. It is also announced that Mr. A. F. Jaccaci, formerly art-editor of "Scribner's Magazine," has accepted a like position on "McClure's Magazine."

Books Received

For week ending March 5

J. H. ABBOTT, CLEVELAND

Abbott, Joshua H. Comments on the Revelation of Jesus Christ. 75 cts.

AMERICAN TRACT SOCIETY, NEW YORK

Burrell, Rev. David, D.D., and Rev. Joseph D. Burrell. The Early Church: Studies in the Acts of the Apostles. $1.25.

A. S. BARNES & CO., NEW YORK

A Popular History of the United States of America. By the Author of Barnes' Brief History of the United States for Schools.

E. P. DUTTON & CO., NEW YORK

Hepworth, George H. Herald Sermons. (Second Series.) $1.

Jerome, Irene E. Seven Glad Days. 25 cts.

Hepworth, George H. Hiram Golf's Religion. 25 cts.

R. F. FENNO & CO., NEW YORK

"Rita." Kitty the Rag. $1.25.

HOUGHTON, MIFFLIN & CO., BOSTON

Lowell, James Russell. Complete Poetical Works. (Cambridge Edition.) $2.

Wines, Frederic H., and John Koren. The Liquor Problem in its Legislative Aspects. An Investigation made under the direction of Charles W. Eliot, Seth Low, and James C. Carter, Sub-Committee of the Committee of Fifty to Investigate the Liquor Problem. $1.25.

Cuckson, John. Faith and Fellowship. $1.25.

Merriam, George S. The Chief End of Man. $1.50.

JOHN LANE, NEW YORK

Meynell, Alice. The Children. $1.25.

J. B. LIPPINCOTT CO., PHILADELPHIA

Fawcett, Edgar. A Romance of Old New York. $1.

Orred, Meta. "Glamour." $1.25.

THE MACMILLAN CO., NEW YORK

Richardson, Oliver H. The National Movement in the Reign of Henry III. $1.50.

Church, R. W. Occasional Papers. 2 Vols. $3.

Björnson, Björnstjerne. Magnhild and Dust. $1.25.

Malory, Sir Thomas. Le Morte Darthur. 50 cts.

Bacon, Francis, Lord Verulam. Essayes or Counsels, Civill and Morall. 50 cts.

Arden of Feversham. Edited by Rev. Ronald Bayne. 45 cts.

Salmon, Lucy Maynard. Domestic Service.

NEW AMSTERDAM BOOK CO., NEW YORK

Arnold, Sir Edwin. Death—and Afterwards. 60 cts.

De Vallière, George. Opals from a Mexican Mine. $1.25.

JAMES POTT & CO., NEW YORK

Geikie, Cunningham, D.D. New Testament Hours. Vol. IV. $1.50.

CHARLES SCRIBNER'S SONS, NEW YORK

Williams, S. Wells, LL.D. A History of China. Concluding Chapter by Frederick W. Williams. $2.

America and the Americans. From a French Point of View. $1.25.

Burgess, John W. The Middle Period. (1817-1858.) $1.75.

Saint-Amand, Imbert de. Louis Napoleon and Mademoiselle de Montijo. Translated by Elizabeth G. Martin. $1.50.

Rawlinson, Canon. Herodotus. Abridged by A. J. Grant. (Imported.) 2 Vols. $3.50.

Fraser, Alexander C. Philosophy of Theism. (Imported.) $2.

Kipling, Rudyard. Soldiers Three and Military Tales. Part II. $2.

W. J. SHUEY, DAYTON, O.

Work, Rev. Edgar W., D.D. Great Moments in the Life of Paul. 75 cts.

TRUMAN J. SPENCER, HARTFORD

Lesser, Maximus A. Echoes of Halcyon Days.

THOMAS WHITTAKER, NEW YORK

Eaton, Arthur Wentworth. The Heart of the Creeds. $1.

Thompson, Hugh M., D.D. More "Copy." $1.

Adeney, Walter F. How to Read the Bible. 50 cts.

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nature by those who have risen into the realm of the spirit; but that is a very different thing from saying that it is simply "the sloughing off of animal ancestry." The one does away with choice, the other is distinctly and solely an act of choice. Again, he says that "the Old Testament is reduced to a mass of fables and forgeries." Once more we differ. If there is any man in the Congregational pulpit who holds to any such theories, we do not know him. What is called the Higher Criticism is already accepted in various denominations of the United States, but not more proportionately among Congregationalists than among others, and those who hold it would earnestly dissent from Dr. Behrends's definition of it. The article from which we have quoted we refer to, not for purposes of controversy, but simply to declare that from our point of view and with our means of observation the tendencies which Dr. Behrends discovers we do not find. In our belief the doctrines of the Trinity, the Incarnation, Inspiration, of the saving work of Jesus Christ, of the ministry of the Holy Spirit, of sin as the voluntary act of an intelligent and responsible being, and of retribution as a universal and eternal law, were never more firmly held and never more generally preached in Congregational or in other churches than at the present time.

The Discussion on the Bible

In different parts of the country the discussion concerning the Bible as literature is continued with more or less intensity of feeling. A Baptist pastor in Trenton, N. J., has recently preached a strong sermon approving the positions of the Higher Critics. On the other hand, the pastor of the First Presbyterian Church of that city has taken strong ground on the other side. The discussion is carried on not only in the pulpits, but through the press. Another instance is in Madison, Wis., where the pastor of the Presbyterian Church preached on "The Progressive Revelations of the Bible." In the course of his sermon he said that all parts of the Scriptures are not of equal authority. When he had finished, another Presbyterian minister in the audience arose and protested against the sermon, and asked that it be submitted to the Presbytery for its action. If the consideration of this subject could only be conducted in a calm and thoroughly Christian spirit, it could not fail to result in great good. It is, however, one of the mysteries of our life that the moment such subjects are considered, many who most earnestly profess to be Christians seem to lose all the temper and sweetness of Christ. We hope the discussion will go on. We also hope that it may be conducted with something of that calmness and forbearance which the subject is entitled to receive.

Presbyterian Foreign Missions

The Board of Foreign Missions of the Presbyterian Church is making special efforts to meet the great emergency which it faces because of its debt. It has asked the churches to devote the prayer-meeting of the second week in April to prayer for foreign missions, and urges that special offerings be taken on Easter Sunday to prevent the crippling of the foreign work. It declares that unless the churches give more liberally than they did last year such must be the result; $156,000 more is needed for the next two months than was contributed during the same months of last year. The urgency of this appeal is all the greater because of the providential opening for foreign missions in Korea. The heaviest loss in the income of the Board is from legacies, although donations from the churches have also materially fallen off. The saddest part of facts like these is the suffering and retrenchment necessitated on the foreign field. None of the missionaries receive large salaries, and most of them hardly more than a comfortable subsistence, while the grants for work are scaled down as much as possible. Retrenchment there means disaster. It is greatly to be hoped that the churches of the Presbyterian order will make a liberal response to this appeal of their Foreign Board.

Another Experiment in Applied Christianity

The Rev. Henry Hopkins, D.D., of Kansas City, has for several years encouraged the study of social questions in his church, and has provided an opportunity for their discussion at the weekly meetings of a "Commonwealth Club." This winter the work has been enlarged by a series of Sunday evening popular talks, most of them given by laymen, in connection with the usual full religious service. The subjects are more than usually pertinent to the times, and the speakers representative of all classes. They are as follows: "Some Phases of the Labor Problem," by J. V. C. Karnes, a lawyer, "The Golden Rule in Modern Business," by Frank A. Faxon, a merchant; "Labor Unions," by George T. Demaree, a Socialist leader; "Trusts," by Judge E. L. Scarritt, of the Circuit Court; "The Boycott," by J. McD. Trimble, a corporation lawyer; "Is the Golden Rule Possible in Business?" by the Rev. Walcott Calkins, of the Clyde Congregational Church; "Sunday Labor," by Dr. Henry Hopkins; "Divorce," by Judge John W. Henry, ex-Justice of the Supreme Court; "The Theater as It Is," by James A. Hearn, the actor, and author of "Shore Acres" (this is said to be the first time an actor has occupied an orthodox pulpit in a regular Sunday service); "Home and Marriage as Affected by Modern Industrial Conditions," by Professor F. W. Blackmar, of the Kansas State University; "Problem of the Unemployed," by Professor Charles Lee Smith, of William Jewell College and Fellow of Johns Hopkins; "Working Girls, and How to Help Them," by Professor Smith, Miss M. B. Sears, Secretary of the Y. W. C. A., and Miss Edith Howes, of Boston; "The Inequalities of Opportunities, Privi-

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gregational churches of Greater Boston, yet it is ready to receive into fellowship any who are young in spirit even though not in years. Starting with a charter membership of sixty, the club has at each regular meeting added to its numbers, and greatly increased in the interest shown by its members and in usefulness as an organization. It is believed that there is a large place to be filled by such a club, and from the enthusiasm displayed by its present membership there is no doubt that this body of young men will successfully fulfill its mission.

The Funeral of Mrs. Beecher

The funeral services of Mrs. Henry Ward Beecher, whose death we announced last week, were held in Plymouth Church, Brooklyn, on Thursday afternoon, March 11. The ceremony was especially noteworthy because of the very large attendance, not only of members of the church and friends of the family, but of citizens of Brooklyn, who wished in this way to signify their respect and admiration for the memory of Henry Ward Beecher. The church was beautifully and lavishly decorated with flowers; the vacant Beecher pew, on which the old name-plate still remains, was banked with masses of lilies, violets, and smilax. A guard of honor from the Thirteenth Regiment of Brooklyn, of which Mr. Beecher was formerly chaplain, assisted in directing the throngs of friends and citizens who passed in procession before the coffin during the hours between eleven o'clock in the morning and two o'clock in the afternoon, when the religious services began. These the Rev. Lyman Abbott, Mr. Beecher's successor, conducted, assisted by the Rev. Howard S. Bliss and the Rev. Horace Porter. The interment was made in the family lot at Greenwood Cemetery.

Notes

If there is anywhere a better paper of its kind than "The Polished Arrow," published by the Glenridge (N. J.) Church, and edited by the Rev. Frank J. Goodwin, we do not know where to find it. Both in contents and typography it is admirable.

The Rev. Henry A. Stimson, D.D., pastor of the Manhattan Congregational Church in New York, has been appointed Visitor of Andover Theological Seminary in succession to the Rev. George Leon Walker, D.D. Dr. Stimson is a graduate of Andover of the class of 1869.

A correspondent, noting our recent paragraph on the Sunday evening work of the Men's Club in connection with the United Church of New Haven, calls attention to the fact that the first club of this kind was in Appleton, Wis., in the church of which the Rev. Dr. Faville is pastor. This club was described in our columns a year or two ago. We note now, however, that it has celebrated its fifth anniversary, and has reached the large membership of 673. In many places clubs of this kind seem to have solved the problem of the Sunday evening service.

Correspondence

Geography and Infidelity

To the Editors of The Outlook:

In the March Magazine Number of The Outlook, the letters on "Infidelity and Geography" reminded me of a friend of mine who, traveling in the mountains of Georgia a few years ago, was present at a discussion, in a little country place, as to whether the earth was round or flat. A Judge of the District was appointed to weigh the arguments and pronounce the verdict. He gave his decision that the evidence proved that the earth was round. A few days after he called upon my friend in great distress and tribulation of spirit. He said he would never give such a verdict again. He had done a wicked thing in so determining it. Did not the Bible speak of the "corners" of the earth, the "pillars" of the earth, the "foundations" of the earth? He had made up his mind that "God was true though every man might be a liar." S. E. B.

Stories from the Dictionary

To the Editors of The Outlook:

I am moved to write you concerning an article in The Outlook, February 20, entitled "Stories from the Dictionary." The statements made on pages 558 and 559 concerning the following words are wrong, and the following dictionaries treat them as follows:

"*Heathen*," from Anglo-Saxon *hæthen*, an adjective. See Century, Standard, Webster. (Never was "heathmen.")

"*Politics*," from πόλις, which = "state," not "city," and so given in Century and Webster.

"*Tease*" is not from teasel, but *vice versa*. Century, Standard, and Webster.

"*Brusque*," "of unknown (ultimate) origin." Century and Webster.

"*Harass*" is related to the verb harry, and not to harrow. Century, Standard, and Webster.

"*Window*" is wind-*eye* (and not "wind-*dow*"). Century, Standard, and Webster.

"*Truth*" and "*true*" have no connection with each other. Century, Standard, and Webster.

"*Vice*" from Latin "vitium," but nothing to do with "vitis."

"*Wicker*" and "*wicked*" are distinguished in Century, Standard, and Webster.

"*West*" and "*waste*," distinguished in Century, Standard, and Webster.

"*Sincere* = without wax," doubtful at best. See Century, Standard, and Webster.

Perhaps I overestimate the importance of all this, but I am accustomed to put a good deal of reliance on what I read in The Outlook, and believe that you mean to be in philology, as well as in theology, "up to the times." G. P. B.

[Our correspondent's criticisms are just. We may add, however, that, although the heathen

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

In regard to the baptism in Acts ii., 38, and viii., 12, I have recently had the statement from a minister that baptism with water was not meant, but a spiritual baptism into fellowship with Jesus Christ. He further stated, to sustain his view, that the rite of baptism (with water) was not generally observed by the early Christians, but was revived as a mode of receiving converts by the Roman Church about the third century. While not holding the idea that there is any regeneration in the sacrament, nor the idea, which this minister seemed to hold, that if baptism with water is here meant it makes Peter affirm that the water is an essential to salvation, I would yet like a little light on the subject. It seems to me that baptism with water is the obvious meaning, and that it is a perfectly proper use of language not likely to be misunderstood when the Apostle uses the symbol for the spiritual experience symbolized; but if we take this view, what becomes of the historical part of the statement? Can it be verified? Will you please give the custom of the early Church, with references?

F. T. C.

The "Teaching of the Twelve Apostles," a second-century document (published by Scribners, New York), shows, in conformity with such passages as Acts viii., 36; x., 47, that water baptism was the regular practice of the early Church. It can hardly be held that the Apostle, in urging to baptism, used the term symbolically, or otherwise than literally. It is equally arbitrary to regard him as imputing a magical effect to baptism "for the remission of sins." The proper view to take of this phraseology is that, for the Christian effort to put away one's sins, the confession of Christian faith by baptism into fellowship with Christ is most helpful, through its effect in confirming the Christian purpose and allying the baptized with Christian helpers. Observe that the "remission of sins" literally means the putting away of sins.

1. Several people are interested in the answer to this question: What is the Scriptural foundation for Milton's "Battle in Heaven"? 2. I am trying to make a literary study of the Bible interesting to my family, but I find so many things which I do not care to read to boys of fourteen and sixteen that I am puzzled to know what I can omit without seriously interfering with the continuity of the record. You may say that our daily papers inform our youth so thoroughly upon all these subjects that a mother need not fear to soil the minds of her children with anything which she can find in the Bible. And yet I doubt if even the "Police Gazette" could suggest anything more horrible than Lot's proposal with regard to his daughters. And how can you reconcile such depravity with the idea of his being saved from the destruction which was visited upon all the other inhabitants? I revolted many years ago from the teaching which made a fetich of the Bible, and went to the extreme that even its literary beauties were lost sight of. Lately, for my own sake and that of my children, I have been trying to bring myself back to a more reasonable standpoint. But these old stumbling-blocks appear once more. Will you help me to put them aside?

C.

1. Revelation xii., 7–10; compare 2 Peter ii., 4. 2. "The Scriptures, Hebrew and Christian" (Putnams, New York) can be strongly recommended for your purpose. As to the story of Lot at Sodom, it is undoubtedly legendary. See Dr. White's "Warfare of Science with Theology," Volume II., Chapter XVIII.

I desire to ask the following questions: (1) What grounds of justification had Paul for making "seed (σπέρμα) as used in the Abrahamic promise refer to Christ (Gal. iii., 16)? (2) Are Bible students justified in saying that Paul was ever mistaken in his facts or conclusions; if so, in what respect and in what passage?

THE F.

1. The original reference of the word was to Abraham's descendants collectively. Paul is justified in applying it to Christ as Abraham's most illustrious descendant. It was true of him, if of any or all of them. 2. Galatians iii., 16, presents a case in which Paul was at fault. "Seed," as a collective term for posterity, does not admit the strained use Paul makes of it in his argument, where he contrasts the singular and the plural. St. Jerome observed that it was a poor argument, but "good enough for the foolish Galatians." For another case see the argument in 1 Timothy ii., 12–14. But such cases are very rare.

Do you think a man can come to God in any other way than through Jesus Christ? Cf. Isa. lv., 7, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." This would imply the necessity of repentance and faith toward God. Is faith in Christ *absolutely necessary* to reconciliation with God?

A. R.

Whether before or since the Christian era, and whether in Christian or non-Christian lands, the essential condition of reconciliation to God is loyal faith in the Best that is made known to conscience. Wherever the Gospel is preached, this Best is Christ. Wherever the Gospel is unknown, loyalty to the highest known ideals of goodness is essentially the same thing as the Christian's faith in Christ. This disposition of conscience, in whatever degree of enlightenment, is the only disposition which is reconciled to God.

1. In what can I find, in most concise form, a history of the cause or causes which led to the division of the Church into Eastern and Western, and a clear statement of *present* difference between them? 2. Is there any authentic history of the Y. M. C. A?

N. B. G.

1. See the "Encyclopædia Britannica," Vol. XI., article "Greek Church." 2. "The Rise and Growth of the Associations" (pamphlet, 5 cents) is a condensed account, the best published. "The History of the Y. M. C. A.," by L. L. Doggett, Ph.D., is more exhaustive, but covers only a period of the history. Two volumes are to be added to the one now published at $1. Address the International Committee of Y. M. C. A., 40 East Twenty-third Street, New York.

"Is there a school that teaches theology by correspondence, and gives a diploma?" We answered, February 27, "None whose diploma is

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Porter's point. He meant that as much mind is found in Boston as in an average State. We thank General Porter."

—It has been definitely announced that a monument will be erected over the body of Francis Scott Key, the author of "The Star-Spangled Banner." The Committee on Design has accepted the design of Mr. Alexander Doyle, of New York, with the understanding that the monument is to be completed in time for unveiling on June 14, 1898. It was further announced that the site selected is an elevated spot facing the main entrance to Mount Olivet Cemetery, Frederick, Md. The bodies of Key and his wife will rest beneath the shaft.

—This is what Olive Schreiner thinks of Cecil Rhodes: "He is Napoleon over again, but Napoleon in a financial, industrial, and political world. He has all Napoleon's greatness, not a little of Napoleon's pettiness, and he will fall some day, overwhelmed, as was Napoleon, by the corruption of his own tools. What Napoleon did with steel, Cecil does with gold. Around him there is a court of creatures who live only to minister to his will, but who would turn and rend him to-morrow if he were tripped up by fate. As Napoleon thought Providence was always on the safe side of the heavy battalions, so Cecil is convinced there is no God so omnipotent as that of the full purse."

—Mr. I. N. Ford tells the readers of the New York "Tribune" that the Nansen revelation of idealism and heroism

offers a contrast to the feverish hero-worship which Dr. Jameson and the millionaire raiders of South Africa inspired for a while, and of which some symptoms still remain in disordered minds. Mr. Cecil Rhodes has complained of the "unctuous rectitude" which has chilled English appreciation of the services of large-minded, heroic men in the Colonies engaged in a magnificent work of imperial expansion and destiny. Certainly he has not been honored with public admiration and sympathy since his return to England. Dr. Jameson and his fellow-prisoners of Holloway have dropped out of sight, and are remembered, not as the heroes of whom the Poet Laureate impulsively sang, but as marplots in the service of millionaire conspirators, who lacked both the courage and skill required for leading a momentous revolution in South Africa. It is not a time when mock heroics over discredited raiders and filibusters can be tolerated under the guise of imperial patriotism and glory. Yet the time has not yet passed when men like Dr. Nansen, who have taken their lives in their hands from the highest of motives, and made tremendous sacrifices for the sake of the expansion of the empire of human knowledge, can return to England without being crowned as victorious vikings, heroes of adventure, noblest among men of action.

—The Philadelphia "Record" says: "Sixty-five years ago Mr. Hiram Lukens entered the 'Intelligencer' office, at Doylestown, to learn printing, and he is there yet, setting type as fast as anybody around the place. His record of continuous service with one establishment is probably unequaled in the business. Several times the management has changed, but he has never left his case. Three sets of floor-boards have worn away under his feet in that long time, and 130 pairs of thick-soled boots have been put on the retired list. For over 19,500 working days his eyes have been trained on the type, but still his vision is unimpaired, and he handles the smallest size with ease. It is quite fair to estimate that he has set and distributed an average of 8,000 ems of type a day, or a total in sixty-five years of 156,000,000 ems. This is equal to 28,888 columns of common type."

—Sir Alfred Milner, who has just been made High Commissioner of South Africa, succeeding Lord Rosmead, is only forty-three years old, but his career has been a varied one. His first distinction was at Oxford, where he won several scholarships. Instead of going into law when called to the bar, he preferred to enter journalism, and was a member of the "Pall Mall Gazette" staff under both Messrs. Morley and Stead. Sir Alfred then determined to try politics, but was unsuccessful as a candidate for a seat in Parliament. He then became the private secretary of Mr. Goschen, who was then Chancellor of the Exchequer. In 1889 Sir Alfred entered the Egyptian service, and, as he had previously been behind the scenes while the operation of converting the English debt went on, he was well able to fulfill his part as Under-Secretary of State for Finance. On his return to Europe he wrote a book entitled "England in Egypt," which has become a recognized authority. In 1892 he was appointed Chairman of the Board of Inland Revenue, succeeding Sir Algernon West. Here he took part in a notable financial operation, namely, Sir William Harcourt's reorganization of the death duties. Sir Alfred combines in no ordinary degree tact, firmness, and discretion.

Bits of Fun

An Attempt.—"How would you define 'ennui'?" "It's when you're tired of doing nothing and too lazy to do something."—*Puck.*

Mr. Surley (savagely)—That confounded baby is always crying. What's wrong with him? Mrs. Surley (sweetly)—He's got your temper, love.—*Tit-Bits.*

The acme of politeness was reached by a mining superintendent who posted a placard reading: "Please do not tumble down the shaft."—*Melbourne Weekly Times.*

"They are making a great fuss in the papers about horseless carriages," said one Brooklyn papa to another, who met while wheeling their babies. "Just as if they were something new!" chuckled the other, as the two men separated.—*Harper's Bazar.*

"Miss Deal was awfully cut up about that last protégé of hers." "How so?" "Why, he was sent to her with every assurance that he was the very wickedest boy in town. He turned out to be a perfect fraud." "In what way?" "He admitted

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clude that, as compared with Europe, critical Bible study in America is still somewhere in the early "seventies," which, for all practical purposes, is the seventeenth century. Some of the orthodox, including prominent religious papers which usually keep cool, have quite lost their heads. They have not troubled to read *verbatim* reports, but have rushed to conclusions on scrappy summaries, not always correct, as when Dr. Abbott was represented as saying the Book of Jonah is the "Pickwick Papers" of the Bible. . . . We hope no bear will seize on Dr. Abbott in Broadway, or that he will not wake up some fine morning to find Plymouth Church, where he has allowed the Bible to tell its own story, has gone the way of Korah, Dathan, and Abiram.

For the Little People

The Postman

(A Game for the Kindergarten)

By Emilie Poulsson

The postman trudges through the street
In every sort of weather,
And letters from our absent friends
Are in his bag of leather.

Perhaps for you, perhaps for me,
A letter he is bringing;
And whose it is we soon shall see,
For there's the door-bell ringing.

The postman scarcely waits for thanks,
But on his way goes speeding,
While all the letters he has brought
With joy we now are reading.

—*Selected.*

Nature's Fairy Story

By Helen M. Richardson

Once upon a time three little fairies lived in a dark, lonesome place under the ground, and because it was so dark and lonesome they grew very discontented. They remembered a time when they had enjoyed far different surroundings; when they had danced at will upon a bright green carpet, amid the singing of birds and the babbling of brooks, in a land of sunshine and beauty.

Strange to say, this was all they could remember, however, of their former life, excepting that they had fallen asleep one day, and when they awoke they were in total darkness. How long they had been thus shut away from all light and beauty they were unable to tell; having no means of reckoning time, which seemed to them like one long, unending night. As time passed on, however, they heard strange sounds, which told that a great change was taking place near by. They wondered what it could be.

One said, "It is the trees talking to the brooks;" and her heart began to beat joyfully, until she remembered that she was a prisoner.

"Hark!" said another. "I'm *sure* I hear a bird singing. Oh, there must be some way out of this dark place, if we could only find it!"

They immediately resolved to make a brave effort to release themselves.

This led them to sigh for the pretty frocks they had worn when they were light-hearted fairies dancing on the green.

"I'll tell you what we can do," said the little fairy who had been thinking instead of talking. "We can wish, and perhaps our Queen will grant it."

"Yes, yes," said the other two, delightedly. "Let's wish for them."

The first wished for a blue dress; knowing well that it was the color best suited to her fragile beauty.

The second, being somewhat more aspiring, wished for a white frock and yellow bonnet.

While the third, in her foolish zeal to outshine her sisters, thought bright yellow satin none too fine.

One day they began to stretch their arms, and to feel upward, if perchance they might find some loophole for escape, when a strange thing happened.

The one whom I shall call the blue fairy felt the roof above her head yield a little as she reached upward. An irresistible impulse impelled her to push on; and she became so excited at the success of her efforts that she forgot all about the other two; and soon, to her delight, found herself in Fairyland again, and saw flower fairies innumerable waiting to welcome her. From every hillside and valley they nodded a joyous greeting. She gave a soft sigh of happiness. The wind caught her breath, and wafted it afar over hill and dale; and mortals were happy, for they knew the violets had come.

Meanwhile the other two patiently waited and listened. And one day, when their prison-house began to feel warm and uncomfortable, their keen ears heard a voice above their heads crying, "Come, Buttercup and Daisy, where are you?"

They pushed bravely upward, just as they had seen Violet do.

Their bright array made a brave showing beside the modest apparel of their timid sisters in blue. But when they all joined hands in a merry dance upon the greensward, the colors of their pretty dresses blended so harmoniously that not an envious thought disturbed their happiness. Each felt that she could not have made a wiser

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The Home Club

The Women Graduates

The women graduates of Cornell University recently had their annual dinner in New York City. Among the speakers was the President of Bryn Mawr College, Miss M. Carey Thomas, the first woman trustee of Cornell University. Miss Thomas was very earnest in all that she had to say. A woman with her experience and insight is an authority whom the public is bound to accept on the subject of woman's education, and the opportunities for livelihood afforded woman college graduates. Miss Thomas, in the course of her address, said that in former years she had been disappointed because women did not hasten to avail themselves of the opportunities offered for education in the colleges, but that now she saw clearly that women must not only have an opportunity for education, but after they have their education they must have the opportunity to earn an income that bears some relation to the time and money expended in securing it; she believed that the college women of the country, in establishing scholarships, graduate fellowships —traveling and resident—and in aiding girls to secure a college education, were doing good work, but in order to crowd the colleges with women students something else was necessary—free competition for all educational positions of whatever kind, whether in the secondary schools or in the co-educational college, on school committees or on college boards of trustees. She believed that Germany owed her scholarly reputation and attainments to her cordial spirit toward the college graduate; it offered honor, fame, the friendship of other scholars, and the university chair as its rewards, and promotion all along the line for scholarly attainment. This is what women must have before they will devote time and money and youth to obtaining the equipment for a scholar's life. If the reward for three years' work for a Ph.D. degree is a minor professorship in a small college for women, under an unscholarly chief, or a high-school position, or a minor post in some small co-educational university, women cannot be expected to struggle for a college education. Their opportunities must be equal to those of men graduates.

If the end of college work for women is to be able to earn a livelihood with that college education and equipment, then it is true that the field offered is not a fair and open one. College education is desirable for every woman, and no one would hold this truer than the President of Bryn Mawr; but she states a fact which college-educated women recognize, that the rewards offered in this country to a scholarly woman are too few. The college woman often finds herself in a subordinate position to a woman who has not had her opportunity for education, who is her inferior in equipment, and whose salary will perhaps always outrank her own, simply because the standards of education in this country for women in public life are not what they should be. Take the matter of kindergarten training. Every one who has studied the kindergarten philosophy knows that the cause suffers because of the comparatively few kindergartners who have had a good solid education as a foundation for their special training. A girl who has had but a high-school education, who has not ranked high even in this elementary standard, will take a two years' course in a kindergarten training-school and secure a position at a higher salary for three hours' service a day than the college-trained woman can earn after four years of college life when she enters into competition in the professional field. Who would deny that the perfect kindergartner is the one who has attained the highest scholarship plus natural gifts? Can any one expect that a girl will take four years of college training, and then give two, three, or four years after that to special training in the kindergarten, and teach for $750 a year? Yet that salary is paid to high-school graduates, girls who graduate at seventeen or eighteen, and who have taken, often, but one year's special training. A thousand dollars a year is a large salary for a teacher in this country. There are private schools, in which the highest prices are paid by patrons, where the teachers are paid but $10 and $12 a week; and college graduates are received at that salary. Certainly the return in money to the college graduate must be larger than it is at present before women who must be self-supporting can afford to spend the time and the money necessary for college equipment. What we need is rational standards, standards as to the equipment of our teachers, and standards of the money value for services rendered. Just such courageous statements as those of Miss Thomas will clear the air, will set people thinking, will regulate the salaries paid, will bring an honest return to the educated woman for the time, the strength, and the youth she has given to equip herself for life's battle. The use of the word battle in this sense is proof of the false standards that prevail. An educated woman offering her services where her equipment would mean work of a higher character accomplished should not need to be a contestant. The world should welcome her and give her fullest opportunity.

Answer to "A Mother's Problem"

In the issue of March 6 a correspondent stated her life problem to be that of training her boys to live to the highest conception of life, when the results of a different ideal of life seemed to mean success. She quotes the design on the cover of

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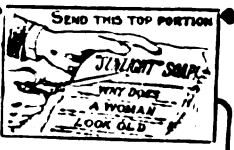
These competitions will be conducted monthly during 1897

First Prizes, each of $100 Cash	$	400
20 Second Prizes, each of $100 Pierce Special Bicycles		2,000
40 Third Prizes, each of $25 Gold Watches		1,000
Cash and Prizes given each month		$3,400 13
Total given during 12 months 1897		$40,800

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

1. New York City, Brooklyn, Long and Staten Islands, and New Jersey.
2. New York State (*outside of N.Y. City, Brooklyn, Long and Staten Islands*).
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RULES. 1. Every month during 1897, in each of the four districts, prizes will be awarded as follows:

The 1 Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**

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The 10 Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's Gold Watch, price $25. ea.

2. The Competitions will Close the Last Day of Each Month during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavour to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

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The Outlook

Leslie M. Burwell 1907

Saturday, 27 March, 1897

IAN MACLAREN'S IMPRESSIONS OF AMERICA

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The Outlook

Published Every Saturday

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PRESIDENT McKINLEY'S message to the new Congress set forth in some detail the fiscal needs of the Government which justified the calling of an extra session and demanded prompt action upon a revenue measure. Compactly stated, the case is this: In the three years and eight months that have elapsed since June, 1893, the Government's expenditures have exceeded its receipts by $186,000,000. Whether or not bond issues to protect the gold reserve would still have been necessary in the absence of any deficit, it is manifest that with adequate revenues "the debt would have been decreased in at least the amount of the deficiency, and business confidence immeasurably strengthened throughout the country." Congress, the President urged, should not only supply the revenue necessary to meet the ordinary expenditures of the Government, but also to provide "for the prompt payment of liberal pensions" and the liquidation of the public debt. This increase in taxation, he said in conclusion, "should be so levied on foreign products as to preserve the home market, as far as possible, to our own producers; to revive and increase manufactures; to relieve and encourage agriculture; to increase our domestic and foreign commerce; to aid and develop mining and building, and to render to labor in every field of useful occupation the liberal wages and adequate rewards to which skill and industry are justly entitled." The first portion of the message carried conviction with all but the most hostile minds; its conclusion, however, was disappointing to all who had allowed themselves to hope that Mr. McKinley would recommend a moderate tariff. It was saturated with the belief that large expenditures could be met by taxes which would burden exclusively the people of other countries and positively enrich the people of our own. To those of us who believe that, between nations as between individuals, with what measure we mete it is measured to us again, this whole conception is untenable. We cannot shut out imports without shutting in exports; when we tax imports we tax the payment for our exports. In 1896, because of lower prices here, foreign nations bought of us $325,000,000 worth of goods more than we of them. A higher tax to restrict a foreign commerce like this will not increase the employment of labor here, and will diminish the rewards of labor by the amount of the tax imposed.

Chairman Dingley's speech and report upon the tariff bill prepared by the Republican members of the Ways and Means Committee were models of lucidity. He was, indeed, altogether partisan in his representation that the recent deficits were due to the repeal of the McKinley Act rather than to the universal fall of prices, but his sophistry upon this point he half exposed by urging the general restoration of the McKinley rates of duty, with a $50,000,000 tax on sugar in addition thereto. By at least the amount of this new tax on sugar, the new tariff imposes greater burdens on the people than the old McKinley Act. From the standpoint of revenue the tax on sugar is the most important feature of the new law; from the standpoint of protection, however, the wool tax is the most important. The new tariff revives the McKinley rates on raw wool, and restores to the farmers a share in the bounties offered by the protective system. In other respects also the new bill is less open to the charge of section-

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record. As might be expected, the wool interest has been especially active. In Canada the attempt to get as much lumber as possible across the border has been marked; it is stated that in some places not enough cars could be supplied for the transfer. While the Canadians naturally feel sore about the extreme duties of the new tariff bill, one of their most important organs of opinion, the Toronto "Globe," declares that their watchword should be, not retaliation, but independence. Last week it was announced that, for the first time since the completion of the Intercolonial Railway (owned by the Dominion Government) a United States firm had received an order for steel rails from that road. All the English firms offered to supply the rails, but the Maryland Steel Company's offer was the one accepted. A noteworthy event in our foreign commerce has been the first order issued by the new Secretary of Agriculture. It directs that all beef (whether fresh, salted, canned, corned, or packed) offered for transportation to European ports shall be accompanied by a certificate issued by an Inspector of the Department of Agriculture, showing that the cattle from which it was produced were free from disease, and the meat sound and wholesome. In order that it may be known whether all beef exported to European ports has been so inspected, it is further ordered that the meat of all other animals exported to such ports, meat which does not bear the Department's inspection stamps, shall be packed in barrels or cases, and marked so as clearly to indicate the species of animal from which the meat was produced. Meat not inspected or marked as above will not be allowed expor: to European ports, and vessels not complying with the provisions of this order will be refused clearance papers. The order is a praiseworthy one.

The Arbitration Treaty is again before the Senate. It has been favorably reported, with amendments, by the Committee on Foreign Relations. Senator Davis, the Chairman of the Committee, made a strong and effective plea for the treaty in its amended form, and the prospects of its passage are good. One amendment eliminates the provision that in certain contingencies the King of Sweden and Norway should appoint the Umpire of the second Arbitral Tribunal provided for; this aims, it would seem, to relieve the anxiety of those who think that the ruler of a monarchy should not be allowed to select an arbiter. A second amendment directs "jurists of repute" to be appointed as members of the Tribunal instead of members of our Supreme Court; this change is based on the objection that the Supreme Court might have had before it judicially the points involved, previously to the arbitration, and that the regular functions of the Supreme Court provide work enough for its Justices. The third amendment, on which most stress is laid, calls for the formal assent of the Senate as a prerequisite to placing a given question before the Arbitral Tribunal. In Great Britain the treaty-making power is absolutely outside of Parliament; in the United States the Senate has an important function in treaty-making. It is argued that without the rule laid down by this amendment the treaty would totally deprive the Senate of this power. In point of fact, the treaty is far from explicit in directing *how* an agreement between the two countries is to be reached for the arbitration of a particular subject. A careful reading of the treaty shows that it simply says that certain classes of cases "shall be submitted," it is agreed that "the High Contracting Governments shall submit," and the like. The obvious inference is that in deciding upon fit subjects each Government is to use its own constitutional methods; we find nothing, therefore, in the treaty itself to debar the President from asking the consent of the Senate in the usual way. Generally speaking, while these amendments weaken the practical efficacy of the treaty, they do not destroy it; even as amended the treaty is well worth passing, not as a mere academic expression of the approval of the principle of arbitration and of international comity, but also as both pledging the country to arbitration and providing a convenient and workable machinery, to be ready at hand for use.

The memorial to the Senate of the United States submitted by the National

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for all patrons of the roads. It was only injurious and unlawful competition which the agreement prevented. Mr. Carter further maintained that the present action had no standing before the court, because an injunction was sought, when penal offenses were complained of. The Hon. E. J. Phelps, who also appeared for the roads, confined his argument, at the court's request, to the application of the Anti-Trust Law to the agreement. He maintained that the Anti-Trust Law did not apply to railroad corporations. The court held that the Inter-State Commerce Act could not be invoked in the present case, for many reasons, among which was that the United States had no right under that act to employ the method of injunction. It was not necessary, therefore, for the court to decide the question whether the agreement was a pooling contract. The Anti-Trust Act, the court held, was not meant to apply to railroads. Inasmuch as the United States Supreme Court had decided that the Anti-Trust Act did not apply to the Sugar Trust because it is not engaged in inter-State commerce, and the Circuit Court decided that it did not apply to railroads because it was not "meant to," for the moment its only application seemed to be to railway employees. Fortunately, however, on Monday of this week the United States Supreme Court, in the case against the Trans-Missouri Freight Association, by a vote of 5 to 4, decided that the Anti-Trust Law does apply to railroads. The case against the Joint Traffic Association is, therefore, likely to be remanded to the District Court for retrial.

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The illogical but earnest department store war in Illinois continues to enlist more and more recruits, but apparently they are all on one side– against the department stores. The Chicago Democratic Convention followed the Republican Convention in arraigning these stores as enemies to the public welfare, and a bill has been favorably reported in the Illinois Legislature declaring stores in cities of over ten thousand people, which carry more than certain specified lines of goods, to be "public nuisances." On behalf of the bill, it was urged that in the section of the city of Chicago in which the department stores are located "there are at present two hundred and forty vacant stores alone, to say nothing of many vacant houses and flats." It was further declared that the department stores were paying lower wages than the single-line stores. It was stated, for example, that whereas hardware stores had always employed men receiving not less than $12 a week, the hardware departments in the department stores were served by women rarely receiving more than $6 a week. It was also urged that merchants had no right to sell certain goods for less than they were worth. The President of the Cook County Business Men's Association, which is behind the bill, states that his Association consists of seventy-one subordinate associations, with an aggregate membership of over one hundred thousand business men and laborers. It is not probable that any bill declaring department stores to be public "nuisances" can be enacted as law and run the gauntlet of the courts. It is possible, however, as Professor Swain, of Wisconsin University, suggests in "The Kingdom," that something good may come of the present agitation. Heretofore there has been a sharp contrast between the laws for the protection of clerks and the laws for the protection of factory employees. Agitations for mercantile inspection laws have always been checked by the hostility of the press, due to its dependence upon advertisers. Now that public indignation has been aroused to the evils of child-labor and excessive hours in the department stores, it is possible that hours and sanitary conditions in stores may be guarded by the same kind of laws that now apply to factories. The present popular furor may be used to carry through legislation of the kind needed.

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The task of purifying the municipal politics of Louisville has been undertaken by the Good Government Club of that city, and a definite and promising beginning has been made. A large number of indictments have been returned against city officials and others as a result of the investigations of the January and February Grand Juries of the State Court. In addition, the Grand Jury of the Fed

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city demand that the city shall control its own departments. Signs of the times at present point to the fact that the nominee for Mayor for the Greater New York will be a man who is not aggressively partisan; that the extremists of the two leading parties in the city will see that it will be impossible to elect any but a leading citizen; and that there is an undercurrent of activity that is puzzling and annoying the men who have been in the habit of controlling affairs at the City Hall, and New York affairs at Albany. While the millennium is not near at hand, it is very certain that the political "boss" is going to become a smaller figure on the political horizon, and to become a political Blondin, compelled to study the law of equilibrium very much more closely than formerly. The formation of the Citizens' Union, to secure the best government for the city by active interest in political affairs, and the attempt to federate the political clubs of the several parties, are very discouraging to the gentlemen who believe that to the victors belong the spoils, and who, by their influence and teaching, develop the political tramp, the greatest evil of a democracy.

The introduction of a bill in the New York State Legislature, providing for the construction of a Public Library building in Bryant Park, New York City, and the report of the Library's Director, Dr. Billings, have again called attention to one of the worthiest endeavors of our time. The bill provides that the Department of Public Works shall move the reservoir and erect a building in accordance with plans to be approved by the Library Trustees. The city is to issue $2 500,000 in 4 per cent. gold bonds for the reservoir's removal and for the erection of the Library. It is expected that if the metropolis provides for the erection of the building, the Trustees will assume the cost of the Library's maintenance. If the cost of the construction of a building be borne by the Astor, Lenox, and Tilden foundations, now composing the New York Public Library, the maintenance of the Library would become a public charge, but if the building be once provided, the Library becomes self-sustaining. In the execution of the above plan it is anticipated that the Library Trustees will maintain, not only reference libraries, as at present, but a free circulating library. The Director's report shows that the present libraries are in a flourishing condition, the number of readers in the Lenox Library having increased from 9,000 in 1895 to 13,000 in 1896, and in the Astor from 85,000 to 96,000. An encouraging feature of the report is that the greatest relative increase of public interest seems to have been in the department of American history, if we may judge from the fact that at the Lenox Library 10,000 volumes were called for in this department in 1895, and nearly 28,000 in 1896.

A similar improvement is also noted in the annual report of the New York Free Circulating Library, just issued—a report which shows, as we should expect, that children take out a larger percentage of books in juvenile fiction than do adults, and the adults more than the children in general literature. The unexpected happens, however, in history, biography, and travel; in each of these departments the children are ahead. This preponderance is to some extent due to increased production of books designed especially for children's reading in history, biography, and travel, but the fact should never be lost sight of that children have a genuine taste for these subjects when properly presented. There has been a gratifying increase in circulation—nearly 100,000—during the year in the New York Free Circulating Library. This Library has made a good beginning toward the free circulation of books, but its facilities are inadequate to public need, and it is believed that its Trustees will co-operate with the New York Public Library Trustees in the establishment of a satisfactory library system. Even then the number of books in the New York Library will be small compared with the splendid institutions at Paris, London, St. Petersburg, Munich, and Berlin. New York City has now a chance to redeem its ill reputation in the matter of library support. Hitherto the metropolis has provided only $26 per one thousand of the population for the support of public libraries, while from one to two hundred dollars per one thousand of population have been expended by such

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their marines, of several seaports; their fleets encircle the island; they have performed the valorous feat of firing upon a Christian encampment and killing a few people, including three nuns; an Austrian frigate has sent a Greek vessel to the bottom; Greek ships have fired upon Turkish transports; Greek troops are massed on the frontiers of Thessaly; the Greek reserves have been called out. Voluminous correspondence is constantly passing between the different European capitals. The infamous European Concert requires constant readjustment, but has so far failed to work, and is likely to continue to fail. The Greeks are both plucky and diplomatic. Their communications with the Powers have been masterpieces of frankness and astuteness. They are as brave as their ancestors, and as skillful in procrastination as their neighbors the Turks.

Meanwhile, the conscience of England has found a voice, and, as for so many years past, that voice is the voice of the foremost living man who uses the English language. There have been mutterings for some time past, angry expostulations, and critical questions put to the Government in the House of Commons. Last week, at a meeting of the Liberal Federation, Sir William Vernon Harcourt made a speech in which he arraigned the policy of the Ministry as lacking in courage, consistency, and humanity. His words cleared the air at once. Not only was the meeting enthusiastically with him, but the whole party responded. Then came the greater voice of Mr. Gladstone in a letter to the Duke of Westminster, which for directness, dignity, and statesmanship will take rank with the most famous of the great statesman's utterances. The letter is a long one, and people in this country were able to read it in full because the New York "Sun," with true journalistic enterprise, secured the entire letter by cable. This is a form of the new journalism which is to be commended to the "World" and the "Journal." Mr. Gladstone reviews the connection of England with the European diplomacy touching what is known as the Concert of Powers; calls attention to the fact that at the conference at Berlin she antagonized the side of liberty in the East; that in 1880 the Liberal Ministry organized a European concert for the purpose of securing the fulfillment of two provisions of the Treaty of 1878 referring to Montenegro and Greece. As usual, all attempts to secure the enforcement of those provisions were met by evasion and falsehood; an endeavor was made to operate what is known as the Concert of Europe, and the English Ministry discovered that for several of the Powers that simply meant toy demonstrations. The English Ministry thereupon, with the backing of Alexander II., decided to take possession of a Turkish port, and the Sultan thereupon fulfilled his promise to Montenegro, and Thessaly was added to Greece.

Mr. Gladstone shows that what he calls "the rent and ragged catchword of the integrity of the Ottoman Empire" is a mere sham which has meant a different thing in every quarter of the century. In the first quarter it meant the occupation by Russia of the whole southeastern corner of Europe; in 1830 it meant the loss of Greece; in 1860 the emancipation of the Danubian principalities; in 1878 the emancipation of Bosnia and Herzegovina, the enlargement of Servia, and the freedom of Bulgaria; in 1880 the acknowledgment of the independence of Montenegro and the addition of Thessaly to Greece; in 1886 the independence of southern Bulgaria. Mr. Gladstone recalls the seven revolts of Crete. "It is not," he says, "in human nature, except under circumstances of grinding and destructive oppression, to renew a struggle so unequal." The situation has become simply intolerable. At this moment Greece appears on the scene, without fleets, arms, or treasury, but representing the race that fought at Thermopylæ and Salamis, a little body in a great soul. "It is sad to reflect," says Mr. Gladstone, "that we have also before us the reverse of the picture in the six Powers, who offer to the world the most conspicuous example of the reverse, and present to us a huge body animated, or rather tenanted, by a feeble heart. We have, then, before us, it is literally true, a David facing six Goliaths."

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depth being always frozen. The labor used on the railway has been partly imported; as many as 150,000 laborers have been employed at one time during the summer. It is estimated that the total cost of the undertaking will reach nearly $300,000,000. Both in military and in commercial possibilities this gigantic railway will be of surpassing importance.

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Trusts and Labor Unions

By a coincidence, not the most fortunate, the news that the Tobacco Trust case in New Jersey had broken down followed close upon the news that the Rochester Knights of Labor case had been upheld. In one instance, where it was claimed that a monopoly of capital had undertaken to destroy a man's business, the New Jersey Court of Chancery, unable to grant a remedy, dismisses the action brought against the American Tobacco Company by the Attorney-General and the injured firm. In the other, where it was claimed that a monopoly of laborers had undertaken to shut a workingman out from employment, the New York Court of Appeals, overruling the demurrer, maintains that the aggrieved party has a remedy against the Knights of Labor. These men, the Court declares, were chargeable with conspiracy in getting one Curran turned off upon his refusal to join their organization. It remains for the trial court to determine the facts and the proper penalty. In the New Jersey case the Vice-Chancellor suggests that proceedings in a court of law might deal with matters over which the court of equity had no jurisdiction. There is still recourse to the Attorney-General to show, if possible, that the American Tobacco Company was illegally formed, but the Vice-Chancellor's ruling seems to discharge the Company finally from any accusation of conspiracy; the Company has power "to impose conditions as to whom it shall sell and the terms upon which it will sell."

This discrepancy betrays, not the weakness of the courts, but their perplexity in the attempt to reconcile conflicting principles under novel conditions. It is manifest that a man has a right to work at such terms as may be agreed upon between himself and his employers; that for a third party to step in and impose other conditions is an infringement of that right, to be countenanced only by grave reasons of public policy. It is equally plain that a man has a right to sell or not to sell, to raise his price or lower it, to turn away one customer and cherish another.

For exactly the same reason that the so-called trusts are formed, the labor unions are organized—to check destructive competition. The industrial monopolies commonly refuse to trade with retailers who patronize rival manufacturers; the intent is to drive the rival out of business. It is very like conspiracy. Such a course was imputed to the American Tobacco Company. The labor unions commonly refuse to deal with employers who hire men outside their union. That also resembles conspiracy. The court in this case so adjudged it. The only difference in their positions is that the labor union is, with few exceptions, trying to make the outsider join its body. He may come in upon an equal footing with the rest; or they will do their best to crush him. The terms upon which an industrial monopoly will admit an outsider are not always so favorable.

Obviously, the position of the labor unions is that social stress furnishes the reasons of public policy to limit the right of every man to seek employment upon his own terms. That right is conditioned by the right of the majority to make its terms, which will be interfered with if every one is to scramble for what he can get. While the labor market is subject, like any other, to the law of supply and demand, it is worth while to remember that the supply was provided nearly a generation ago, and that the workingman would rather not wait for it to be adjusted by natural processes—his own death by innutrition, for instance—when he can modify conditions by concert.

It happens, in the nature of the case, that the trades-unionist avows his object frankly and urges it upon public approval; the other monopolist conceals his object to a large extent from the public, and often from himself. In one case the evidence of conspiracy is contained in the plea for defense—almost literally so in the Rochester instance; in the other it is concealed

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sometimes it seems to drive us from him. Life seems unjust. The actual experiences of life seem to overturn all theological theories of the goodness of the Ruler of the universe. Jehovah seems to be dethroned and Satan to have taken his place. The soul which has said, "Thou, God, art love; I build my faith on that," finds this foundation of its faith shaken. It is said that no earthly experience is more awful than the earthquake; when the foundations of the solid earth reel and all that is built upon them totters and sways like a drunken man. So in the earthquake experience of the soul, when faith in God himself is shaken, when God himself seems to have forsaken humanity, to have forgotten to be gracious, to have ceased to be just, or to have cast off his child from the help of his grace and the protection of his justice, the whole fabric of religious faith totters and sways and seems about to fall in irremediable ruin. To a soul thus threatened Christ's cry is not unmeaning, and in its mystery is not inexplicable. Guided by the Son of God in the darkness, strengthened by the sympathy of the Son of God in this threatened subversal of his faith, he also cries out, *My* God, *my* God, and presently, with Paul, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

❀

The Value of Frankness

There is no safety in the practical dealings in life between men and women like clear, distinct, persistent frankness. The man who has nothing to conceal and who conceals nothing never has to make any explanations, and he secures that confidence which protects him from the suspicion that he is holding anything back which might influence the decision of the person with whom he is dealing. It is taken for granted that he has stated his whole position without reservation. We are constantly tempted to desert this high plane of action because other people do not meet us on it; but our relations with others ought not to be determined by their attitude toward us; they ought to be determined by our own individual convictions. It ought to make no difference how we are treated by others so far as justice, frankness, and courtesy are concerned. It is astonishing how the crabbed temper yields when it is treated with uniform courtesy and consideration; how the secretive spirit gives way when it is met by perfect frankness; how the impatient temper is quieted and calmed by patience and forbearance. When we carry ourselves steadily in all our relations with others, we dispose at once of half the difficulties which are likely to rise, and avoid almost entirely those misunderstandings which are the beginnings of estrangement. We are often tempted to deal with small people on the plane of their intelligence rather than on the plane of our own convictions, and every time we do this we make a blunder. Such people, treated on a high plane, are materially helped to stand on that plane. They are not slow to discern the respect that is paid them, and they must be exceptionally bad if they are not influenced by it. It is far better, as a matter of policy, if for no higher reason, to treat others steadily from a standpoint which we have taken as the result of conviction than to continually adjust ourselves to the standpoints of others. Respect, consideration, frankness, and courtesy are rarely lost when they are infused into our social and business relations. In the exact degree in which we are governed by these qualities and express them do we make ourselves not only effective, but distinctly uplifting in our influence upon others.

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The Outlook Vacation Fund

The following letter was received June 22, 1896:

The Outlook Company:

Dear Sirs—A friend of mine has read with interest the article in the last Outlook about the invalid girl and your charity work and fresh-air fund, and wishes to donate to the cause a valuable ring of opals and small diamonds. Can you tell me for her who I shall send it to? It is her wish that you dispose of it and use the proceeds in this fresh-air work. Kindly let me hear from you.

Yours truly, ——.

Every effort has been made to dispose of this ring since it was received at this office, but success came only this week. The ring

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work, and often because of sorrow, for it is the misfortune of the poor when sickness comes to them to always bear the added burden of poverty. They are forced to carry the consciousness that money to provide the right conditions would save the life of their loved one. The trained nurse placed at their disposal lightens this burden somewhat, but it does not remove it. Never have the opportunities for the readers of The Outlook to meet a great want of a large class of women been so great as they now are. The continued increase in the funds since the beginning is the assurance that the needs of the coming year and the larger opportunities will be appreciated, and will meet with the response that seems a natural expression of the readers of The Outlook.

THE VACATION FUND

Previously acknowledged	$6,679 28
D. W. D., Austin, Tex	5 00
Mrs. W. V. H., Harriman, Tenn	50
Henry Street, Brooklyn, N. Y	5 00
A. B. S	1 00
Williams Memorial Inst., New Haven, Conn.	5 60
C. J. C., Greenwich, Conn	50 00
Proceeds Opal Ring	50 00
M. C. W., Leavenworth, Kan	4 00
B., Mississippi	2 00
Total	$6,802 38

The Spectator

"In my boyhood," said an old friend of the Spectator, "I think I heard the precept, 'Spare the rod and spoil the child,' more generally commended as of indisputable wisdom than any other maxim of life. In my case the teaching was not merely theoretical, but intensely and incessantly practical. I did not much believe in the teaching, even though I heard it expounded with learning and experienced painful applications of it. To know that it was a paraphrase of King Solomon's proverb, 'He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes,' did not to any considerable degree reconcile me either to exposition or illustration. I know not how it may have been with other youngsters of my own generation, but I do know that at this time, when men of my own years recall the whackings they got in their youth, they do so without any animosity of recollection, and in relating the sore experiences they usually inject into the tales an element of humor which is at least a tacit acknowledgment of the justness of the punishment, if not of the salutary effects. I can recall times when I was thrashed, though it did not seem to me then that I deserved punishment; and even now I believe that the treatment was not infrequently unjust. But I am so entirely sure of the good intentions of those who chastened me betimes that I have nothing but affectionate remembrances of them. But at the time my rebellious heart was full of anger. Under such conditions the chastisement surely was injurious to other parts of me besides the cuticle made to tingle and smart by the rapidly descending hickory switches. Hickory switches, by the way, were esteemed in my neighborhood to have inestimable virtues as rods of correction. In the review of my boyhood I cannot recall a single instance when I was restrained from doing wrong by the fear of punishment; but I remember with sure definiteness the elaborateness of my plans against the discovery of my indulgence in the forbidden. The success of these plans, after I had become skillful in making them, gave me immunity as a general thing, and I achieved a craftiness of action quite foreign to my nature, and useless, too, in practical and serious workaday life.

"Recalling these things, it seems strange to me that when I became, in my turn, responsible for the training and education of children, I should have harked back to this teaching of King Solomon, and have acted upon it as though the course pursued towards me was the only wise one to take. And I am sure that in some conditions and under some circumstances the child will be spoiled if the rod be spared. Before children have arrived at an age when reason and moral suasion can be applied, thrashing is the only thing that will keep them in discipline—thrashing, or the equivalent of it. For instance: when a child of from two to five years old gets into the 'tantrums,' and through temper yells and screams and throws things about, a spanking, in the spirit recommended by the wise son of King David, is the 'sovereignest' thing for this annoying ailment. We hear those who have had little experience with children say that a child never cries except when it is in pain, that it never frets save when it is out of health. Children unquestionably cry when in pain, and they fret when they are ill; but, alack and a day! they also cry when there is nothing the matter with them that a spanking won't cure, they fret when they are merely the victims of ill-temper. In these conditions and under these circumstances, to spare the rod is to hate the child, for the child is permitted to remain unhappy, and is suffered to make all within hearing uncomfortable. Judicious corporal punishment of young children is, in most cases, very wise, and the only kind of correction that can possibly do any good."

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American Impressions

By Ian Maclaren

IT need hardly be said that one traveling in a country for some twelve weeks is not entitled to speak with authority, but he has his own impressions. If a visitor has, however, been fortunate enough to see the great cities of the East and Middle West, and many Universities within that district, as well as to face large audiences and meet interesting people in every great city, his impressions may be slight, but they cannot be altogether misleading. He ought at least to have caught the appearance of things, as an average man not entirely blind would see them, and for even this there must be some underlying reason. When a traveler, therefore, offers his honest ideas about the life which passed before him, he renders some service by suggesting the existence of features which may have escaped notice, or even by raising the question, "How did the man ever get this idea?" No one can visit America without being quite convinced that there is a national type and identifying it in the people whom he meets. One does not forget and does not need to be reminded that Boston differs from Chicago and Philadelphia from New York, and one traces with relish the influence of the Puritan in the New England States, and the Dutch on the Hudson River, and the Scotch in Pennsylvania, and the Germans in the West. It would be quite possible to insist that there are forty Americans, not one, and it is natural to laugh at the idea of the long-expected American novel which is to enshrine the distinctive character of the people. Who is to write it? Mr. Henry James, or Mr. Cable, or Miss Wilkins, or Mr. Lane Allen, or Mr. Hamlin Garland? for it is evident that each of these excellent writers would furnish us with his own American. And Doctor Weir Mitchell is giving us an earlier study in that remarkable novel, "Hugh Wynne," which we are all reading in the "Century." One is tempted on first thoughts to abandon all hope of discovering the common face he seeks in this gallery of authoritative and very different portraits, but immediately he reminds himself that if any one has depicted Scots nature, it has been Sir Walter, and that he took his subject from many sides and in many lights. Is David Deans, or the Antiquary, or Dandie Dinmont, or Claverhouse—the Celts such as Fergus MacIvor and "the Dugald cratur" must be left out—the normal Scot? Not one of them is, but all together give a man not to be found in England or France or in any other place save north of the Tweed. One has to blend into one the various characters in fiction and in society, and the composite photograph is the national type. We know what it is until we try to define it, when it eludes our speech to remain in our mind. There is now such a man as an American never again to be mistaken or overlooked, never to be merged in an Englishman or any other race from which he may have drawn his blood, a man with his own face, his own voice, his own carriage, his own attitude of mind, his own spiritual character. In literature, Emerson, Lowell, Walt Whitman, Hawthorne; in politics, Jackson, Lincoln, Blaine, and Olney: in the pulpit, Beecher, Phillips Brooks, Channing, and Lyman Abbott, have a transatlantic note. We should know them anywhere as extra-English, just as infallibly as we can identify an American in London.

It is evident to a visitor, if he did not know this before, that the American has found himself, from San Francisco to New York, from Detroit to New Orleans, always excepting the negro people, the Indian, and the Chinese, and, in spite of an immense range of climate and the most varied circumstances, is ever, below the surface, one man. His individuality is so pronounced and masterful that it absorbs and transmutes the multitude of Europeans poured every year into the country, so that not only the Irishman of the second generation, but the German and Italian and Pole of the third, become true and proper Americans. Perhaps a Scotsman resists the solvent most persistently, owing to his native dourness,

[1] A second paper by Ian Maclaren on this subject will soon be printed in The Outlook.

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It is also impossible for a stranger traveling in the States during last election to resist the conviction that the final judgment of the people was based on genuine patriotism. So many were no doubt honestly in favor of Mr. Bryan because, to their mind, he represented the masses, poor, hard-wrought, helpless; so many were honestly in favor of Major McKinley because he represented order and stability; and between those parties it might have been a drawn battle. The Republican party obtained its majority because a large number of quiet, sensible, well-doing people believed that the honor of the country was in danger, and resolved that, whatever might in the end be the issue of disputed questions between labor and capital, the United States must never do what would be unworthy of her name, and that a fractional payment of debt, under any excuse, would be most unworthy. This class, which is not usually bound up with any party, and rejoices in the memorable name of Mugwumps, asserted itself, and, being reinforced by Democrats who loved their country more than their party, held the scales in its hands and did righteousness. When men abandon their party and others shake off political indifference in order to avert a threatened danger to the commonwealth, they have given undeniable pledges of patriotism, and deserve credit.

What, however, every friendly observer of American affairs must deeply regret is the marked abstinence from politics, federal and municipal, of the leisured and cultured classes in the States. If there be any great crisis, they bestir themselves and take part; but in ordinary circumstances they prefer to look out on public life through the loopholes of retreat. One gathers that they dislike the company into which politicians are thrown, and the work they would have to do, and the personalities to which they might be exposed, and the sacrifices of taste they would have to make, and even the rewards they would be offered. They refuse to touch public service with their finger-tips, and so it is too largely left to place-hunters, wire-pullers, and professional politicians, with results which may not be so corrupt as some candid critics allege, but are at least less than ideal. The patriotic spirit in America, and far too much in other places also, seems to exercise itself over great crises, foreign or domestic, and to be indifferent to the conduct of ordinary affairs. When it has its due influence, patriotism will move all classes, without exception, to give themselves to the good of the commonwealth, whether in city or national government, without any thought of personal gain, and it will then cleanse politics from self-seeking and base intriguing and every ignoble method. In that day—and its dawn is in the eastern sky—the political "boss" who makes and unmakes the rulers of the country at his will—coming in between the democracy and their rights—will disappear, to the great good both of politics and the nation; and, on the whole (now that the civil service has been reformed), the worst feature in American politics is the "boss," who is the power behind the throne, and of whom no one says any good thing.

Song of the Modern Greeks

Suggested by the Greek "Hymn of Liberty"

By Robert Underwood Johnson

Rising from the battle soil of Hellas,
Liberty, we know thee by thy sword,
By thy beckoning, by thine eyes that tell us
Thou art worthy still to be adored.

CHORUS

Hail thee, hail thee, spirit; linger, hover
Over Salamis and Marathon,
Till each hero's heart that called thee lover
Rise with thee to lead the patriot on!

Slumbered Hellas long in shame and sadness,
Waiting for a voice to call her forth;
Hushed the infant's glee, the mother's gladness,
By the brutal tyrant of the North.

CHO. Hail thee, hail thee, spirit; etc.

Long, too long, she dwelt with buried heroes,
Cherishing the glories she had known;
Her Caligulas, her mocking Neros,
Not by pride or tears could be o'erthrown.

CHO. Hail thee, hail thee, spirit; etc.

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every object was accomplished, and he well deserves the praise, honors, and substantial rewards which are now being heaped upon him.

All who have read Nansen's "The First Crossing of Greenland" know that his skill as a narrator is equal to his skill upon the *ski;* the style is like the man—simple, natural, human. Occasionally in the present book he yields to the temptation of fine writing (as in the introductory pages), but this is a rare fault with him. Usually he is cheery, straightforward, and modest. One easily sees that this is a man to inspire confidence in those about him. In fact, nothing impresses the reader more than the air of good-fellowship which pervades the story. Officers and crew trusted and loved their leader, and he them. They believed in his views, obeyed implicitly, and shared his courage and enthusiasm. They were not subordinates, but comrades. Johansen, who took the long sledge journey (oddly called *sleigh* journey in the book's title), shipped as stoker—although he was a lieutenant in the Norwegian Reserve—rather than not go. Sverdrup, the Captain of the Fram, was almost a second Nansen in quiet courage and capacity. Amundsen, the engineer, worked over his machinery so much when the ship was fixed in the ice that the others used to tease him "to see the defiant look come into his eyes and hear him say, 'It's all very well to talk, but there's not such another engine in the world, and it would be a sin and a shame not to take good care of it.'" Nansen adds: "I don't suppose a day passed, winter or summer, all those three years, that he did not go down and caress it, and do something for it." Every day when the Fram was forcing its way to the south in 1896 the crew talked of Nansen's whereabouts, and hoped they might find him, and the description of their joy on learning that he had arrived before them is really touching. From the day (September 25, 1893) when the Fram's bow was jammed into the polar ice until the day (August 14, 1896) when, after much blasting of ice and incessant efforts, she broke into the free sea, there does not seem to have been a single quarrel, nor any insubordination, bad feeling, shirking, despondency, or unpleasant episode. Johansen, when asked whether Nansen and he managed to get on together comfortably under the severe test of for fifteen months seeing no other human being, and even sleeping in the same bag at night, humorously said: "Oh, no, we didn't quarrel, the only thing was that I had the bad habit of snoring in my sleep, and then Nansen used to kick me in the back." Nansen himself adds: "I cannot deny that this is the case; I gave him many a well-meant kick, but fortunately he only shook himself a little and slept calmly on."

The whole party were not only friendly, but even jovial. So far as the ship life was concerned, they seem to have had a right good time. Of forebodings for the future there are no traces; the monotony of lying month after month drifting imperceptibly with the ice was combated by the variety and quantity of hard work always at hand, mechanical and scientific: shoemaking, sail-making, tinsmithing, windmill operating (for electric lighting), carpentry, rope-making, were among the occupations. Never was ship so well equipped for comfort under the conditions. Electric lights, plenty of fuel, scientific protection from the cold, a finely stocked larder (some of the bills of fare are extremely appetizing), a large library, games, all helped to make the expedition pleasant and to kill time. Then there was an occasional bear-hunt, the training of the dogs, photography, and other resources. A humorous paper was sometimes printed; birthdays and all possible festal occasions were observed with special feasts; practical jokes were indulged in; letters, diaries, and records of observations were kept up; in short, on board the Fram the men were busy, happy, and contented.

There were many who predicted that the Fram would not justify Nansen's belief that her lines could be so laid that ice-pressure, instead of crushing the sides of the ship, would simply force her upwards: but they were mistaken. She endured without harm all that the Arctic seas can do in the way of pressure. Here is an account of a typical pressure experience:

> When the packing begins in earnest, it seems as though there could be no spot on the earth's surface left unshaken. First you hear a sound like the thundering rumbling of

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And here is the account of their Christmas eve:

I must have a Christmas party for children when I get home. This is the time of rejoicing, and there is feasting in every cottage at home. And we are keeping the festival in our little way. Johansen has turned his shirt and put the outside shirt next him; I have done the same, and then I have changed my drawers, and put on the others that I had wrung out in warm water. And I have washed myself, too, in a quarter of a cup of warm water, with the discarded drawers as sponge and towel. Now I feel quite another being; my clothes do not stick to my body as much as they did. Then for supper we had "fiskegratin," made of powdered fish and maize-meal, with train-oil to it instead of butter, both fried and boiled (one as dry as the other), and for dessert we had bread fried in train-oil.

No wonder they longed for books, and read and re-read the navigation tables and the almanac; and no wonder that they talked to each other about sugar and bread and potatoes as among the greatest possible joys of the future. And clothes!

Ugh! the clothes we lived in were horrible! And when we wanted to enjoy a really delightful hour we would set to work imagining a great, bright, clean shop, where the walls were hung with nothing but new, clean, soft woolen clothes, from which we could pick out everything we wanted. Only to think of shirts, vests, drawers, soft and warm woolen trousers, deliciously comfortable jerseys, and then clean woolen stockings and warm felt slippers—could anything more delightful be imagined? And then a Turkish bath! We would sit up side by side in our sleeping-bag for hours at a time, and talk of all these things. They seemed almost unimaginable. Fancy being able to throw away all the heavy, oily rags we had to live in, glued as they were to our bodies! Our legs suffered most; for there our trousers stuck fast to our knees, so that when we moved they abraded and tore the skin inside our thighs till it was all raw and bleeding. I had the greatest difficulty in keeping these sores from becoming altogether too ingrained with fat and dirt, and had to be perpetually washing them with moss, or a rag from one of the bandages in our medicine-bag, and a little water, which I warmed in a cup over the lamp. I have never before understood what a magnificent invention soap really is.

With May came comparatively mild weather. Clothes were patched, rifles cleaned, kayaks and sledges put in order, and again the slow, dangerous, exhausting southern journey was resumed. On one occasion the boats got adrift from their mooring, and were rescued only after Nansen had swum through ice-cold water until he was stiff and numb, barely able to climb into the boats when reached. Had a few more strokes been needed, the possibility of reaching home would have been slight indeed. At last in camp one morning (June 17, 1896) Nansen heard the barking of a dog; in an hour or two the wanderers were in the luxurious camp of the English explorer Jackson, on the south coast of Franz Josef Land—quite far from the position indicated by their imperfect calculations. We quote Nansen's account of the meeting with Jackson:

I raised my hat; we extended a hand to one another, with a hearty "How do you do?" Above us a roof of mist shutting out the world around, beneath our feet the rugged, packed drift-ice, and in the background a glimpse of the land, all ice, glacier, and mist. On one side the civilized European in an English check suit, and high rubber water-boots, well shaved, well groomed, bringing with him a perfume of scented soap, perceptible to the wild man's sharpened senses; on the other side the wild man, clad in dirty rags, black with oil and soot, with long, uncombed hair and shaggy beard black with smoke, with a face in which the natural fair complexion could not possibly be discerned through the thick layer of fat and soot which a winter's endeavors with warm water, moss, rags, and, at last, a knife, had sought in vain to remove. No one suspected who he was or whence he came.

Jackson: "I'm immensely glad to see you."

"Thank you; I also."

"Have you a ship here?"

"No; my ship is not here."

"How many are there of you?"

"I have one companion at the ice-edge."

As we talked, we had begun to go in towards land. I took it for granted that he had recognized me, or at any rate understood who it was that was hidden behind this savage exterior, not thinking that a total stranger would be received so heartily. Suddenly he stopped, looked me full in the face, and said, quickly:

"Aren't you Nansen?"

"Yes, I am."

"By Jove! I am glad to see you!"

And he seized my hand and shook it again, while his whole face became one smile of welcome, and delight at the unexpected meeting beamed from his dark eyes.

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intellectual and moral nature he transcends them all, and by virtue of this intellectual and moral nature he takes possession of the globe. He first sees the use of its stored-up treasures. He discovers the light and heat locked up in coal, and he releases them. He discovers the use of the iron, converts it into tools, and makes them serve his purpose in manufacture. He learns how to avail himself of the forces of nature—gravitation, light, electricity, heat. The animals that seem to be his superiors are subordinate to him. Some he domesticates, others he conquers, all he cows and controls. He is the master of the world in which he has been placed.

Looking upon this process, beginning with the nebulous condition in the outset, and tracing it gradually until we come to the present condition, two things seem very clear to the evolutionist. First, that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed; that there is One who has shaped, formed, patterned, directed, controlled the globe and all that is upon it. The evolutionist sees very clearly that there is a design in this creation. It has been governed by a master will and guided to a definite and projected end. He perceives that the creative process has gone on by forces, whether from within or without, that were aiming at some ultimate result. He traces the growth of life from the single cell up to the complicated condition of present civilization, and sees that in this development there has been a culmination which has been steadily sought. He is not so certain as the fathers were about designs, but he is more certain than they were about design. He is not sure about the adaptations of particular things to particular ends, but he is more certain that the whole process of creation, beginning with the world in its nebulous condition and reaching on to the present, has had a definite purpose which has been consistently pursued. In other words, he sees that this Infinite and Eternal Energy, from which all things proceed, is an intellectual energy which has thought something out; a purposeful energy which was resolved to accomplish certain results; a benevolent energy which has been seeking the happiness and welfare of others.

This is the first thing the evolutionist sees; the second is—Man. Though he may be perplexed in the detail, the evolutionist is sure that the end of this design, the purpose which has been steadily kept in view, is man. Whatever other worlds may be for, whatever the wide universe in its wider scope may be for, this globe in which we dwell has been fashioned, built, constructed to be the habitation of man. It is man who has taken possession of it; it is man who understands it; it is man who is using it; it is man who comprehends its laws, who masters its forces, who avails himself of its riches, who dominates all the other creatures upon it. It is not more certain that the cell is made for the storage of the honey by the bee, that the nest is made for the home of the birdling, that the cradle is made for the rocking of the babe, than it is that this globe was made for the habitation and the development of man.

And man is not only the supreme result of evolution thus far—he is the final result of evolution: there is nothing beyond him. If one asks, "How do we know that there may not be something inconceivable to us beyond?" the answer is, We cannot *know;* but in our attempt to unriddle the enigma of the universe we must think with our faculties and be governed by our limitations, and we can *conceive* nothing higher than man. We can conceive of man infinitely improved; we can conceive of him cultivated, developed, enlarged, enriched, purified; but of anything essentially higher than man—no. Nothing can be conceived higher than to think, to will, and to love. All forces are subordinate to those three forces—the force that thinks, the force that wills, the force that loves. If we look back along the pages of history, these two truths we have learned from the universe: First, that all its processes have been for the purpose of manifesting One who thinks, who wills, who loves; second, that the culmination of the manifestation of One who thinks and wills and loves is a creature who can himself think and will and love. The inorganic world existed before the vegetable, and the vegetable world existed before the animal, and the lower animal existed before man, and man exists for nothing beyond. The very topmost

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comes a hindrance to his development. It is no longer developing him, and it is no longer serving him in serving others. He still has the same power to perceive truth that he always had, but he has become deaf and cannot hear. He has the same artistic sense that he always had, but he has become blind and cannot see. He has the same burning thoughts with which he was wont to inspire audiences, but his voice has lost its music and its power; he cannot reach the audience. He is still a musician, and the music is in his soul, but the voice is gone—we want to hear him sing no more. His very brain ceases to formulate thought. His soul has outgrown the body. First it was the instrument for development; second, an instrument for usefulness; now it is neither. He has not grown old, but the organ that he used has grown old. Gladstone is not old. Put him in a new body—what a magnificent statesman he would be! Henry Ward Beecher was not old. Bring him back and put him in a body forty years old, how again his eloquence would stir the heart of the nation! Men do not grow old; it is the body which grows old, unable to fulfill its function as the servant of the spirit.

All through its appointed threescore years and ten the body is dying—from the very cradle dying; constantly used up, constantly repaired. That has been the history year after year, until at last the repair can no longer make up for the ravages of time, because the soul has outgrown the body. What then? Remember, from the first nebulous days God had in mind a man. Through all these long cycles of geology, through all the cycles of prehistoric history, through all the creative days of the past, through all the later creative days, through family, through various forms of government, through justice and injustice, through war and peace, through commerce, education, and religion, He has been making *men*. And every man He has put into a body that at first helped to develop, and then helped to service, and then became a hindrance to development and a hindrance to service, because the soul had outgrown the body. What then? Why, if there is not something that lies beyond when the body is gone, all evolution ends in a cul-de-sac. It is inconceivable that God should have spent all the ages in making a Gladstone, a Lincoln, a Jefferson, a Shakespeare, only that he might make a body with which to fill a grave.

There are two alternatives: The positivist and the pantheistic. The positivist tells us: Yes, there is an immortality, but it is an immortality of influence. Shakespeare is immortal: his plays will live. Plato is immortal: his thoughts will inspire men through all coming ages. Lincoln is immortal: his courage and his heroism will make heroes to all future time. The immortality is an immortality of influence, and it is for future generations that present generations live. But what is the use of future generations? Why is there a Shakespeare, a Bacon, a Gladstone, a Jefferson, a Hamilton, a Washington, a Lincoln? Only to make insects that dance for an hour in the sunbeam, and then are gone? I can understand the evolutionist who does not believe in universal immortality, who thinks only the fittest will survive. I can even comprehend the belief that this present race of men is not worthy to live immortally, that this present race of men will perish, but by and by, when God's providence has worked out its culmination, there will come from them a race that will live immortally, and we are but preparing for them. But I cannot understand how a consistent evolutionist can believe that "death ends all;" that throughout all these ages God has been preparing men such as men are, only to make other men such as these men are, all to fill one great cemetery at the end. As John Fiske says: "God is not like a child that builds a house of cards to blow it down again."

The other conception is pantheistic. It is the old Hindu conception, repeated in modern theosophy. All things will run their circuit and come back to God himself. *Man* is immortal, but men are not personally immortal. The sun draws the water from the ocean, shapes it in a cloud, hangs it in the heavens, drops it upon the hills; it falls into the spring and the river, and so flows back again into the ocean. So God sends out souls, that, after they have traveled the circuit of their being, they may return to Him again. Such is the pantheistic conception. Are we, then, to think that God has been working through

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student who has found the proper training in the college, and has taken it in the right spirit, begins to realize what she had already learned theoretically, that in the world before her is the living, breathing, growing reality of which all the textbooks, all the works of literature and art, are but the inadequate representation. She will have a sense of keener enjoyment in her theoretic knowledge by coming in actual contact with the concrete basis for it; she will come to the concrete with greater interest and appreciation, stored as her mind is with the views and ideas of thinking man for ages in regard to its different phases. She will come to see, too, that where her special set of facts and theories do not fit the special set of concrete relations she is thrown into, there are yet in all departments of human activity certain common principles, which, learned in one of them, can be applied with great advantage in another. Among such principles are order, method, systematic industry, alertness of mind, discrimination, patience, accuracy, thoroughness. The ability to take up a complicated matter right end first, to attend to each detail of it in proper order, to stick at it until it is done, and done well, is as useful and helpful in housekeeping, storekeeping, or farming as it is in solving the problems of the calculus or in interpreting a Greek text.

Having recognized the fact that her college training will be a help to her in any activity that she may engage in, the graduate next proceeds to consider what special thing she shall do. Shall she enter the ranks of the paid or the unpaid workers? shall she engage in one of the economic or the non-economic occupations? Chief among the unpaid workers, by reason of numbers and influence, are the house-mothers. It is curious that it is not more fully recognized how peculiarly and specially is the collegiate training a help and benefit to these. We are warned again and again of the dangers of an exclusively material civilization. We send our young men to the college to get some acquaintance with and love for the ideal before they are overwhelmed in the bustle of the market-place. Suppose, however, that each child, boy or girl, had from earliest youth daily contact with the ideal in the person of a broadly trained mother, would not the lesson be learned in a way impossible otherwise, would it not be printed in characters that no after influence could wholly efface? The college-trained mother, at home in the world of thought and things, confident of her ability to guide the mental development of her child, commands his respect through his perception of her assured mastery, and can enforce her lessons as the untrained mother, whether simply distrustful of herself or really incapable, cannot. The college woman, by her contact with the wider circle of college life and interests, will, furthermore, have acquired a freedom from personality, a breadth of view, a calmness and tolerance, that are most desirable where one wishes to influence others. Under the trained mother's care, too, the child is saved from falling into that deadly vacancy which is the bottom cause of nine-tenths of the mischief, vice, and crime committed in the world. Her well-stocked mind is a never-failing storehouse of resource toward occupying, amusing, and instructing the child, so that he is never at a loss for something wholesome and interesting to do, and is consequently the less tempted into coarse or foolish employments. The college-trained mother will be able not only to give the child a general mental and moral uplift in all his life and activities, but to lay the foundations of the special training he will need in the special work of the school. In this case the child need not be sent to school as young as children in general are at present, little to their advantage, and little to the advantage of the schools they attend. The best place for a young child is at home, and if the mother is capable of conducting his entire training there, there is no reason why he should leave it until he is old enough to have some main traits of character well fixed, and some mental fiber developed. A race brought up by well-disciplined mothers would, it would seem, spontaneously and naturally take to the good influences in life, and quietly ignore and reject the bad ones.

While the mother of the family is the usual and natural director of it, the single woman—sister or daughter—often has that function, and she, too, in that case, finds the same use for her collegiate training. Both the married and the single

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will rise to its proper level and receive its proper reward in the appreciation and the approval of the community.

Foreigners in Japan

By R. van Bergen

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Foreign residents of Japan look with apprehension forward to the 16th of July, 1899, as the time when the new treaties will go into effect, and the old safeguard to life and property, the ex-territorial clause of the present treaties, will be abrogated. There is a possibility, but it is very slight, that the date may be postponed. Germany, when it consented to a revision of the treaties upon the basis of judicial autonomy, stipulated that the codes shall be completed and shall have been in operation for one year before its subjects shall be placed under Japanese jurisdiction. That country, at any rate, protected its citizens against incomplete codes; but why we should not be safeguarded against an inexperienced and prejudiced judiciary is more than the foreign resident can understand.

It is not, in these days, the acme of happiness to be a resident of Japan. In the recent treaties of the Mikado's Empire with China and Corea, the statesmen of Japan insisted upon the ex-territorial clause. They decline intrusting Japanese subjects to the tender mercies of irresponsible judges; and while in their inmost thoughts they marvel at the indifference of foreign powers, they evince a perceptible tendency to visit their contempt upon the unfortunate foreigners who are compelled to dwell in the Tenno's realm.

The fact is that the situation in Japan is entirely misunderstood. The public of the United States still looks upon the Island Empire as a regenerated nation—one that has discarded the shackles of an obsolete civilization, and has entered into the comity of Western nations with the well-defined purpose of emulating them. No opinion could be more erroneous. So far from being in love with us and our institutions, they regard us with a cordial hatred, and look upon our social conditions with heartfelt contempt. It is quite true that they have adopted our public improvements; that railroads, telegraphs, the telephone, and the electric light have been introduced, and that the service of these important social factors is constantly being extended. Nor can the fact be gainsaid that every modern invention improving the condition of army and navy is anxiously watched, and adopted as soon as its value has been demonstrated. These facts granted, it is none the less true that the ill feeling against us is intense.

The Government, in 1893, intrusted to the Department of Education in Tokyo the task of publishing a "History of the Empire of Japan," the first edition of which was speedily suppressed on account of the writers allowing their anti foreign feeling to transpire in its pages. A new and purged edition was issued, but even in that work the national feeling occasionally crops out. In summing up the condition of Japan as it actually exists, the authors state: "During the early years of the *Meiji* era, any knowledge, however slight, of Western sciences and arts was regarded as a qualification for official employment. Students who had shown themselves intelligent were sent to Europe or America to inspect and report upon the conditions existing there; and as each of these travelers found something new to indorse and import, the mania for Occidental innovations received constant increments. To preserve or reserve old fashions was regarded with contempt, and so far did the fancy run that some gravely entertained the project of abolishing the Japanese language and substituting English for it. By degrees, however, men's eyes began to be opened to the fact that, while they were uprooting and abandoning much which had the sanction of tradition and the approval of long practice, they were planting in its stead institutions and customs not necessarily suitable to the Japanese, and possibly injurious to any people. Out of this sense of rash denationalization and unpatriotic radicalism a strong reaction ultimately grew, and men's minds turned once more to the customs and canons handed down from their ancestors. The reaction is now paramount, but the introduction of Western civilization is, at the same time, never neglected."[1]

[1] "History of the Empire of Japan," published by order of the Department of Education, Tokyo, pp 409.

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The Religious World

The Presbyterian Union

The Presbyterian Unions in various parts of the country correspond to the Congregational Clubs and the Baptist Social Unions. The meeting of the New York Presbyterian Union was held at the Windsor Hotel on Monday evening, March 15, when the subject was "Ecclesiastical Polity." The three general types were presented by the Rev. H. C. Swentzel, rector of St. Luke's Episcopal Church in Brooklyn; the Rev. W. H. Roberts, D.D., formerly Professor in Lane Theological Seminary, and Stated Clerk of the General Assembly, in behalf of the Presbyterians; and by the Rev. A. H. Bradford, D.D., of the First Congregational Church of Montclair, N. J., in behalf of the Congregationalists. The duty assigned to each speaker was to define the distinctive characteristics of the polity of his Church, which was done in characteristic fashion. The Episcopalian argument for the Historic Episcopate was singularly clear and well expressed. The paper of Dr. Roberts was just such as would be expected from as intense and loyal and even aggressive a Presbyterian as he is known to be. Perhaps the most significant statement in his address was that in which he declared that Presbyterianism had not changed for two hundred years. That statement suggests the witty remark of the late Dr. Thomas Greene, of England. He said, "We are told that we ought to believe as the Fathers believed, but who knows what the Fathers believe *now*?" The effort of the representative of the Congregational Church was to show that as the Episcopalian emphasizes the Historic Episcopate, and the Presbyterian the Presbytery, Congregationalists exalt the "Historic Christian people." The first two addresses were arguments in behalf of the polity; the Congregationalist attempted rather to give a bird's-eye view of the condition of theological thought and religious progress in the denomination. Many eminent Presbyterians were present, and the whole occasion was one of social enjoyment and ecclesiastical fellowship.

The Pulpit and the Eastern Question

It is a gratification to see that not only the newspapers, but also some prominent clergymen, have taken up the discussion of the Cretan question. Among these clergymen is the Rev. Dr. J. P. Peters, the rector of St. Michael's Church, New York City. Dr. Peters has just preached a notable discourse, in which he declares that for over a hundred years the so-called Christian powers of Europe have kept Turkey in existence, authorizing it to rob and murder the Christians within its dominions, because each Power either wanted a slice of Turkey for itself, or wanted to prevent some one else from securing a slice. Because of this greed, hundreds of thousands of Christians have been massacred, and myriads more compelled to live in misery and barbarism. Dr. Peters referred to the intolerable conditions in Greece in 1821, which caused the rebellion. The Turks at once fell on the unoffending Greeks at Constantinople and massacred them, hanging the Ancient Patriarch and some of the bishops on Easter Day before the door of the Cathedral. A little later the Turkish fleet descended on the prosperous island of Chios, and, after having lulled the inhabitants into fancied security by proclaiming amnesty, landed troops who fell upon the unarmed villagers, killing 2,300 of them, and enslaving twice that number. Unaided by the Powers, the Greeks fought against great odds for seven years. Nevertheless, some individual volunteers went to Greece from England, France, Switzerland, and Italy, and also from this country—among those last named being a former rector of St. Michael's. England, France, and Russia were finally led to intervene and give Greece her freedom, but in so doing they reduced her borders within as narrow limits as possible, among other possessions restoring Crete to Turkey, and this for fear that in some way free Crete might prove to the commercial disadvantage of the above Powers. From that day to this Crete has known nothing but misgovernment and massacre. Now, at last, as the Turks were attempting to put into execution the same policy of pacification by extermination recently pursued in Armenia, the Greeks have dared to rescue their fellow-countrymen. Upon this the Christian rulers of Europe order Greece to leave the Cretans to their fate. The Powers threaten Greece with war, they drive away her vessels, and they themselves fire upon the Cretans. As Dr. Peters said, so say we: "Shame on these rulers who blasphemously call themselves Christians!"

Jews and Christians

One of the most interesting illustrations of religious fellowship of which we have ever heard was seen in New Haven, Conn., on Monday evening, March 15, at the dedication of a Jewish synagogue. On the platform with Rabbi David Levy were representatives of the various churches in the city. Among them we notice the names of the Revs. Newman Smyth, D.D., Congregational; E. S. Lines, Episcopalian; F. A. M. Brown, Presbyterian; C. D. Marsden, D.D., Methodist; and W. D. McKinney, Baptist. Others were also present, but we mention these as showing the variety of denominations represented. The audience thronged the beautiful building. The first address was by the Rabbi, in which he spoke of the peculiarities of the Hebrews and their faith. In the course of it he said concerning Christian-

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"We may still be cursed with men who make of office a means of gain more than an opportunity of service, but we can at least make them understand that their conduct is infamous. It must be possible to establish a sentiment under which the choice of a man to a public office who is suspected of desiring it for what he can make out of it will be regarded as no less shocking than the choice by a college of such a man for a president, or by a congregation of such a man for its minister."

Ministers and Public Affairs

It can no longer be said that the ministers of the country devote themselves entirely, or even chiefly, to the affairs of the other world. The disgraceful condition of things in the Police Department of New York has attracted the attention of the ministers of the various churches. At their meetings held on Monday, March 15, strong resolutions were adopted by the Methodists, Presbyterians, and Congregationalists approving the advice given to the Mayor of the city by the Hon. Seth Low, and urging that immediate action be taken in the interests of a better administration of that Department. A cordial word of support for Mayor Strong was spoken, especially by the Methodists, who also protested against the passage of any law which should supersede the present Board of Police Commissioners by a State Commission of Police. These utterances are not so significant for what they contain as for the fact that they were made. It is slowly coming to be recognized that there are no more intelligent and few wiser observers of current conditions in society and the State than the pastors of the various churches. They are not the slaves of any political party or of any social class, and their voices are without exception in favor of righteousness and good order.

The Volunteers

The first year in the history of the new movement of which Mr. and Mrs. Ballington Booth are the head has been one of very great prosperity. There are already 160 organized posts or societies, at which during a recent month more than 1,500 professed conversion. About 18,000 have professed conversion during the year. At the meetings in the month of January of the current year about 525,000 persons were in attendance. The five hundredth commanding officer has already been commissioned, while about 3,000 have been enrolled in the Defenders' League, and 1,200 in the Volunteer Prisoners' League. These figures, however, give no clear idea of the work which the Volunteers have undertaken. Their service in the prisons, which is under the especial direction of Mrs. Booth, is perhaps the best work of the kind which has ever been done in this country. If she continues as she has begun, she will be known in American prisons very much as Florence Nightingale was known in the war hospitals of Europe. This is a beautiful ministry, and few are so well fitted for its performance. The questions at issue between the Volunteers and the Salvation Army have practically dropped out of sight, and both are now devoting themselves to something better than trying to settle a fruitless and useless controversy.

Hiram House

Hiram House is the new social settlement of the Disciples. It was founded by students of Hiram College, and is the first work of the kind among the Disciples. The House is located in the Sixteenth Ward of Cleveland, O., where are congregated Russians, Jews, Bohemians, Hungarians, Italians, and negroes. It is on the edge of the very lowest sections of the city, and in its area of 1,500×2,500 feet the ward has 6,000 inhabitants. There are 628 people in the one block in which the House is located. It carries on the usual work of the social settlement. Its Day Nursery has twenty children, and its Kindergarten an average attendance of sixty. There are classes for women in English, Latin, history, and other branches, and for boys and girls classes in bookkeeping, stenography, mechanical drawing, etc. Taking into account all the classes with the Day Nursery and Kindergarten, there are five hundred visitations to the House each week by the residents of the ward. A tuition fee of twenty-five cents per term of ten weeks is charged, which is simply a voucher for good behavior and studiousness on the part of the class members. A Debating Club of young men has recently given the House an oak bookcase in appreciation of the work for them. The member who made the presentation speech said that they had given to them by this House their first glimpse of the larger world. There is also visitation throughout the ward by the resident workers, by which they come into touch with the people and find out their needs.

The Cambridge Mission at Delhi

As is well known with those familiar with missionary work, the great universities of England support missions in various countries. A meeting in behalf of the Cambridge Mission at Delhi was recently held in the old University City, under the presidency of the Archbishop of York. The chief address was by the Rev. G. A. Lefroy, the head of the Mission. He contrasted the life of the missionary in India with the life of one in Africa. In Africa he is in the midst of barbarism and savagery; in India he is in a land possessed of ancient and dignified civilization, whose life and old creed contain much worthy of respect. Mr. Lefroy said that the Government is often criticised for its neutrality in regard to religious matters, but he felt convinced that it was the only proper course. The strongest point in his address was when he quoted a statement from an eminent Hindu showing how modern civilization had destroyed the old religion of the

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Books and Authors

Gaston de Latour [1]

There is a pathetic interest attaching to the last book of a great writer when it is cut in two by death and we have but the half of it. What might it not have been? But "Gaston de Latour" was written by Walter Pater long since, and abandoned before it had been carried half way. In the years following the "Imaginary Portraits" Pater published the first five chapters in "Macmillan's Magazine." In the next year he wrote an article on Giordano Bruno, which seems to have been a carrying further of the same idea. The book, as now published, gives also the half-elaborated notes of an intermediate chapter. "Gaston de Latour," then, although the last of Pater's works to appear in book form, is not another "Denis Duval" or "Edwin Drood" or "Doctor Grimshaw." It was not cut short; it was abandoned. The reason is not far to seek: we think it lies partly in Pater's lack of constructive imagination, partly in the fact that at the time of writing he had hardly secreted material enough for the task. "Marius the Epicurean" retains our interest from beginning to end, not by its constructive power, but by the inherent interest of the problems in question, by the development of character, and by the charm of its background. "Gaston de Latour" was conceived as a Renaissance Marius. Living in a world poised between a great past and a great future, as the age of Marcus Aurelius was poised between Paganism and Christianity, living in a world where men were weighing the value of the old and speculating as to the value of the new, Gaston de Latour was a youth to whom the problem of constructing a theory of life came precisely as it came to Marius. But it is obvious that Pater had never thought out the character as he had thought out Marius. Gaston is not so clearly defined, even, as the more slightly indicated Sebastian van Storck or Duke Carl. In the first three chapters, if we compare him with Marius, he is shadowy; afterwards he is barely mentioned. We do not think that Pater ever had a definite conception of just what should be the development of the character, the opinion, in the work he had undertaken, nor do we think it curious that such should have been the case. "Marius the Epicurean" was carefully thought out, but that book was almost the sole product of five years. Three years after "Marius," Pater began to publish "Gaston de Latour," and in those years he had also published the "Imaginary Portraits."

It is true that a certain order in development may be perceived, or, more accurately speaking, guessed. Gaston passes his earlier days in a kind of regulation of divine order which had unconsciously become the fitting garment for unthinking childhood. Even during his life in the cathedral town of Chartres, however, though it harmonizes with a certain sacerdotalism of his character, he begins to feel the spirited energy of his companions, and finally experiences the fresh modernity, the romanticism, of Ronsard. From Montaigne the skeptic, then, he learns the infinite flexibility of the human spirit, and afterwards by Giordano Bruno he is initiated into an idealism by which that spirit may almost be said to form a universe for itself, in so far as it is able to apprehend its relation to the spirit which is in the life of all things. Such, perhaps, was the transition as Pater had it in mind, but it is indicated only by a hint here or there, rarely by anything so direct as the introspection of the young Roman.

Such a vagueness of development may be an annoyance to the reader who suspects it and cannot make it more definite. Get rid of this drawback, if it be one, and the book is delightful and contains some work in Pater's best vein. Get rid of the idea that it is a single whole, and you can more fully enjoy the parts. The scene is alluring in itself—the beautiful France of the days of Charles the Ninth, more attractive to most of us than the Italy of Marcus Aurelius. The beautiful places, the Château of Deux-manoirs, the cathedral of Chartres, the fascinating personalities, Ronsard and Montaigne, the appreciation of the strangely shifting, unaccountable, fiercely passionate time coming to a flash in the bloody outburst of St. Bartholomew's day—such matters as these are material much to our mind, and such material as was well suited to the soft casuistries and the subtle refinements of Walter Pater. He has written nothing much better than the first three chapters of "Gaston de Latour."

An infinitely curious book, take it all in all: a book of great delightfulness and of some disappointment; a book very representative of the man who wrote it, more representative in some ways than anything else of his that we have. It is the last thing of Walter Pater's that will be published, and makes a singularly appropriate final volume to his complete works.

An astonishing rumor comes from London that Mr. Frank Harris has sold the "Saturday Review" to Mr. Alfred Beit, the millionaire partner of the Rt. Hon. Cecil Rhodes. If true, the reason for Mr. Beit's purchase is undoubtedly the hitherto implacable animosity which the "Saturday" has shown toward Mr. Rhodes and his enterprises.

[1] *Gaston de Latour.* By Walter Pater. The Macmillan Company, New York. $1.50.

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tion of his coronation as first German Emperor at Versailles in 1871.

One excellence of Mr. Bigelow's work is in the little biographies of Prussia's great men of that period—men whose glory effaces the gloom which must ever gather about the course of Frederick William III. We gain clear glimpses of Blücher, Gneisenau, Jahn, Lützow, Scharnhorst, Schill; above all, of Stein, the greatest benefactor Germany has had since Luther.

Mr. Bigelow's contemporary history goes sadly astray, however, as this paragraph shows: "In looking back upon German history from the standpoint of to-day, when Germany has her constitution, her free press, her right of free speech," etc. In what civilized country is the press more muzzled than in Germany? and how about *lèse majesté?*

While the Moscow disaster is vividly pictured, the climax of this history is, of course, the rising of 1813, culminating in the battle of Leipsic. In reading these volumes one becomes more interested from chapter to chapter, and reaches the end only to find himself unsatisfied. This is not due to faults in Mr. Bigelow's narrative, but to the fact that it ends too soon.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending March 12. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

It is easy to question the literary good taste of Olive Schreiner's *Trooper Peter Halket of Mashonaland*, but impossible to deny its moral force. In its form and in its direct appeal to conscience it reminds one of some of Tolstoï's parables; in its defense of a downtrodden negro race it is in a way a South African "Uncle Tom's Cabin." The book is written from the heart and reaches the heart. Its one lesson is that of humanity; it teaches that in England's dealing with South Africa th re is something more important than political and commercial considerations. Cruelty, greed, oppression, are exposed unshrinkingly. The author does not hesitate to name names and to cite facts. The simplicity of true Christianity is thrown like a bright light upon the conduct of white men to natives. Brutality, robbery, and indifference to suffering are exposed with keen portrayal and in cutting language. The intensity of the author's feeling is contagious. The horrible picture used as frontispiece is not needed to enlist sympathy or excite indignation, and might much better have been omitted. (Roberts Brothers, Boston.)

Maurice Jokai, the Hungarian novelist, poet, journalist, and essayist, is now about seventy-seven years old, and has written 230 volumes, mostly fiction. His versatility, imagination, and invention are extraordinary. His latest novel (we think) is *The Green Book*, and it is not only a remarkable production for a man of his age, but seems to us actually the best of his novels which have been done into English. The subject is the Russia of 1825, and the plot is one of political and revolutionary intrigue. A pure and pretty love story is interwoven. The story never flags; the situations are often highly dramatic; there is a spice of fun; the call upon the emotions is never morbid or overstrained; there is nothing decadent and nothing stupid. It misses being a great novel only because of an air of romantic unreality which sometimes pervades the author's lively imagination. The Russian poet Pushkin is the hero, and Alexander I. is a leading character. Few novels of recent publication are better worth reading. (Harper & Brothers, New York.)

——From the same publishers comes *The Descendant*, an anonymous novel of the strenuous kind which exhibits untrained force. There is passionate intensity in the story of the despised illegitimate boy who becomes a fierce Socialist editor, a misanthrope, and a misogynist; his failure to carry out his theories in his personal life, his imprisonment for manslaughter, and his death in the home of the one woman who has loved him and whom he has ill-treated, make a gloomy, painful tale, but one written with considerable power.

The Voyage of the Rattletrap, by Hayden Carruth (Harper & Brothers, New York), is the delightful story of the voyage of a prairie schooner through Dakota, a corner of Nebraska, and return—a journey of two hundred miles. The travelers had all the to-be-expected experiences of such a journey, including a prairie fire. The journey or voyage was before the days of many railroads, when to find that the nearest post-office was eighty-five miles from the ranch where a family lived was not unusual; when a newspaper a year old was welcomed, and horse-thieves were the natural enemies of the voyagers on a prairie schooner. Not the least interesting of this party of voyagers was Snoozer, the tramp dog, who proved himself of value at the critical moment, in spite of his tendency to sleep.

LITERATURE

Colonel Thomas Wentworth Higginson has been one of the most industrious and interesting of American essayists—a writer who, at his best, has not only ample literary scholarship, but insight, vigor, and that distinction of style which long ago attracted attention in the "Atlantic Essays." In *Book and Heart*, which is described in the sub-title as "Essays on Literature and Life," Colonel Higginson has made a collection of his short papers on contemporary subjects. Many of these papers are not only literary in tone and quality, but literary in subject also. (Harper & Brothers, New York.)

Mr. Laurence Hutton's Literary Landmarks Series grows apace, the latest addition being the *Literary Landmarks of Rome*, which is dedicated

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Literary Notes

—The list of British authors who have signed an address expressing sympathy with Greece includes Messrs. Justin McCarthy, Hall Caine, William Watson, Anthony Hope, Israel Zangwill, and Grant Allen.

—The Rev. Dr. Cobham Brewer, who has just died in England, was the author of several helpful compilations, among them being "The Reader's Handbook," "The Historic Note-book," and "The Dictionary of Phrase and Fable" During Dr. Brewer's long life he published no less than thirty educational books and also numerous pamphlets, many of them under various pseudonyms.

—Says Mr. Zangwill: "Review for art's sake and the book's sake, not for your own sake nor your author's sake, neither have regard to your friend nor your enemy, nor your friend's friend, nor your enemy's friend, nor your friend's enemy, nor your paper, nor its publisher, nor its ass, nor anything that is your paper's." To which the New York "Times" adds: "And don't think of $10, more or less, per column."

—In its March issue "The Church," a representative of the progressive and broad school among Episcopalians, comments on the recent service in Philadelphia in honor of King Charles as notably lacking in tact. The Outlook had already commented upon it as notably lacking in historical reality. It is hardly necessary to say that that service in no sense represented the sentiment of the Episcopal Church in this country.

—"Chapters" is the title of a small publication of distinct quality edited by Mr. W. Patterson Atkinson and published monthly at Manlius, N. Y. This periodical, although diminutive in size, is not devoted to fads and eccentricities; the current number shows its serious aim and the intelligence which presides over its editorial management. Mr. M. J. Spinelo contributes a very interesting article on "Education in Italy;" the editor, Mr. Atkinson, writes on "Methods of Discipline;" Mr. R. G. Porter gives an account of "German School Life," and there are short comments and reviews. "Chapters" is very well printed.

—Writing in the current number of the "Book-Buyer," Mr. Albert Lee says that the two books of Mr. Howells scarcest and most difficult to procure are "Poems of Two Friends" and "Niagara Revisited." The first named was Mr. Howells's earliest book, but it did not meet with great success, only a few hundred copies being sold. We learn, however, that an even scarcer volume is the "Niagara Revisited," a book made by a Chicago firm for the Fitchburg Railroad Company. The Chicago people were to pay Mr. Howells a certain sum for the privilege of using his sketch which had already appeared in the "Atlantic Monthly." The Chicago concern, however, failed to meet its obligations, and hence, through his attorneys, Mr. Howells served notice upon the railway company and prevented the publication of the book. Not more than ten or a dozen copies got into circulation.

—M. Zola doubts whether he will write a book about London. He says:

If I were to do anything in that way, it would be based on what I saw of London's great waterway, the Thames, which has been the source of all the wealth, power, and grandeur of the capital of England. Whoever has not seen the Thames cannot explain the greatness of London, whose heart and pulse it is. I should certainly be attracted by the Thames in anything I might be induced to write. I do not know the people, however; they are perfect strangers to me. I was comparatively at home in Rome, you know. It was to me as the south of France, where I was brought up. I could enter into the spirit of a kindred Latin race, to which I partly belong; but England is different. That bit of seething water, the Channel, between us and Albion is an abyss—a gulf which separates the two countries morally as well as materially. No! I really think that I can do nothing deep with England, any more than I can with America, which people are asking me to visit. It would take years to study these countries, and I am no longer young.

Books Received

For week ending March 12

AMERICAN BOOK CO., NEW YORK

Sullivan, Christine G. Normal Class Book of Drawing.
Sullivan, Christine G. High School Class Book of Drawing. 50 cts.

D. APPLETON & CO., NEW YORK

Baskett, James Newton. The Story of the Birds.

THE CHRISTIAN LITERATURE CO., NEW YORK

Buckley, James M. A History of Methodism in the United States. Vol. II.

JAMES CLARKE & CO., LONDON

Craufurd, Rev. A. H. Christian Instincts and Modern Doubt. $1.50.

EATON & MAINS, NEW YORK

Cramer, M. J., D.D. Ulysses S. Grant. Conversations and Unpublished Letters. 90 cts.

HARPER & BROS., NEW YORK

The Descendant. $1.25.
Carruth, Hayden. The Voyage of the Rattletrap. $1.25.
Higginson, Thomas Wentworth. Book and Heart. Essays on Literature and Life. $1.50.
Jokai, Maurus. The Green Book; or, Freedom Under the Snow. Translated by Mrs. Waugh. $1.50.
Hutton, Laurence. Literary Landmarks of Rome. $1.
Smith, William, LL.D. A Smaller History of Greece. Revised by Carleton L. Brownson. $1.

LONGMANS, GREEN & CO., NEW YORK

James, William. The Will to Believe, and Other Essays in Popular Philosophy. $3.50.
Luckock, Herbert Mortimer, D.D. Footprints of the Apostles as Traced by Saint Luke in the Acts. 2 Vols. $3.50.

G. P. PUTNAM'S SONS, NEW YORK

Wetterstrand, Otto G. Hypnotism and its Application to Practical Medicine. Translated by Henrik G. Petersen, M.D. $2.
Maxwell, Sir Herbert. Robert the Bruce and the Struggle for Scottish Independence. $1.50.
Villard, Oswald G. The Early History of Wall Street, 1653–1789. 5 cts.

FLEMING H. REVELL CO., NEW YORK

McClure, James G. K. Possibilities. 75 cts.

ROBERTS BROS., BOSTON

Schreiner, Olive. Trooper Peter Halket of Mashonaland. $1.25.

SCOTT, FORESMAN & CO., CHICAGO

Valentine, Milton, D.D. Theoretical Ethics. $1.25.

SILVER, BURDETT & CO., BOSTON

Howe, Herbert A. Elements of Descriptive Astronomy. $1.36.

JOHN E. WELLS, JERSEY CITY

Wells, Rev. John A. The Reasonableness of Christian Doctrine. $1.

THE WERNER CO., NEW YORK

New American Supplement to the Encyclopædia Britannica. Edited by Day O. Kellogg, D.D. Vol. III.

THOMAS WHITTAKER, NEW YORK

The Open Secret. By a Priest. 50 cts.

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part of the legislative power of the Republic, based on about one-1400th part of the people.

No other case is so flagrant as this. Delaware, though small, had 168,493 people in 1890, being almost precisely the necessary number for a Representative, and has shown a constant though slow growth for a hundred years. The new "mountain States" other than Nevada show a hopeful increase. Montana, Wyoming, Utah, and Idaho, with Colorado of course, are all on the march to equality at least with several of the small Eastern States, so that there is no occasion or consistent reason for complaint of them.

Nevada being the sole instance of retrogression in population, being so far beneath the number that would give it reasonable claim to Statehood, and affording no promise of future increase, now flies in the face of the whole country with this abominable law by which brutality is to have a legal home and a congenial asylum. The cover of Statehood should be stripped off.

It will be asked, How can this be done under the Constitution? Easily—by amending the Constitution. It is provided, in Article V., that—

"No State without its consent shall be deprived of its equal suffrage in the Senate."

This, of course, is amendable. Who is to say it shall not be amended? The Constitution in any part is subject to amendment "whenever two-thirds of Congress" or "two-thirds of the several States" shall propose and "three-fourths of the several States" shall ratify.

An amendment that would cover this case would be to the effect that whenever any State shall by the decennial census be found to have decreased in population twenty-five per cent. since the previous one, and when, likewise, for a period of twenty years or more, as ascertained by the census, it shall have less than half the number of people required for a single ratio of representation, an Act of Congress (passed by a simple majority in each House), approved by three-fourths of the States within two years thereafter, shall suspend such State from membership in the Union, and assign it, until again admitted, to the territorial condition. States come in, it may be noted, by simple act of Congress—a mere law—not by constitutional process; there ought to be some method by which, if they cease to be inhabited, or to observe comity with other members of the Union, they could be returned to the status of National Territories. H. M. J.

A Parallel Passage

To the Editors of The Outlook:

I was very much interested by the resemblance which The Spectator so delicately points out between a sentence of Fiske's in the "Idea of God" and certain lines in "Faust."

All roads lead to Rome, and most quotations and finely familiar sayings can be traced back to the Bible or Shakespeare. In this case, turning to the first chapter of Hebrews, we find: "The heavens are the works of Thine hands. They shall perish, but Thou remainest; and they shall all wax old as doth a garment, and as a vesture shalt Thou fold them up. . . ." A. H. G.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

1. Please give me by chapter and verse the additions incorporated into the Hexateuch in the time of Ezra—*i. e.*, the Priestly Code. 2. Is it inconsistent with the Bible (taking the account of the Garden of Eden to be a legend) to believe that we have had an existence previous to our life on this earth, and that on account of disobedience to God we are placed here on probation to prove whether we are worthy of restoration to that previous state or deserving of eternal banishment from it? 3. Are there any books published on the subject? I have been told that Dr. Edward Beecher published such a book thirty or more years ago, entitled "The Conflict of Ages." LAYMAN.

1. To do this is not as practicable as you may suppose, since they are scattered all along from Genesis i. to Joshua xxiv. The mass of them is comprised in Leviticus, with cognate parts of Exodus and Numbers. The nucleus of the priestly code is supposed to be in Leviticus, chapters xvii.–xxvi., to which the great majority of critics assign a date nearly contemporary with Ezekiel. See Bacon's "Genesis of Genesis," page 55. 2. Consistent only in the sense that the Bible neither teaches it nor contradicts it. 3. Dr. E. Beecher sets it forth in his "Concord of Ages," a sequel to his "Conflict of Ages." Another work is "Reincarnation: A Study of Forgotten Truth," by E. D Walker (Houghton, Mifflin & Co., Boston). In our view, the pre-existence theory is a speculation for which we have been unable to discover any solid basis.

Where in Mrs. Browning's poems are these lines:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes."

And who wrote these lines:

"If Jesus Christ is a man,
And only a man, I say
That of all mankind I cleave to him,
And to him will I cleave alway.

"If Jesus Christ is a God,
And the only God, I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."

The first I have seen quoted several times, but never stating where in Mrs. Browning's poems it occurs. The second was quoted by Dr. van Dyke, of the Brick Church, in The Outlook, in a published sermon, and by Elizabeth Stuart Phelps. F. S. W.

The second is by Richard Watson Gilder, editor of the "Century Magazine." He entitles it "The Song of a Heathen Sojourning in Galilee, A.D. 32."

Will you kindly inform me what the standing is of the Metropolitan College of Music, New York City? Silver, Burdett & Co. publish a series of instruction-books for

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State Board of Education, and he has done a deal of good work there for the schools. If he is willing to serve longer, and the State has the opportunity to benefit still more by his intelligence and experience, there should be no other feeling than one of extreme satisfaction that we are so well provided. Professor Sumner's opinions as a political economist have no more to do with his fitness for holding this position than has the fact that he wears eyeglasses."

—An interesting silver wedding has just been celebrated at Kiel, Germany. It was that of Professor Dr. Friedrich von Esmarch and his wife. During the wars of 1866, 1870–71, Professor von Esmarch won great reputation in his service for the wounded. Since the latter war he has lived at Kiel, where he is a professor in the University. The clinical records there show that he has performed more than fourteen thousand operations. In 1872 he saved, by a skillful operation, the life of Princess Henrietta Elizabeth, of Schleswig-Holstein, and, as truth is sometimes stranger than even the fairy romances, the Princess bestowed her hand and heart upon the clever surgeon. The Princess is aunt both to the present German Empress and to Prince Christian, the son-in-law of Queen Victoria.

—A friend of the Boston "Transcript's" "Listener" has seen a funny sight down in Maine. "At a place there, which needn't be named, there lives a small boy named Jonathan Longfellow, who is a third or fourth cousin of the poet; and he is a great boy, too. One day this friend of the 'Listener's' was driving past young Jonathan's house, and saw the boy engaged at a little distance in sliding down hill on the slippery crust on something that was not a sled. What could it be? Evidently the scrutiny of the passer-by was observed by the boy, for he stopped his coasting and called out amiably, 'I'm sliding down hill on the Bible!' And it was the fact, too. He had got the smooth, leather-bound family Bible, containing the generations of all the Longfellows, and was coasting on it with magnificent success. If this young man does not turn out to be a great poet, it will be a wonder."

—Columbia University is evidently in earnest in its purpose to make the study of music a dignified and well-established part of its curriculum. Following the admirable appointment of Mr. Edward A. MacDowell to the Chair of Music in Columbia, it is now proposed to raise a fund of $10,000 in New York for the endowment of a fellowship in music in the University, to be known as the "Joseph Mosenthal Fellowship." Mr. Mosenthal was for many years previous to his recent death the accomplished and successful conductor of the "Mendelssohn Glee Club," the famous male chorus of this city. This organization, whose concerts, while of the first rank musically, are always private, will give a public concert in Carnegie Hall on March 30, in aid of the fellowship fund to be raised in honor of their late conductor. Professor MacDowell is now directing the Club and will conduct this concert, a fact which in itself is enough to commend the occasion to the attention of music-lovers.

Bits of Fun

An inscription is said to have been put on Mont Blanc reading: "Notice—This hill is dangerous for cyclists."—*Tit-Bits.*

The Rev. Agathodoros Papageorgopoulos, the Archmandrite of the Greek Church, opened the Greek rally in New York City with an appeal for help. Can you blame him? Enteuthen exelaunei deka parasangas!—*Dayton Journal.*

"De trouble 'bout er man's makin' a reg'lar practice o' findin' fault," said Uncle Eben, "is dat as he gits mo' an' mo' expert in 'is business de demand foh 'is goods gits less an' less."—*Washington Star.*

A short time ago, in one of the out-districts in Ireland, a man was sitting in his cabin. An ill-looking fellow peeped in. "What do you want?" said the occupant. "Nothing," said the other. "Then," replied the owner, "you'll find it in the jar where the whisky was!"—*Exchange.*

A Galveston firm is in receipt of this letter from a man in a coast country town: "I have read so much about mardi gras I would like for you to tell me where I can get the seed, and if you think it is a good grass to feed cattle. Let me know as soon as you can, and oblige."—*Galveston News.*

Belle—I'm so glad Jack has got a bicycle: it has helped his disposition wonderfully. Nan—His disposition? Why, how could it? Belle—Oh, when he gets up to give baby a drink, and steps on a tack, he is so glad that it is in his foot instead of his pneumatic tire that he doesn't say anything.—*Pearson's Weekly.*

A certain minister, who is not always so careful as he ought to be in making his teaching and his practice correspond, was lately telling some friends a story of adventure. It was a pretty "tall" story, and the minister's ten-year-old little girl was observed to be listening to it very intently. When he finished, she fastened her wide-open eyes upon her father's face and said, very gravely, "Is that true, or are you preaching now, papa?"—*Household Words.*

Once a clergyman went to pay a visit to an old Yorkshire yeoman, who was lying on his death-bed. After a few preliminary words, the worthy minister said that, if the veteran had anything on his mind, he hoped he would ease his conscience and confide it to his pastoral ear, so that he might die in peace. "Well, sir," answered the old sportsman, "if I only had to live my life over

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For the Little People



If in a day
I should know A
That's the step-ladder to learning.
The whole alphabet
I shall know yet
To be a scholar I'm yearning.

A Wise Little Mother

By Harriet S. Edwards

One day last summer, while resting in my hammock, I heard, in joyful exclamation, the voices of the large party of children who were spending their vacation with us. One of them came running toward me with the wonderful news that they had caught a squirrel! Remembering their former vain attempts, at first I was rather incredulous; but, sure enough, little Martha came nearer with a baby squirrel in her hands. It was very small—not more than three inches long—with its eyes not yet open; and on looking closer I found that its legs on both sides were connected by pieces of skin, so I decided that it must be a flying squirrel—the first I had ever seen.

I learned that the children had found it at the foot of a tree near the house; and on going to the spot myself, I saw the poor distracted mother on one of the lower branches, looking for her lost baby, who had probably fallen from their snug home. Telling the children to stand back, I put the little fellow on the tree, about three feet from the ground, where he hung by his claws, crying softly all the time. To our great delight, his mother heard him, and, looking this way and that with her bright black eyes, she quickly ran down to him, took him in her mouth, as a cat carries a kitten, and darted like a flash up the tree, while we clapped and shouted our applause.

The next day the older boys learned of the squirrels' home, and by shaking the tree they brought down the whole family of five, some with their eyes open, but all very small in size. Wishing to catch the mother too, one of the grown-up members of the party put the babies in his hat on the ground at the foot of the tree, and stood ready with another cap to cover her with should she come down. For some time we waited in vain, for she seemed to suspect us, and flew, or rather jumped, from one high tree to another, gradually, however, coming to the lower branches. Finally she crept cautiously down to her little family, but when we really thought that we had her, she escaped. Yet the mother love was too strong, and, forgetful of her own danger, she approached again, this time to be covered entirely by the cap.

But that was not all. We put the whole family in the house, in a box, and closed the room securely, as we thought. On our return after dinner the mother was gone, and a search revealed a broken window-pane which we had forgotten. From the window to the ground was quite a leap, but the little mother had evidently gone to find a safer hiding-place for her babies, because when we came back again there were but four little squirrels, and later she returned for another, leaving three for us.

We could not find where she had made her new home, but we never tried very hard to do so, for we felt that such a loving, wise little mother deserved to have her babies to herself after running so many risks for them.

A Hushabye Song for Dolly

Dolly, dolly darling,
Rocking to and fro,
Shut your pretty peepers
And off to Dreamland go.
Little Dreamland birdies
Are flying round my chair,
Little Dreamland flowers
Are dropping through the air.
Hushabye, hushabye—mamma is here—
Dolly, my dolly—O hushabye, dear!

—*Babyland.*

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sale; and at these coal-cellars you can get a certain reduction per pail if you carry your coal home yourself; and this seems quite fair. You see, then, that it has taken brains, money, skill, and inventive genius to bring the coal from the deep mine to your coal-cellar.

The Home Club

The Wrong Way

There is one form of appeal to the public for help that should not be encouraged. The evils that result from it are so tremendous that a knowledge of them would cause the public to cease to respond to indiscriminate appeals. It is quite a common thing to see, especially in the winter, an appeal in the newspapers for some poor family, or individual, whose name and address are given. Usually the needs of the family are set forth dramatically, and in such a way as to stir the emotions. Recently a newspaper with a large circulation made an appeal for an old lady. A pathetic account was given of the destitution, of the feebleness of old age, of the gentle patience and sweetness of mind of this old lady. A wealthy woman was greatly touched by this appeal, and in the afternoon hunted up the old lady. She found her bewildered at the sudden tide of prosperity that nearly overwhelmed her, for people had been coming all day. She had more meat in the house than would have supported a factory boarding-house for two days, and groceries and money in like proportion. Something about the woman aroused her visitor's suspicions, and she began investigating her real history; and this was the story: She had been the servant of a wealthy family. A member of that family had for years supported, and still was supporting, this old woman of seventy-five. His judgment was in favor of putting her in a home for aged women, as he believed her too feeble to care properly for herself, and he and his family felt great anxiety lest she should become suddenly ill and suffer until they found out her condition. No amount of persuasion or authority could gain the consent of this woman to follow this advice. Live alone she would. Her temper and her general peculiarities separated her almost wholly from her neighbors. Instead of being a sweet and suffering saint, she was a cantankerous old woman who was amply provided for. Who told her story, or why, no man knoweth.

The same week a second appeal appeared in the same paper, something after this wise: "A young woman, the mother of two children, is ill in bed. The father of the children is out of work and worn out through discouragement and lack of food." The very flood-gates of imagination were let loose on this case, and the appeal closed with the name and address of the family. Upon visiting this woman she was found feverish with excitement. Groceries and money had been pouring in all day, but, instead of being relieved of anxiety, the woman was indignant that her name had been publicly used. She was poor, but she was not a subject for charity. Her husband had been out of work for a few days, and she was getting anxious, particularly as the coal was running short. The two children were rosy and fat, and bore every evidence of affection and wise care. How to stop this flood of public generosity no one knew. Fortunately in this case husband and wife had too much character to be permanently injured. Work was found for the man, and they distributed the surplus material given them. There is no excuse for dealing with a case of destitution in this way. Any one who is moved to make an appeal in the public press for a family who needs assistance can always have the money, food, or clothing sent to that family through the charities organizations or like societies, which are always willing to act as agents for those who wish to give. More than that, to do this does not involve burying one family under a mass of things not needed. There are always cases of families suffering who should not suffer, of individuals suffering who should not suffer; and it is equally true that there are always scores of generous-hearted people who would prevent this suffering if they knew of it. The way to bring the want and supply together is not through an irresponsible channel, but through a responsible channel. It is better always, when moved to respond to a public appeal in behalf of an individual or a family, to make a personal visit. If this is impossible, pay somebody who has had experience to make the visit and report. Or else send money to an authorized organization with the request that that money be used for that specific case or returned to the giver. There is no charity in throwing money or goods away, and that is what too frequently happens when, without investigation, an attempt is made to relieve a case of so-called suffering brought to one's attention through the public press. A second evil is the effect on the neighbors, who see a family placed suddenly in what is often, for their standards, affluence. It is immoral to gratify one's unrestricted and uneducated impulses by this irresponsible method.

A Mother's Problem

Several letters have been received in reply to the mother who wished to train her boy to meet life's, even boy life's, experiences in the spirit of righteousness and peace:

Dear Outlook: Being myself the mother of a family of boys, I have been particularly interested in the

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ILLUSTRATED MONTHLY MAGAZINE NUMBER
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The Outlook

Saturday, 3 April, 1897

GENERAL GRANT'S
RIFLE-SHOT SAYINGS

With Seven Illustrations

GLADSTONE AND DISRAELI
In McCarthy's Story of Gladstone's Life

With Twenty-one Pictures

SIR WALTER BESANT
On The Higher Life of London

With Sixteen Pictures

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The Outlook

Published Every Saturday

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THE tariff debate in the House of Representatives last week was intellectually mediocre, yet was decidedly interesting from several points of view. The first point of interest was the marked absence of interest exhibited. Even upon the opening day of the debate there was no pressure for admittance to the galleries. It was a clear sign of waning interest in tariff discussion. It was not, however, a sign of waning faith in protective tariffs. In fact, that which was most surprising to the Eastern readers of the debate was the repeated declaration on the part of Western Republicans that the primary meaning of Mr. McKinley's election was the popular demand for a return to the protectionism of the McKinley Law. General Grosvenor, of Ohio, went so far as to declare that "every intelligent man who participated in the campaign, and went from one State to another, is conscious now of the fact that more than a million voters, who had been humbugged by the specious cry of the communists for a tax upon wealth and enterprise, and the hope for better times through a debased currency, nevertheless voted for William McKinley because of his position on the tariff question." General Grosvenor himself expressed the conviction that the present bill provided for the ultimate expenditure among the laborers of the United States of "more than $300,000,000 per annum now sent abroad." Mr. Dolliver, of Iowa, who made perhaps the cleverest speech in favor of the Dingley Bill, was hardly less enthusiastic in his predictions of resulting prosperity. That such predictions should continue to be made when the campaign is over, and no votes are to be influenced by them, signifies widespread and strong conviction that higher tariffs to raise the prices of certain articles will increase the amount of money received by all the producers of our land. On the Democratic side, what was most notable about the speeches was the general repudiation of the foundation principle of the Wilson Bill—free trade in raw materials. The new Democratic leader, Mr. Bailey, of Texas, takes the position that whatever protection is permitted must be accorded without discrimination to town and country, and Mr. McLaurin, of South Carolina, demanded a tariff on cotton and a higher tariff on rice, to neutralize the "sectionalism" of the present bill.

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The Arbitration Treaty will probably reach a final vote in the Senate this week. The discussion on the Chilton amendment proposed last week shows the growing jealousy in the Senate against the power of initiative as to foreign policy vested in the executive. Senator Chilton's amendment goes further than a somewhat similar amendment reported by the Committee on Foreign Affairs, in that it incorporates in the Treaty itself the statement that the United States agrees to submit to arbitration only those questions which the Senate shall decide to be fit subjects for such arbitration. As we have already pointed out, the Arbitration Treaty simply formulates an agreement that the two nations shall submit to arbitration questions in dispute when diplomatic negotiations have failed, and then proceeds to state how the Tribunals shall be constituted for the hearing of cases of certain kinds. There is no "reservation" to Great Britain to decide through its Foreign Office whether a particular case should be submitted, as has been widely and ignorantly asserted. In this respect the two nations have pre-

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that its immensely valuable property ought to form a part of the taxing district of the whole metropolis. There are also other objections to the adoption of the charter. Its elaborate provisions have been studied by few, and many of them are approved by still fewer. Hardly any one defends the proposed bi-partisan police commission; only a small minority defend the provision for two chambers in the city legislature; a decided majority believe that too little home rule has been accorded to the city, and a still greater majority are confident that the meager powers given to the municipal legislature will not attract a high grade of men into this branch of the service. But, with all this, nearly every one concedes that the new charter concedes more home rule than the present; that the new legislature is likely to be of a better order than the present Boards of Aldermen; and that another commission, if appointed, would not be likely to enlist as much ability or public spirit as the present one. The new charter is, therefore, accepted as in the line of progress, though the great city of 3,300,000 which is established will not be relieved of the healthful necessity of continuing to think about the wisdom of its municipal arrangements.

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We have already greeted with approval and hopefulness the new movement for non-partisan municipal government in New York City. At the formal organization of the Citizens' Union, on Monday night of last week, Mr. James Carter struck the right note when he said: "Such a movement as this should not be directed against any one political party, or against any party. It is not designed to repel or to pull down, but to put up something. It is to maintain that no one political party has any proper jurisdiction over our municipal affairs." The movement is essentially constructive rather than destructive. As Mr. Carter added, there has never been a time when the well-meaning people of this city could not by united effort have carried the election. Mr. Elihu Root pointed out that the first purpose of the Citizens' Union is to put in the field a ticket on a purely municipal platform, and no longer to allow other issues to obscure municipal issues; and ex-Mayor Hewitt emphatically declared that the question has a wider scope than that of rescuing a city from bad government; it goes back to the question whether the people are capable of self-government. We are glad to see that the best of the New York Republican papers, the "Tribune," not only approves the objects of the Citizens' Union, but remarks that no one who joins it will thereby sever his relations with his political party. There is good reason to hope that the city election next November will result in putting into office men who are in no wise trammeled by party or personal pledges, and who have solely in view the object of sound and economical administration of municipal affairs.

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The Court of Appeals of New York State has unanimously decided in favor of the constitutionality of the act providing for the municipal construction of a rapid-transit system in this city. The Court holds that the furnishing of rapid transit is an enterprise for the promotion of public interests, and belongs in the same category as the supplying of water. The city, it is declared, has the right to discharge this function itself, as well as the right to delegate it to private corporations. Now that this decision is rendered by the highest court in the State, the Rapid Transit Commissioners expect soon to be able to issue bonds and secure bids for the construction of an underground system to be operated by electricity. The estimated cost of the plan recommended by the Commission and approved by the Board of Aldermen is $30,000,000, or $20,000,000 less than the limit fixed by the rapid transit act. Trains will be run at the rate of a mile in three minutes, so that persons at work in the neighborhood of the City Hall may live ten miles away and yet reach that point in half an hour at a cost of five cents. The carrying out of this plan will thus add enormously to the accessible area of the city, and lessen the pressure for quarters in the down-town district.

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Last week mass-meetings were held in both New York and Chicago to protest against the cruel and degrading treatment

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Briggs to President Eliot, which we find quoted in a recent issue of the "Yale Alumni Weekly," sustains this somewhat radical disciplinary step of the Administrative Board of the University. For some unknown reason, while the standards of honor and gentlemanly conduct are high among all college students, and an undergraduate who violates these standards is almost inevitably subjected to the contempt of his fellow-students, "cribbing," or cheating in examinations, recitations, and theme-writing, is often considered neither immoral nor dishonorable. A student who lies to or cheats his fellow-students rarely escapes swift and sure condemnation. But if he "cribs," or copies, or plagiarizes in his college work, his trick is regarded as a mere evasion to which little culpability is attached. This state of affairs has been generally ignored both by faculty and undergraduates in American colleges. Harvard proposes to treat it as it should be treated. Dean Briggs pertinently says:

"If a man, invited to lecture before a society of gentlemen, reads, without acknowledgment, another man's work, everybody knows where to put him. His offense is not 'breach of the rules,' but fraud. He may not say in words, 'I wrote this lecture,' his very presence says it, and if he did not write the lecture he is a dishonest man. The motive may be money, or glory, or pressure for time and dread of failure—no matter. Those gentlemen have done with him.

"So with a student who hands in as his own for his own credit, marked with his own signature, a composition copied from another man's work. No matter what his motive; no matter how agreeable he is; no matter how much he is benumbed with the torpor of public opinion; no matter whether he is generally upright with his fellows and is going by and by to be upright with everybody—for the time being and in this particular act he is a liar. If he admits that, in one of those weak moments which come to shame all men but the strongest, he has done a dishonest act which he bitterly repents and for which he is willing to bear the penalty, he may be respected; otherwise, though by friends he may well be forgiven, he must not, till time and thought have changed him, be counted trustworthy."

The authorities of Harvard are undeniably right in assuming this attitude, and we believe that the sense of honor of college students is, on the whole, so high and so keen that as soon as this view of the matter is brought clearly before them they will accept it as their own.

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Turkey and Greece continue to make preparations for war and to send troops to the frontier; the insurgents and the Greek troops are still in possession of Crete, with the exception of a few towns, some of which are very sharply besieged; the fleets of the Great Powers continue to blockade the island; the concert of Europe continues unworkable, and the blockade of Greece continues to be postponed. Meanwhile the delay is apparently favorable to the Greeks. Among other things, the tension on the good nature of the Turk has been so great that he has broken, as usual, under the pressure, and about seven hundred people have been slaughtered in Anatolia. This incident, although very familiar, and followed, as usual, by diplomatic protests and threats, has made it still more difficult for the Powers to help the Turks in Crete. In fact, it is apparently definitely settled that, whatever may happen to Greece, Turkey is permanently out of Crete. At no distant date the Turkish troops will probably be obliged to leave the island. Meanwhile the English grow more and more restive under the situation which puts an English fleet at the service of Turkey. Popular opinion runs with a steadily widening current against the Turk and for the Greek. Even in Germany there are deep and loud mutterings of antipathy to the Kaiser's policy. There is some talk of settling the vexatious question by the purchase of Crete from Turkey; but, much as the Sultan needs money and little as he cares for the Greek islands, such a transaction would probably destroy his prestige in the eyes of his own subjects. It will probably be necessary to find some other way. That the Powers are endeavoring to find a way of getting both the Turkish and the Greek troops out of Crete, and assuring the independence of the island, is now quite evident. The game is so complicated that it is impossible to make any intelligent predictions with regard to its end. One thing, however, is certain, and that is that the brilliant and audacious move of Greece has not only disconcerted the veteran players, but is likely to force that conclusion which has been so long postponed.

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When the present trouble in Crete began, the belief was widely held that Greece had a secret understanding with Russia. That

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acterized by an almost passionate vehemence. It is believed that Mr. Chamberlain would not have gone so far unless he intends to go further.

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The first test of Liberal strength under the recent extension of the suffrage in Austria has brought unexpected disaster to the party which has widened the basis of suffrage. The new Reichstag will contain 425 members; probably less than 100 seats will be divided between the Liberals and the Social Democrats, the balance of the seats being divided between the Clericals, the Poles, the Feudalists, and other groups, and affording an ample majority for Count Badeni, the Prime Minister. It is not easy to understand this result at such a distance from the scene of action and with such imperfect knowledge as can be obtained regarding the cross-currents of opinion and feeling which have undoubtedly had a great deal to do with the result. The limited extension of the suffrage was in itself a disappointment to a great number of people. Then the Liberals made the mistake of identifying themselves with the Social Democrats. The latter had anticipated an immense gain, expecting to secure no less than fifty among the seventy-two new members who were to come in under the new law. As a matter of fact, they secured only twenty seats. They will have the satisfaction of knowing that Count Badeni's problem of uniting the different factions will be one of growing difficulty, for there are very bitter divisions of feeling among the different groups which he will have to bring together. It will require not only his unscrupulous management, but still more the unfailing tact and good sense of the Emperor, to make the situation tolerable.

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As has been well said, the first session of the eighth Dominion Parliament was devoted to the closing up of the Tory books. If we may judge from the Governor-General's speech in opening the second session on Thursday of last week, that session will be devoted to launching the Liberal Ministry's programme. This speech is not to be taken as an expression of the Governor-General's opinion, though it well might be: it is the pronouncement of the Liberal Premier. The Governor-General, the Earl of Aberdeen, read the speech first in English and then in French, and there were some features in it which certainly deserved this double emphasis. He first called attention to the fact that, immediately after the last session, the Provincial Government of Manitoba was invited to confer with the Dominion Ministers regarding the grievances arising out of the Manitoban Education Act passed in 1890, the Roman Catholic minority still claiming State aid to separate schools. Three members of the Manitoban Government came to Ottawa, and finally a settlement was reached which Lord Aberdeen considers the best arrangement obtainable under the existing conditions of this disturbing question. It is intimated that Parliament will not be asked to legislate on the matter, it being supposed that the school question, which has been in politics for seven years, is now definitely settled. The greater part of Lord Aberdeen's speech was devoted to matters of commerce. His announcement of the new tariff bill claimed that it would provide the necessary revenue, and, while having due regard to industrial interests, would make the fiscal system more satisfactory to the masses of the people. Nothing was said about our new tariff or about reciprocity.

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Lord Aberdeen proposes three projects looking to an improvement in the transportation of Canadian products. He declares that the enlargement of the St. Lawrence canals should not longer be deferred. They are to be deepened to fourteen feet, if possible, by the spring of 1899. In that year, therefore, we may expect "the race between Montreal and New York for the grain trade of the West," which the Premier, the Hon. Wilfrid Laurier, recently prophesied, for there will be a public waterway of fourteen feet or more from Port Arthur to Montreal. Lord Aberdeen also announces the completion of arrangements which will enable the Intercolonial Railway to reach Montreal. The only question in the matter seems to be whether the terms will be advantageous to the public inter-

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and will be everywhere welcomed as a representative man of letters.

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The Anti-Trust Decision

If the decision of the United States Supreme Court that the Anti-Trust Law prohibits railroads from combining to fix a uniform freight rate is not hereafter modified or reversed, it is likely to prove as important a factor in industrial progress as any event in recent American history. That decision is, in brief, this: The Anti-Trust Law contains a clause that "every contract, combination in the form of a trust or otherwise, or conspiracy in restraint of trade or commerce among the several States or with foreign nations, is hereby declared to be illegal." The railroads, which would be natural competitors for trade, have entered into contracts by which they agree not to compete with each other, to charge a non-competitive rate on all competing roads between the same termini, and to divide upon a certain ratio all freights shipped by these routes not especially designated by the shipper to one road in preference to the others. The Supreme Court holds that this agreement is a contract or combination in restraint of trade, because it is in restraint of that competition on which the community relies to secure reasonable rates. The Court repudiates the contention of the railroads that this law prohibits "only such contracts as are in unreasonable restraint of trade." The effect of this contention, if sustained, would be, says the Court, "substantially to leave the question of reasonableness to the companies themselves." As we have heretofore accepted the decisions of the Supreme Court as final, and have refused to join in popular criticisms of them when they apparently militated against popular interests, so now we think it needless to defend a decision which supports public interest. It must suffice to say that any one who knows even so much of Anglo-Saxon law as is contained in that primer of jurisprudence, "Blackstone's Commentaries," knows that a law prohibiting combinations in restraint of trade is not new, and does not illustrate what the "Evening Post" calls "the socialistic omnipotence of Congress," but is quite in accordance with a long line of English precedents, under which, even at Common Law, such combinations were held illegal.

We are more interested in considering the probable effect of this decision than in defending it from criticism. We assume that the Western railroads have correctly interpreted it; that it does not merely condemn certain forms of combination in restraint of free competition by the railroads, but condemns all such combinations altogether; and that hereafter any one who attempts to maintain such a combination is guilty of a misdemeanor, and liable to a fine not exceeding $5,000, or imprisonment not exceeding a year, or both, in the discretion of the Court.

What next? Three possible results.

The attempt to pool freights may be abandoned, and the railroads may go back to free competition. In our judgment, this cannot continue as the permanent condition of railroad transportation. What the community needs, even more than the lowest possible rates, is stability of rates, such as will give all shippers equal advantages over the railroad highways. Who would be willing to adopt a competitive system to determine postal rates, to go from one office to another to find the cheapest price for his letter, and to be compelled to look in a daily or weekly bulletin to ascertain whether rates were up or down? The interests of railway speculators and the public are not the same, but the interests of railway stockholders and the public are the same. Reasonable and stable rates alone can give either steady prices to railroad stocks or steady prices to the great c mmodities.

The second plan is to repeal or modify the Anti-Trust Law so as to give the railroads absolute liberty to make combinations in restraint of competition. It would not be strange if a demand were vigorously pushed for such an alteration of the law, by certain self-constituted railroad organs; if many railroad managers should show themselves reluctant to share with the Government powers which they have hitherto exercised without governmental supervision; if the untenable opinion that a railroad is private property, and that the only limitation in freight rates is what the traffic will bear, should be reluctantly abandoned. But if the law is thus altered, and unrestricted

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which will be given before the Legislatures meet again. A material feature of the contest in Nevada was the expectation of making money out of the public, notwithstanding that most of the States have laws which prohibit the original of such contests. Now, the public, represented by chosen legislators and executives, in most of the States has said that prize-fighting is too brutal to be tolerated. All that is needed in this emergency is that the public shall be consistent. It is admitted that the kinetoscope is a wonderful instrument. But the perfection of the reproduction constitutes the danger of the performance. Everything except the audible element in the contest will be reproduced. All that the eye could behold will be as vividly presented to the spectators as if they were really onlookers at Carson City. Whatever, in nearly every State in the Union, the public sense has judged to be opposed to the public good will be given with almost as much demoralizing effect upon the character of the spectators as if it were an original exhibition.

If this prohibition were to prevail in most of the States, doubtless the effect would be a severe blow at professional pugilism. The mercenary side of the recent fight was an essential part of it. The bruises were inflicted and the suffering was endured, in material degree, because money was to be made out of it. The effect of the proposed legislation, if made general throughout the country, will be almost as restrictive in regard to prize-fighting as the attitude of the States against it in its original form. On the other hand, if no effort is made to prevent these kinetoscope exhibitions, they will doubtless be given at every large center of population throughout the country. It is not safe to trust the moral sense of the people to make the enterprise a failure, for, whatever the church-going element in the community may believe, a certain other large proportion of the people was much interested in the encounter. No one who observed the crowds in front of the newspaper bulletins will deny that a numerous element in the cities, to say nothing of the rural districts, had a keen personal interest in the meeting of the pugilists, and followed every movement closely.

We have already spoken of the vulgar and vicious treatment of the subject by a large proportion of the newspapers. We are glad to note that this was not universal. The "Staats-Zeitung," New York's leading German daily paper, did not print a line about the prize-fight, and thus achieved the honor of being the sole paper in the city, so far as we know, to absolutely ignore the subject; the "Evening Post," however, printed only a very few lines of colorless news statement. A similar course was pursued by the Philadelphia "Ledger."

In no way can an excuse worthy of reasonable men be found for permitting these proposed exhibitions to occur, and every Legislature now in session will honor itself and will promote the public good if it passes a strict act against exposing the minds of its constituents to the degrading spectacle of men brutally beating each other for pay.

Lenten Thoughts

Christ's Last Words: "It is Finished"

Finished means not merely ended; it means completed, perfected, accomplished.

The long agony is finished. The throbbing brow and aching limbs, the feverish veins and pain-racked nerves, the taunting priests and gaping onlookers and heartbroken disciples, begin to fade. The end has come. At such a time memory crowds into a moment the events of a lifetime. His life passes in review before the Sufferer. All the scenes of the Passion—the march from Jerusalem, the wailing women, the cruel scourging, the shameful buffeting, the cowardly Pilate, the malignant Caiaphas, the denying Peter, the forsaking twelve, the betraying Judas—move before him like shadows and are gone. The poverty, the loneliness, the hostility of enemies, the desertion of disciples, the misunderstanding of friends, the recreancy and apostasy of the nation, the short-lived popularity with the feeble multitude in Galilee, the rancorous hate of the hierarchy in Jerusalem, the temptation of the Evil One—all is now over. The earthly is finished. Sorrow has done

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The Spectator

The Spectator was an undergraduate and a hero-worshiper when he saw Lowell for the first time. The poet was in the fifties; his bearing full of vitality; his glance keen; his personality invested with an indefinable charm. The sensitive features, the expressive countenance, the heavy brown hair, the rich, well-modulated voice, gave the Spectator the satisfaction of finding that the image of the man which he had formed in his mind was not blurred by the man himself. Dignity, courage, intelligence, and refinement were revealed in every feature; while in the large eyes there seemed to sleep the latent idealism which found such exquisite expression in "The Vision of Sir Launfal." The Spectator was a passionate student of poetry; he was in that blissful stage of imaginative exaltation which comes to the youth when for the first time he falls under the spell of the greater poets; and it was no insignificant fact in his development that the man Lowell was quite on the level with the poet Lowell.

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It was the good fortune of the generation now fast passing off the stage to have constantly in view, in that larger public life which includes all those who lead or form public opinion, a group of men who were not only intensely patriotic, but who identified love of country with dignity of character and beauty of life. Democratic societies are peculiarly open to the peril of simulated patriotic feeling, of hypocritical deference to public opinion, of civic cowardice. In communities governed by the vote of the majority, men are likely to flatter that majority in flamboyant speech, and by a disregard of the refinements of life, as if these were in some way undemocratic. There is in this country an enormous amount of cheap and vulgar deference to what is supposed to be public opinion; a deference which was illustrated not many years ago in New York by a candidate for Governor, who, after dining with a large company of gentlemen at a club, went to a great meeting of workingmen, threw off his dress coat, and spoke in his shirt-sleeves. It was a vulgar thing to do, and the audience instantly understood and resented it. The politician's instinct played him false; and the instinct which leads so many men to try to put themselves on the level of what they suppose to be the average manners and feeling is fatally unsound. Sooner or later people detect the sham element in the smooth manner or the flattering words, and resent it. The man in his shirt-sleeves is as much and as genuinely an American as the man in evening dress, but not one whit more. The man born to the highest educational and social opportunities is as truly an American as the man whose life has gone out in strenuous work on the frontier.

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The plain, untrained, unpolished man is as worthy a citizen and as noble a character as the man of ripest culture; but the attempt to make him in any exclusive sense the typical American is neither intelligent nor honest; he is one type, his contemporary of larger opportunities is another type; together they make up the community. And those who endeavor to set what they call "the plain people" in antagonism to men of culture and refinement are repeating the politician's blunder of speaking in their shirt-sleeves. This country may be "the paradise of the average man;" but it must be a great deal more if it is to realize the hopes of the noblest Americans; it must also be the pasture of great minds, of superior persons. Now, Lowell, Curtis, and Emerson—to take three illustrations from the literary class—were not only far more deeply and genuinely American than the politicians who shout themselves hoarse on all occasions when there is political capital to be made, and are singularly silent when nothing more tangible than the honor of the country is at stake, but they were also men of personal distinction. They not only believed profoundly in the democratic idea, but they could state the grounds of their belief; and on these grounds, it may be said, all real faith in popular government rests. But they hated clamor, demagoguery, publicity, the cheapening of private and individual life which has gone so far in this country.

❀

Lowell's Americanism will stand out in noble distinctness when the clamor of the time is forgotten. It will appear then that he gave to an English audience the finest exposition of the democratic idea which has been made in our time; that he stood, in every crisis, unflinchingly for the highest and best in our life; that he loved his country too well to lie for or about her; and that he had too genuine a respect for his countrymen to be afraid of them. He was loyal enough to speak the simple truth to us and about us. He was incapable, for instance, of speaking and voting for every pension bill and then privately commending Mr. Cleveland's vetoes. When things went wrong in our public life, he was too keen a man not to see the wrong, and too true a man not to speak frankly about it. There was a fierce hatred of sham and humbug of every kind in him; and his detestation of sham patriotism was especially deep and fiery. It was to him the travesty of that love of country which lay

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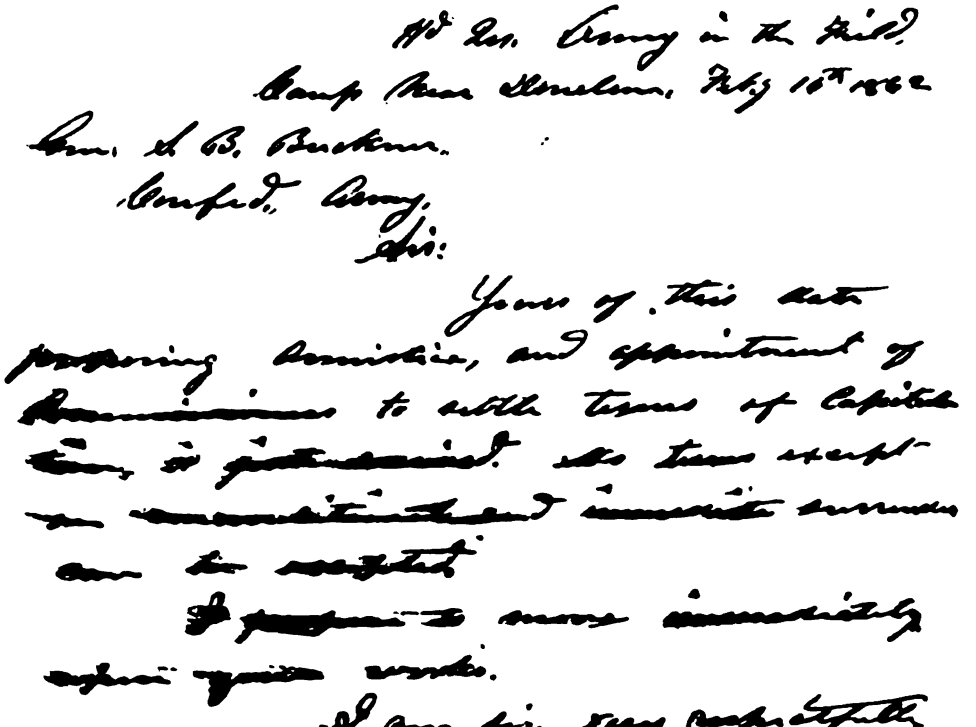
Grant's Historic Utterances

By General James Grant Wilson

A buoyant heart, a never-quailing soul,
A purpose swerveless as the hests of fate.

AMONG the great commanders of the present and past centuries, none has bequeathed to the world such a rich store of striking and effective words—such eloquent orders, brimful of magnetism upon his soldiers—as *Le Petit Caporal*, as the Old Guard loved to call their idolized chief, the young hero of Lodi and Marengo. His eloquence in the field has no example in history. The same instinct of improvisation which prompted so many of his strategetical evolutions was manifested in his language and sentiments.

It may be doubted if among the six or seven really illustrious soldiers of the nineteenth century, on which the curtain is about to drop, any except Napoleon has left behind well-authenticated record of so many rifle-shot utterances as did General Grant. In this paper the writer proposes to place before the readers of The Outlook some of the great captain's brief and famous historic sayings, of which it would not be difficult to give as many as there are days in the year. In striking contrast to this statement is the fact that, in looking through thirty-three octavo volumes of Wellington's "Letters, Speeches, and Dispatches," so few similar short and pithy phrases are met with. The most famous saying ever attributed to him—the Waterloo order to "Up, guards, and



GENERAL GRANT'S UNCONDITIONAL SURRENDER LETTER

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From a photograph taken in October, 1864



From a photograph taken in April, 1865

WAR-TIME PORTRAITS OF GENERAL GRANT

break of day. It is always an advantage to be the attacking party, and we must fire the first gun to-morrow morning." General Grant said of the battle of Shiloh: "No such contest ever took place on this continent. In its results it was one of our greatest victories." On another occasion he remarked: "It was a case of Southern dash against Northern endurance," which very correctly describes the two days' struggle. A few days after the battle the writer heard our hero make a clever reply at Shiloh to a civilian visitor from the North, who said: "General Grant, were you not surprised by the Confederates?" To which deliberately and calmly came the crushing reply: "No, but I am now." With what a neat and easy turn of the wrist the Silent Soldier ran the unhappy victim through! Years after I recalled the circumstance to the General, and asked if he was aware that he had made the identical answer which a stupid guest dining at Apsley House, London, had received from Wellington when he blurted out the question, "Pray, Duke, were you surprised at Waterloo?" Grant remembered having somewhere heard or read the story, but had no recollection of his own reply, with which, and the coincidence, he appeared not a little amused.

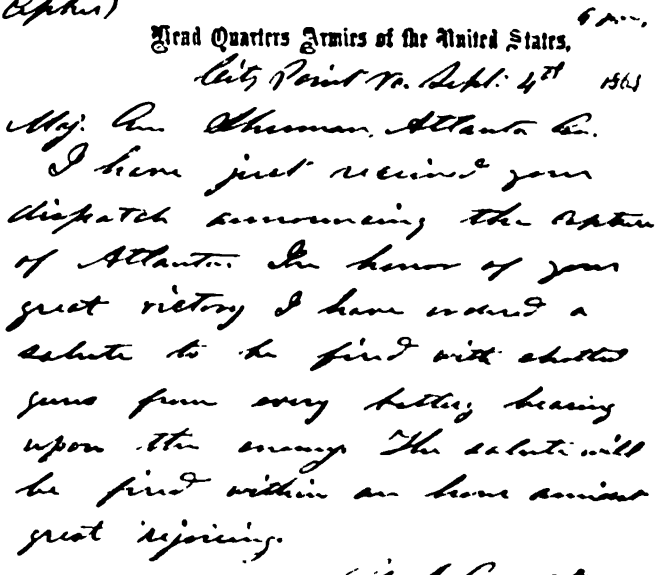
During the siege of Vicksburg Grant stopped with his staff at a plantation a few miles from the city for the purpose of getting a glass of water, as the day was oppressively warm. The planter's wife appeared on the porch, and, addressing herself to Grant, tauntingly inquired when he expected to capture Vicksburg. "I cannot tell the exact day," replied the Commander, "but I shall stay until I do, if it takes thirty years." This is quite as good as Marshal MacMahon's famous saying at the siege of Sebastopol, "*J'y suis et j'y reste*," which he announced at the taking of the Malakoff tower. A fortnight later Grant said to General Pemberton, "I demand unconditional surrender." It immediately followed, adding additional luster to the day of the Nation's birth by the termination of the most famous siege in American history. Thenceforth the Father of Waters flowed past unvexed to the sea. No survivor among the sixty

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thousand Northern soldiers who were present will ever forget the supreme happiness of that glorious Fourth! In the successful close of the most brilliant campaign of the war, all our toils and privations were forgotten, with the three months of almost incessant fighting, marching, mining and counter-mining, bloody assaults in the deadly breach, and the constant roar of artillery from land and water—for the navy co-operated with the army in the celebrated siege. Said Grant, "I do not think there is one of my campaigns with which I have not some fault to find, and which, as I see now, I could not have improved, except perhaps Vicksburg. I do not see any way how I could have improved that." After the fall of the Gibraltar of the West, Grant sent Sherman in pursuit of the army under General Johnston, saying, "They seem to put a great deal of faith in the Lord and Joe Johnston, but you must whip him," which was promptly performed by his illustrious subordinate. It was the Vicksburg campaign that drew from Lincoln that gem of a letter, which deserves to be printed in letters of gold, in which he makes the acknowledgment to Grant, "*You were right and I was wrong.*" A little later on General Grant said: "When Vicksburg capitulated, I knew I was to be the man of the war; that I should command the armies of the United States, and bring the war to a close. I could not see what was before me until Vicksburg fell; then I saw it as plainly as I do now."

A few days before Grant started from New Orleans for Chattanooga, he said to General Banks, in allusion to the apprehension entertained by many that France and Great Britain would join hands with the South: "If we are let alone, I think we can finish the war in another year. All we want is a fair fight, and, like the Western hunter, my prayer is: 'Lord, help me—or, if you won't help me, don't help the b'ar.' Of course if those Governments should recognize the rebellious States, it will require more time to subjugate them." From Chattanooga he writes to Sherman: "I hope you will be here in time to aid in giving the rebels the worst, or best, thrashing they have had in this war;" and to Burnside, besieged in Knoxville, he sends a communication saying: "I can hardly conceive the necessity for retreating. If I did so at all, it would be after losing most of the army." After the glorious victory at Chattanooga Grant congratulated his troops in these stirring words: "You dislodged him from his great stronghold upon Lookout Mountain; drove him from Chattanooga Valley; wrested from his determined grasp the possession of Mission Ridge; repelled with heavy loss to him his repeated assaults upon Knoxville, forcing him to raise the siege there; driving him at all points, utterly routed and discomfited, beyond the limits of the State."

Before Grant entered upon the Virginia campaign of May, 1864, he said to Sherman: "Rebel armies are now the strategic points to strike." In a communication to Meade he wrote: "Lee's army will be your objective point. Wherever Lee's


(Cipher)

Head Quarters Armies of the United States,

City Point Va. Sept. 4th 1864

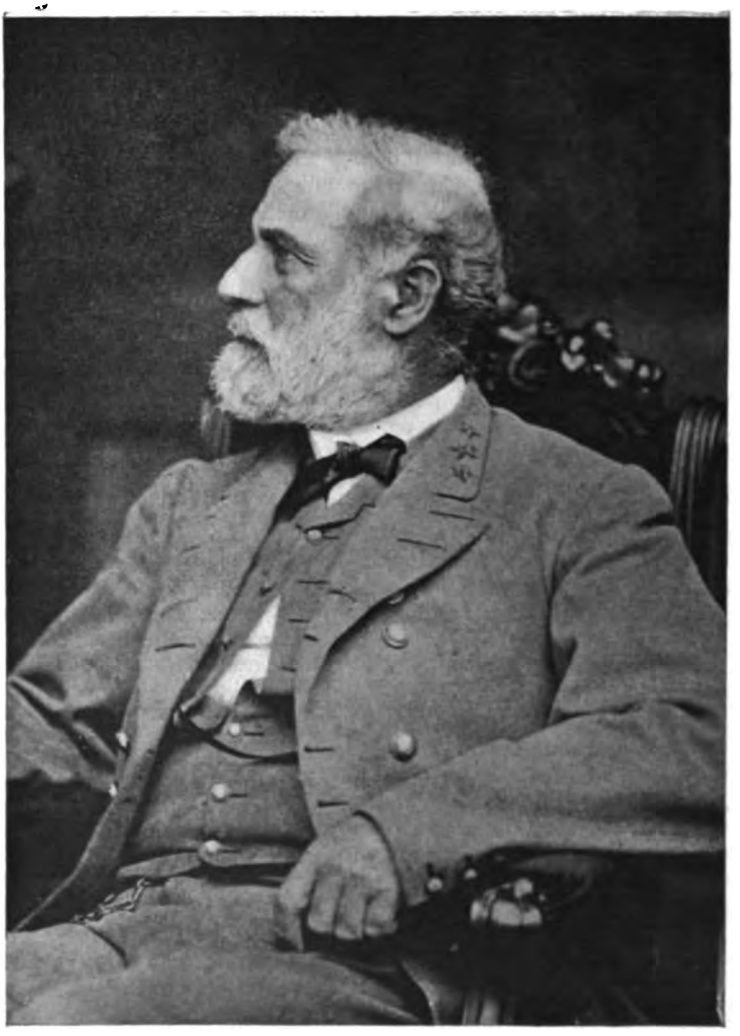
Maj. Gen. Sherman. Atlanta Ga.

I have just received your dispatch announcing the capture of Atlanta. In honor of your great victory I have ordered a salute to be fired with shotted guns from every battery bearing upon the enemy. The salute will be fired within an hour amidst great rejoicing.

U. S. Grant
Lt. Gen.

GRANT'S DISPATCH TO SHERMAN

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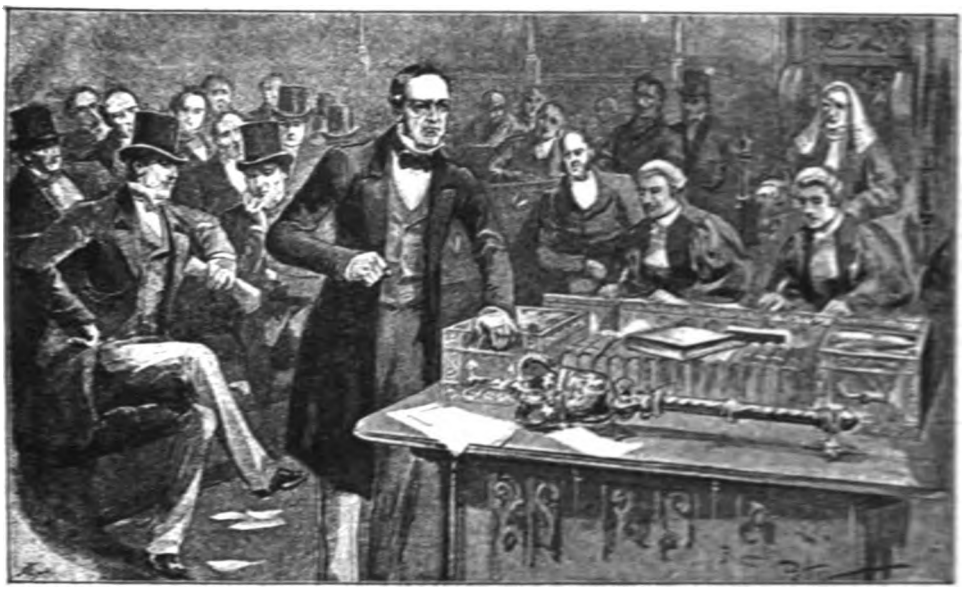


GENERAL ROBERT E. LEE

From a photograph by Brady, 1865, not before reproduced

falling back, as the Army of the Potomac had always done in similar circumstances, the battalions of the North moved forward at break of day. An aide tried to deter the General from taking up Burnside's bridge over the Rapidan, and he answered, "One bridge and the ford will be sufficient to cross all the survivors of this army if we should have to fall back." When Grant stripped his commissary trains of their guards to fill a gap in his long line of battle, thereby exposing his army to the loss of all its provisions, he grimly replied, "When this army is whipped, it will not want any provisions." Later on he wrote to Washington: "This army has now won a most decisive victory and *followed the enemy*. This is all that it ever wanted to make it as good an army as ever fought a battle." Again, he communicates to the War Department a dispatch containing one of his most celebrated phrases: "We have now ended the eighth day of very hard fighting. The result up to this time is very much in our favor. Our losses have been heavy as well as those of the enemy. I think the loss of the enemy must be greater. We have taken more than five thousand prisoners in battle, while he has taken from us but few, except stragglers. *I propose to fight it out on this line, if it*

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MR. GLADSTONE PRESENTING HIS FIRST BUDGET TO THE H[illegible] [illegible]
From an old Illustration. Mr. Gladstone introduced his first Budget in Apr[illegible]

The Story of Gladstone's Life

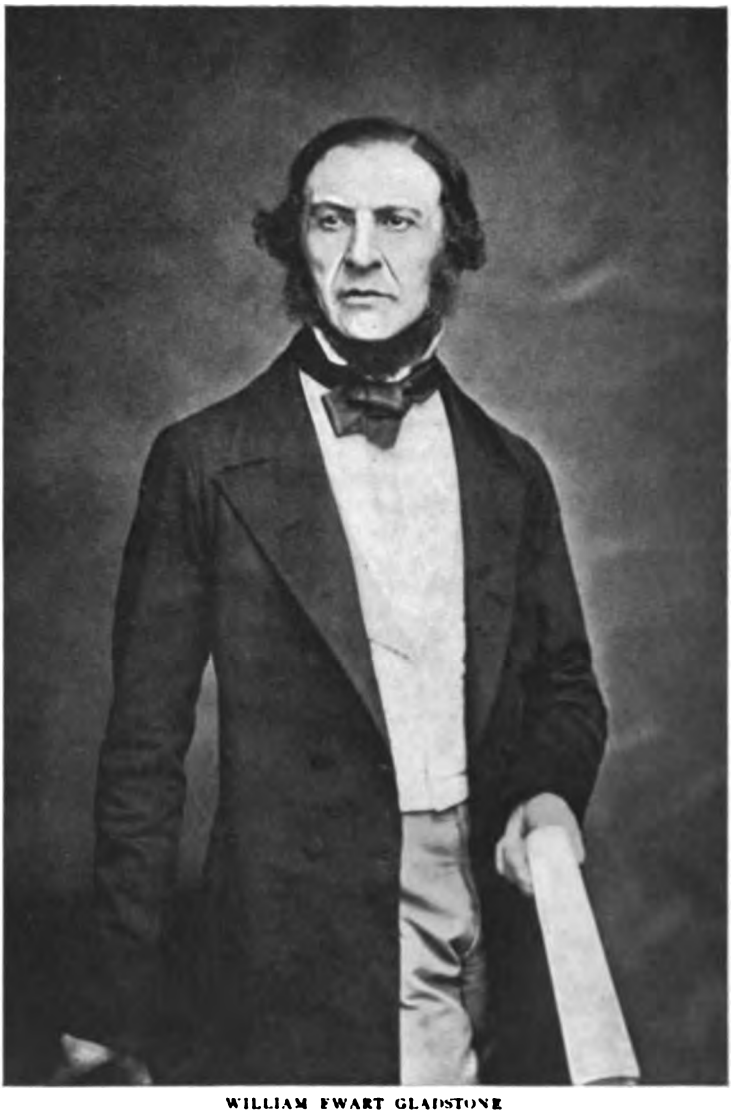
By Justin McCarthy

Author of "A History of Our Own Times," "The Four Georges," etc.

CHAPTER XII.—THE ECCLESIASTICAL TITLES BILL

MR. GLADSTONE came out of one controversy into another. The excitement caused by the publication of his letters to Lord Aberdeen was thrown into the shade for the time by the passionate controversy in England on what was called the Papal Aggression. The then Pope, Pius IX., had made up his mind to give local titles to the Catholic Archbishops and Bishops in England. Ever since the days of the great Oxford Movement led by John Henry Newman, secession had been going on among a certain class of devout and intellectual men from the Anglican Church to the Church of Rome. The Pope and his advisers might not unnaturally have been led into the belief that this movement indicated a tendency on the part of the whole people of England to become reunited with the ancient Church. As a matter of fact, the movement, as I have [illegible] considered it, [illegible] certain classes of [illegible] educated and intellectual men. The [illegible] of the middle and [illegible] classes of England had [illegible] nothing to do with it and cared [illegible] nothing about it. A very large, far the largest, proportion of the English [illegible] and working class have [illegible] no interest in religion of any kind. But the Pope and his advisers mistook the significance of the Oxford Movement, as it is called, and thought it meant something like a national [illegible] heaval.

[illegible] the [illegible] blow to the Pope does [illegible] seem to us anything very formidable or significant. For the North to reject a Papal [illegible] directing the establishment in England of a hierarchy of Bishops bearing titles from their actual seats. The Bishops and Archbishops were there already and were recognised and protected by the State in their [illegible] dioceses of Melopotamia [illegible] Melopotamia or Ephesus or [illegible] [illegible] [illegible]



WILLIAM EWART GLADSTONE

1854. Forty-five years old. From an early Photograph by Messrs. Maull & Fox, London.

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cism. I have, however, spoken with men who were contemporaries of Mr. Gladstone at Oxford, who had themselves since become Roman Catholics, and who told me they never saw reason to believe that Mr. Gladstone was likely to join the Church of Rome. The whole controversy about the Ecclesiastical Titles Bill was with him only a question between genuine liberty and petty persecution. Nothing seems to me to be more honorable in the career of a public man than the part that Mr. Gladstone took in all those long and fierce debates.

Twenty years after, Mr. Gladstone had the satisfaction of quietly repealing the Ecclesiastical Titles Bill, which he had so earnestly and generously opposed.

We have no great concern now with the details of the struggles between governments and parties in the far-off days of the Ecclesiastical Titles Bill. The one direct interest, however, which we still have in those struggles is the fact that they pushed to the front two men who were destined to be almost lifelong antagonists. I speak, it need hardly be said, of Mr. Gladstone and Mr. Disraeli. Lord John Russell's Government was crumbling away, and, after a number of defeats, none of which was in itself of capital importance, Lord John Russell thought it necessary that he and his colleagues should resign. Lord Stanley was invited to form a new administration, and so little certain was it even then whether Mr. Gladstone had or had not severed himself from his old Tory associations that Lord Stanley, according to a rumor which every one believed, offered to Mr. Gladstone a place in the Conservative Government with the office of Foreign Secretary. Lord Stanley, however, vainly attempted to form an administration. Lord Aberdeen was then invited to try his hand, and he, too, could not see his way to success. There was actually nothing to be done but for Lord John Russell and his colleagues to return to office. A Government thus set up again by sheer necessity, and because there was no other set of men who would take the responsibility, never could be anything but a failure in England. Lord Palmerston did his best to make the failure complete. He was a most independent and, to use a modern slang word, "pushful" Foreign Secretary. He did exactly what he liked, with-



INTERIOR OF HAWARDEN CHURCH

Showing the Chancel, Pulpit, and Lectern. At the last Mr. W. E. Gladstone has frequently read the Lessons. The Rector of Hawarden is his son, the Rev. Stephen Gladstone.

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HAWARDEN RECTORY—A FLOWERY CORNER

Photographed expressly for The Outlook by Mr. A. P. Monger, of London.

On the April morning when this picture was taken the daisies were already thickly whitening the grass and the magnolia was blooming against the wall.

which ended only when, at the close of the session of 1876, Mr. Disraeli left the House of Commons and took his place, as he had always meant to do sooner or later, in the House of Lords. The debate was on Mr. Disraeli's budget, and it ended in the defeat of the Tory Government. Mr. Disraeli never, before or after, spoke with greater power and sarcasm and bitterness and passion than in his final speech in that debate. It was about two o'clock in the morning when Mr. Gladstone sprang up to reply to him. "Gladstone has got his work cut out for him," was the comment of one of the listeners when Mr. Gladstone rose to his feet. He had his work cut out for him, but he was equal to the work, and he soon made it quite clear that he was going to do it. Many members of the House and listeners in the strangers' galleries thought it hardly possible that, at that hour of the morning, and after such a speech as Disraeli's, any further impression could be made even by Mr. Gladstone. But before he had got far into his speech every one felt that Gladstone was making a greater impression than even Disraeli had produced. It has to be borne in mind also that Gladstone's speech was necessarily unprepared, for he replied point by point, and almost sentence by sentence, to the speech of Mr. Disraeli. It seems to me that from that moment Mr. Gladstone's position in the House of Commons was completely established.

Then, as I have said, began the long rivalry of these two great Parliamentary athletes. In every important debate the one man answered the other. Disraeli followed Gladstone, or Gladstone followed Disraeli. It was not unlike the rivalry between Fox and Pitt, for it was a rivalry of temperament and character as well as of public position and of political principle. Gladstone and Disraeli seemed formed by nature to be antagonists. In character, in temper, in tastes, and in style of speaking the men were utterly unlike each other. One of Gladstone's defects was his tendency to take everything too seriously. One of Disraeli's defects was his tendency to take nothing seriously. Disraeli was strongest in re-

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among his most intimate friends, was given to frequent fits of absolute and apparently gloomy silence. Gladstone, after his earlier Parliamentary days, became almost entirely indifferent to dress. Disraeli always turned out in the newest fashion, and down to his latest years went in the get-up of a young man about town. Not less different were the characters and temperaments of the two men. Gladstone changed his political opinions many times during his long Parliamentary career. But he changed his opinions only in deference to the force of a growing conviction, and to the recognition of facts and conditions which he could no longer conscientiously dispute. Nobody probably ever knew what Mr. Disraeli's real opinions were upon any political question, or whether he had any real opinions at all. Gladstone began as a Tory, and gradually became changed into a Radical. Disraeli began as an extreme Radical under the patronage of Daniel O'Connell, and changed into a Tory. But everybody knew that Gladstone was at first a sincere Tory, and at last a sincere Radical. Nobody knew, or, indeed, cared, whether Disraeli ever was either a sincere Radical or a sincere Tory. It is not, perhaps, an unreasonable thing to assume that Disraeli soon began to feel that there was no opening for him on the Liberal benches of the House of Commons. He was determined to get on. He knew that he had the capacity for success. He was not in the least abashed by session after session of absolute failure in Parliament, but he probably began to see that he must choose his ground. On the Liberal side were men like Palmerston, Lord John Russell, Gladstone, Cobden, and Bright. On the Tory side there were respectable country gentlemen. Since the removal of Lord Stanley to the Upper House there was not a single man on the Tory benches who could for a moment be compared, as regards eloquence and intellect, with Disraeli. Given a perfectly open mind, it is not difficult to see how an ambitious man would make his choice. The choice was made accordingly, and Mr. Disraeli soon became the only possible leader of the Tory party in the House of Commons.

Now that it has all passed into history, and has become merely a question of what might be called artistic interest, I think we may be thankful that Disraeli made up his mind to cast in his lot with the Tory party. We have, at all events, the advantage from it that he was thus thrown into permanent rivalry with Gladstone, and that we have the long succession of Parliamentary duels to read of and to remember. On more than one occasion, too, Disraeli was able, according to his own phrase, to "educate his party" up to some really liberal measure. In that way he was able to serve the country, although most likely his immediate idea was to keep his party still in office. But I confess that, for myself, I am not thinking so much of this fact when I express my thankfulness that Disraeli joined the Tories. The liberal measures would have come in due course of time whether Disraeli helped them or tried to hinder them. But I cannot estimate how much the Parliamentary history of recent times would have lost in interest if Gladstone and Disraeli had been on the same side



HENRY JOHN TEMPLE, VISCOUNT PALMERSTON

Secretary of War under five Administrations, 1809-1828. Secretary of Foreign Affairs, 1830-4, 1835-41, 1846-52. Home Secretary, 1852-5. Prime Minister (and First Lord of the Treasury), 1855-8 and 1859-65. His foreign policy was often characterized by such strenuous methods that the name "Firebrand Palmerston" still clings to his memory. He enjoyed great popularity as a Minister. He died in 1865. The portrait is taken from an old print.

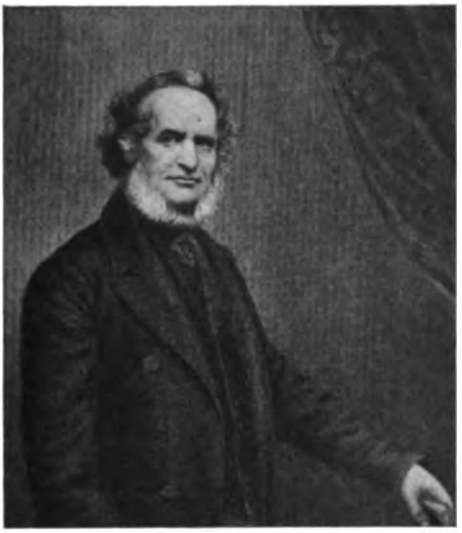
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in politics. What would become of the chief interest and fascination of the Iliad if Achilles and Hector had been allies and companions in arms?

Gladstone was needed to bring out all that was keenest and brightest in the Parliamentary eloquence of Disraeli. Gladstone, on the other hand, would have been literally thrown away on any Tory antagonist beneath the level of Disraeli. Never since Disraeli left the House of Commons has Gladstone found a Tory antagonist worth his crossing swords with. Among other differences between the two men were differences in education. Disraeli never had anything like the classical training of Gladstone. The mind of Gladstone was steeped in the glorious literature of Greece and of Rome, about which Disraeli knew little or nothing. Disraeli could not read Latin or Greek; he could not speak French. In a famous speech of his delivered in the House of Commons at the height of his fame and in opposition to a measure of Gladstone's, Disraeli made it plain that he thought the meaning of "university" was a place where everything was taught—a place of universal instruction. In another famous speech he described John Henry Newman's "Apologia pro Vitâ Suâ" as an "apology" for Newman's life. When the Congress of Berlin sat in 1878, and was presided over by Prince Bismarck, the great Prussian statesman opened and conducted the business in English. Disraeli, accompanied by Lord Salisbury, represented England at the Congress, and it was at first supposed that Bismarck spoke English simply as a mark of compliment to England. But Bismarck kindly spoke English because it had been made known to him that Disraeli could not speak French.

It must be admitted, however, that all this tells to a certain extent in Disraeli's favor. Among the contrasts between the lives and ways of the two great rivals must be noticed the contrast between the conditions under which they started into public life. Everything that care, culture, and money could do had been done for Gladstone. His father had started him in public life with an ample fortune. Disraeli was the son of a very clever and distinguished literary man, who was successful enough as a sort of *genre* artist with the pen, but who could not give his son much of a launch in life. Disraeli got but a very scrambling education, and was for some time set to work in a lawyer's office. His early extravagances got him into much trouble at the outset of his career. He had luxurious Oriental tastes and fancies, and, besides, he was determined to get into the House of Commons at any cost, and the expenses of election in those days would seem almost incredible to our more modest times. It was no very uncommon thing for a man to spend 100,000 pounds in contesting a county. Disraeli at first contested only boroughs, but even a borough contest meant huge expenditure. He had therefore nothing like the secure and unharassed entrance into politics which was the good fortune of his great rival. Another difference between the two men was found in their attitudes towards general culture. Gladstone had a positive passion for studying everything, for knowing something about everything. He was unwilling to let any subject elude his grasp. He had tastes the most varied and all but universal. He loved pictures and statues and architecture and old china and medals and bric-à-brac of every kind, and he had made himself acquainted with the history of all these subjects. There was almost nothing about which he could not talk with fluency and with the keenest interest. He had a thirst for information, and it was a pleasure to him to get out of every man all that the man could tell him about his own particular subject. Although a great, and indeed a tremendous talker, Gladstone was not one of the men who insist upon having all the talk to themselves. His thirst for information would in any case have prevented him from being a talker only. He knew that every man and woman he met had something to tell him, and he gave every one an ample opportunity. Disraeli had no such ubiquitous tastes and no such varied knowledge. He had traveled more than Gladstone ever traveled, but he brought back little from his wanderings. His life, indeed, ran in a narrow groove. Political ambition was his idol, and he lived in its worship. A writer of brilliant novels, he could hardly be called in the highest sense a literary man. His novels were undoubtedly brilliant, and brought him in

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EDWARD GEOFFREY SMITH-STANLEY,
FOURTEENTH EARL OF DERBY

This portrait is reproduced from the engraving by Mr. D. J. Pound. After occupying various Cabinet positions with great distinction, Lord Derby was made Prime Minister. His first Administration was in 1852, and lasted nearly a year; his second was in 1858-9, and lasted a year and a half; his third was in 1866-8, and lasted the same length of time. Lord Derby produced a translation of the "Iliad" which has been highly commended. He died in 1869.



ROUNDELL PALMER, FIRST EARL OF SELBORNE

From a photograph by Messrs. Maull & Fox, London. Lord Selborne was an early friend and supporter of Mr. Gladstone, who, however, became finally estranged from him on questions of Irish policy. Lord Selborne occupied and adorned the most distinguished offices in the legal profession. He was counsel of the British Government before the Geneva Court of Arbitration on the Alabama claims, and was twice Lord Chancellor. He was no less eminent in the religious world, and died two years ago, universally mourned.



GEORGE HAMILTON GORDON, FOURTH EARL OF ABERDEEN

This portrait is taken from the engraving by Mr D J Pound Lord Aberdeen was Mr Gladstone's first official chief. After Peel's death, Lord Aberdeen was regarded as chief of the Peelite party. He was Prime Minister 1852 5 He died in 1860 He said of Gladstone: "If a man could be too honest, I should say he is too honest."



JOHN ARTHUR ROEBUCK

A well-known Parliamentary figure, whose vigorous methods earned for him the name of "Tear 'em" His greatest triumph was his onslaught upon the Aberdeen Administration, causing its fall Mr Gladstone and he came into memorable collisions on various subjects The portrait is reproduced from an early photograph by Messrs. Maull & Fox, London.

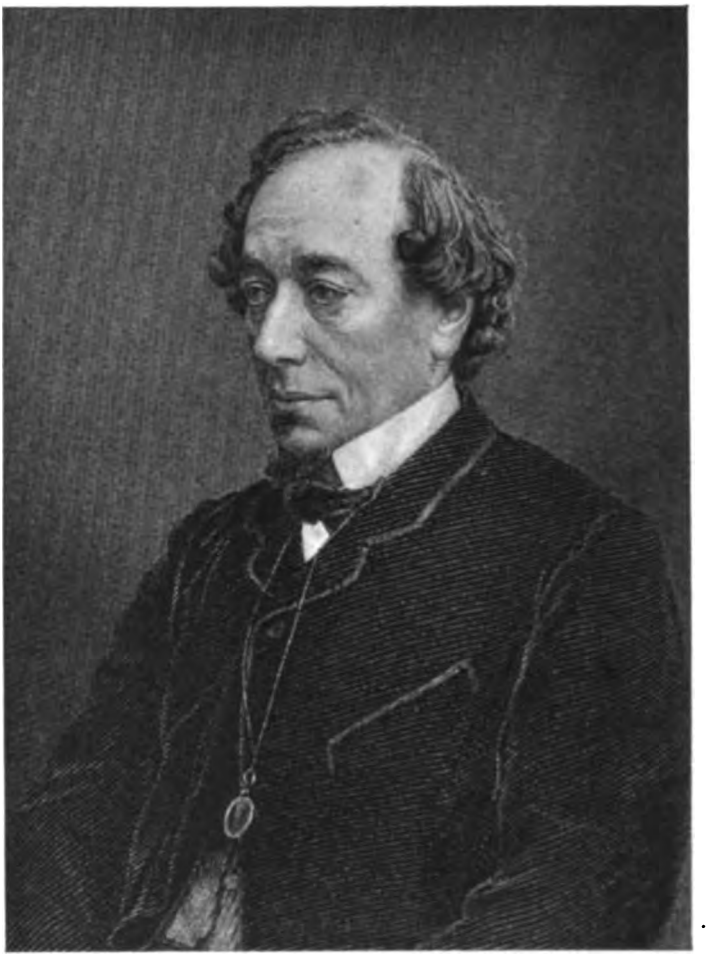
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House of Commons or out of it.

CHAPTER XV.
A COALITION GOVERNMENT

I must return to the duel between Mr. Gladstone and Mr. Disraeli and its immediate consequences upon English political life. Mr. Gladstone's speech completely crushed the whole of Mr. Disraeli's financial scheme. The budget was there one hour, and it was gone the next. When the division came to be taken in the early morning of December 17, 1852, the Government was found to be in a minority of nineteen.

Lord Derby at once wrote to the Queen announcing his resignation. It would be needless to say that the time was one of intense political passion. Mr. Greville, in his diary, gives us one curious and, let us hope, unique illustration of heated feeling among some of the Tories. On the 20th of December, Mr. Greville tells us, "twenty ruffians of the Carlton Club"—thus he describes them, and no doubt justly—gave a dinner to a Tory political colleague who had been charged with bribery at an election and had got off without any serious condemnation. "After dinner," Mr. Greville says, "when they got drunk, they went upstairs, and, finding Gladstone alone in the drawing-room, some of them proposed to throw him out of the window. This they did not quite dare do, but contented themselves with giving some insulting message or order to the waiter and then went away." I cannot attempt to vouch for the truth of this story, but I remember quite well that the story was told at the time, and was generally believed to have some truth in it. As I heard the tale at the time, the proposal was to "fling Gladstone out of the window in the direction of the Reform Club," which is, in fact, the very nearest public building. This version of the story would make it seem more like a coarse joke than like any proposal with a serious



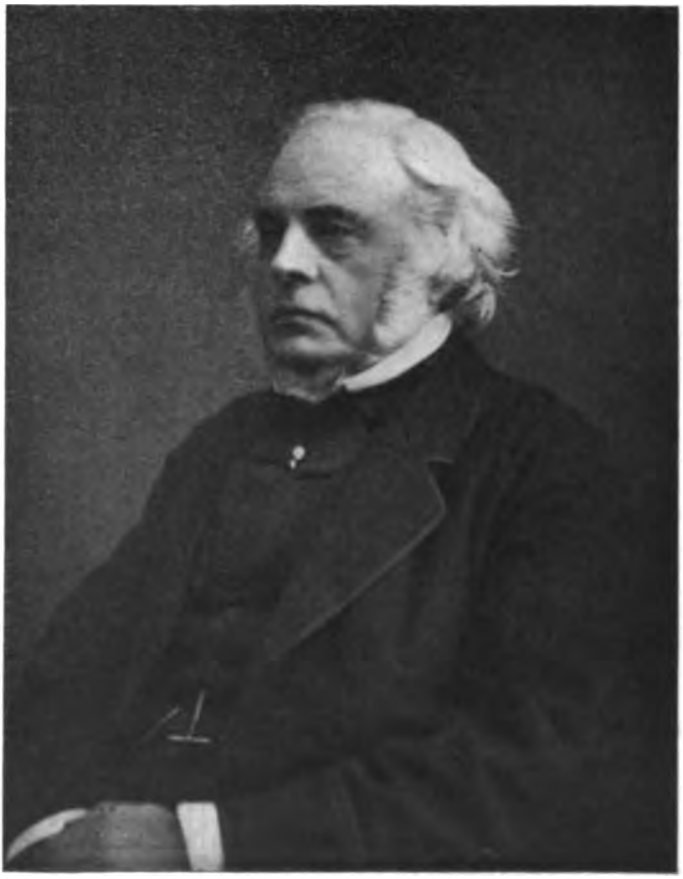
BENJAMIN DISRAELI, EARL OF BEACONSFIELD

From the engraving by Mr. G. J. Stodart. Disraeli and Gladstone were lifelong opponents, and it is impossible to chronicle the career of the one without giving much place to that of the other. They had both been enrolled upon the list of students at Lincoln's Inn. Both entered Parliament in the thirties. Mr. Gladstone's maiden speech there created no great sensation either way, but Disraeli's was so pretentious that he only excited the derisive laughter of the House. He therefore closed abruptly, saying, "I shall sit down now, but the time will come when you will hear me." In the early forties Disraeli became the opponent of Sir Robert Peel in the latter's advocacy of anti-Corn-Law agitation, and later succeeded Lord George Bentinck as leader of the Protectionists. After occupying the Chancellorship of the Exchequer three times, Disraeli became Prime Minister in 1868 for most of that year. He was also Premier 1874-80. He died in 1881.

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was the gift of genius in itself. The faculties of the listener were never kept upon the strain—and it may be said that there can be no really great speech which keeps the faculties of the listener on a perpetual strain. The gift of lucid explanation is like the gift of a fine voice. If we find it difficult to hear what an orator is saying, we soon, whether we like it or not, begin to be weary of his speech. In the same way, if we are distressed by the difficulty of understanding the arrangements and comparisons of facts and figures which a Chancellor of the Exchequer is laying before us, we must only wait in patience for next morning's papers in order to find out what the plans of the financier really were. There was no difficulty in Mr. Gladstone's case. One might not agree with him, but no one could possibly pretend that he did not understand. The budget speech of 1853 lasted for five hours. I did not hear the speech myself, but I have spoken with numbers of men who told me that only a glance at the clock in the House of Commons could have convinced them that the orator had spoken for anything like such a length of time. Mr. George Russell gives, in a few lines, a very clear exposition of the principles of Mr. Gladstone's first financial scheme. "It tended," he says, "to make life easier and cheaper for large and numerous classes. It promised wholesale remissions of taxation. It lessened the charges on common processes of business, on locomotion, on postal communication, and on several articles of general consumption. The deficiency thus created was to be met by the application of the legacy duty to real property, by an increase of the duty on spirits, and by the extension of the income tax at fivepence in the pound to all incomes between one hundred and one hundred and fifty pounds." "The speech," says Mr. Russell, "held the House spellbound. Here was an orator who could apply all the resources of a burnished rhetoric to the illustration of figures, who could make pippins and cheese interesting, and tea serious; who could sweep the widest horizon of the financial future, and yet stop to bestow the minutest attention on the microcosm of penny stamps and post-horses."

That was, indeed, the peculiar charm of Mr. Gladstone's financial expositions. One never could tell what curious illustration or quotation he might not bring in next; by what odd fancy he might light up some subject in itself unattractive;



JOHN BRIGHT

As he appeared in later life. From a photograph by Messrs. Mackintosh & Co., Kelso, Scotland.

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ROTTEN ROW, HYDE PARK, LONDON

Where Mr. Gladstone and thousands of others take daily exercise when in town. The picture shows the union of Rotten Row, a track exclusively reserved for riders, with the drive; in general it runs parallel with the drive. The best time to see the riders is from early morning to the lunch hour; to see the riders and drivers and carriages, from five to seven P.M. Rotten Row is about a mile and a half long.

the actual effects of the financial scheme introduced by this brilliant and memorable speech. Monsieur Fould, the once famous minister of Napoleon the Third, said to his master on a certain important occasion: "Give me good foreign policy, and I will give you good finance." Mr. Gladstone might have said the same thing to his colleagues in the spring of 1853. He had given them good finance, and they marred it by a bad foreign policy.

[To be continued in the Magazine Number for May]

The Ways Return

By Richard Burton

Many the ways that man must fare,
The roads run up and down;
Some thrid the country hillsides fair,
Some slink within the town.

Some tortuous are and hard to keep,
But others slip along
Where gardens grow and fountains leap
And speech is sweet, and song.

Some stretch away midst alien sights,
Midst strange, far-lying things;
Others be near the native lights,
Nor reck of journeyings.

And oh, the lingering, long quest,
The stumblings, triumphs, pain,
The while man fares it east and west
Ere he returns again.

But one boon, one, is sure to be,
How far so e'er he roam:
At last the wandering ways agree,
At last they lead him home.

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The Peasants' Ireland

By Clifton Johnson

AS compared with the other divisions of Britain, Ireland has a run-down, out-at-the-heels look that is depressing. Both the country districts and the towns show marked signs of dilapidation, decay, and even thriftlessness. There are broken walls and litter in the neighborhood of all the villages and cities, and the land looks as if tillage was neither energetic nor careful.

I made the trip across the island from Dublin to Galway in a recent August. The country as seen from the car window was uniformly flat, and much of it was bogland—wide, brown, unfenced, grazing wastes with black stacks of peat scattered over them and dark pools gleaming in the cuttings. Now and then there were places in the bogs where the heather lay in great masses of pink bloom, but it was only in patches, and never covered acres and miles as in the Highland moors of Scotland.



MEMBERS OF THE FAMILY

We passed many little gray stone towns and many ruined towers and castles. The cottages along the way were small, with whitewashed walls, thatched roofs, and a good deal of filth and rubbish about the yards. In the fields were numerous cattle feeding, and donkeys, goats, and geese were common. These fields were pleasantly green, and looked fairly fertile. The old hedgerows that bounded them were at this season full of fruit—little hawthorn apples with so strong a reddish tinge as to give the bushes the appearance of being full of bright blossoms.

From Galway I went northward into a more rugged region, where the bogs bordered desolate lakes and the stony Connemara mountains rose in ragged outlines. This railroad on the west coast had been built only a year, and it gave easy access to a district where the Irish peasant could be seen unaffected by the march of modern improvement. Not that the life there is exceptional; for what is true of Connemara is just as true of many other parts of Ireland, and even in the sections most favored the peasant life is exceedingly primitive and the home surroundings very poverty-stricken and dubious.

At a place called Recess I left the train, and found myself on the platform of a lonely little station in the midst of a bog. No houses were in sight, but a man with a jaunting-car took me aboard and raced his horse for a hotel a mile away as if he was going to a fire. I hung on for dear life; for a jaunting-car seems built on purpose to throw its passengers off every time it rounds a curve. It is a shaky two-wheeled vehicle, very lightly built, with a seat on either side facing outward. You sit directly over the wheel, and your feet rest on a swaying step that hangs down nearly to the hub. It is the national vehicle in Ireland, and you see these spidery cars everywhere, both in town and country, and their drivers seemed always to have a mania for going about with a breakneck impetuosity quite alarming to a stranger.

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Once, she said, she gave him a little flat stone and tied it in the corner of her handkerchief, and he carried it about in his bosom all day and called it his money.

Rough, narrow, stone-walled lanes, crooked and rocky, connected cottages. Blackberry-bushes, thickly dotted with ripe fruit, straggled over the walls. I thought it a wonder, in such a starved-looking community where there were plenty of children, that the berries were left to ripen. All through that region blackberries were plenty and delicious, but I was told that few were ever picked.

While I was eating berries in a village lane, a young man approached me, said, "Good-morning to your honor," and jumped over a wall and snapped off some choice clusters for me. After that he walked about in my company, a self-constituted guide. But he was a quick, intelligent fellow, and I did not object. His name was Michael. Just above the village was a quarry, and many great blocks of stone, curiously grained and colored, were lying round about. This quarry had been a short-lived experiment, and was not worked now. Michael said it had given employment to a number of the village men, and they were paid half a crown a day, while some men that were brought from away "earned as much as five shillings, sir—they did, sir!"

Now there was no employment to be had in the neighborhood. The villagers could only work their little farms or leave. About all the young men and young women went away to the towns or to America. Michael had two brothers in Boston. They did not write what they were doing, but every year they sent home some money to "the old man," his father.

The rents of these little farms were from two to six pounds. Each cottager grew a little field of oats, another of potatoes, another of grass, and some raised patches of cabbages or turnips. These crops were grown mostly on the thin-soiled, stony hillsides. If a man took a field in the meadow below, his neighbors thought he was too well off, and accused him of an inclination to put on airs and ape the aristocracy. Besides all this, it added an extra pound to the rent. Most of the people kept two or three cows, several sheep, and a few hens. In some cases they owned a pony or a goat or a flock of



HARVESTING OATS

geese. There were also two half-grown pigs that frequented the village lanes. They were sharp-nosed, long-legged creatures, nimble of foot, and apparently capable, in their wanderings, of picking up their own living. When at home they lived in their master's house. This house had but a single room, and the pig-pen was in one corner. Aside from the pigs, the family was composed of a man and wife and three or four children. Their abode was windowless, and light came in only through the two doors and possible chinks in the walls.

Michael said that in old times they used to keep the pigs under the bed, but they did not do so in this village of Lisonter, nowadays. The people sold their poultry at the hotel, and other produce they took to market. At Christmas a goose was at times killed for the family table, and some occasionally indulged in mutton. Now and then they bought fish, and bacon was more or less familiar, but many of them never knew the taste of beef. Most families have oatmeal frequently, and all of them eat potatoes. Indeed, potatoes stand chief on the Irish peasant's bill of fare.

The oats raised are fed out to the stock, and the oatmeal for house use is bought,

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ounce of tobacco," he said. The children beggars followed me far down the hill. Begging seemed to be constitutional with the Connemara peasantry, and I always had a persistent group in my wake every time I visited Lisonter.

When I approached the village a day or two afterwards, a woman came hurrying across two or three fields with a bundle of cloth on her arm, and greeted me with, "Good-marnin', sir, an' sure it's a fine marnin', sir." Then she spread out the cloth along with a few coarse socks and begged me to buy. "Plaze, sir," she said, "buy the friz, for the love o' God and a poor woman who's lost her b'y an' pit him in the grave only five weeks past." She went on to tell me that she had borrowed the money for the boy's burial from a poor neighbor woman who must be paid now, and she with nothing to pay. Her husband had gone far away to get work, "but he soon come back, for there were a big weight on his heart and he could eat nothing at all, at all." She spoke of her eight children—"Four of 'em I've given to God, and four of 'em's alive—God bless 'em."

I went across the fields to her cottage squatted among the stony patches of oats and potatoes. Like the rest of the Lisonter cabins, its stone walls were loosely chinked with peat, though once in a while a house showed traces of whitewash. Roofs were of sedge tied on with straw ropes thickly drawn over and fastened to pegs under the eaves or to stones hung along the edges. The thatch was renewed every year. It would last two if new ropes were put on each time, but few would do that. The chimneys were insignificant, and hardly showed above the roofs. Peat was the only fuel burned. It was all bought from the bog, a sack at a time, on the women's backs. The Lisonter folk never saw coal till some was brought for use in an engine at the quarry. Then they thought it was rock, and it was a great wonder to them that the stuff burned. Most never saw a railroad till the local one was put through, the year before. As soon as it was finished they all must ride; but when it came to getting aboard, they felt they were taking their lives in their hands, and at the start the old women were all jumping up and screaming they would be murdered and their friends would never see them any more.



ON THE BOGLAND AT THE CLOSE OF A DAY OF WIND AND STORM

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over the ground as they worked, and picked up every straw.

I spoke with one man, and he said he had two or three acres in his farm, but it was very poor land, and in a wet year his crops were well-nigh failures. Still, he considered himself better off than most of his neighbors.

Nearly every day I saw the children going to school in the morning, and met them returning in the evening. Their aspect had the same untamed wildness then that it had as I saw them running about the bogs and crags that surrounded the home village. The school-house was four miles distant along a desolate road winding through the dun marshes. The children went barefoot and bareheaded, except for a few of the older boys, who wore caps. They each carried a piece of dry bread for their noon lunch, and that was all the food they had till they returned home late in the afternoon. But, with all their hardships, they looked sturdy and healthy. Probably weaklings do not survive long. Once I noticed that a boy in a group of children returning from school carried a book, and I asked to see it. It was a most forlorn little third reader—a wreck of a book—covers broken, marked and greasy within, and many pages gone or torn.



CUTTING TURF IN THE BOG

The school-house was a bare modern building with gray plaster walls. It stood in the center of a rough, rocky yard, that was surrounded by a high stone wall. Outside the inclosure all was bog, save for three or four houses with their little fields straggling along the road not far away.

One of the things I looked specially for in Ireland was the shamrock. I had no clear idea of what it was like except that it was green and triple-leaved, and I supposed it was a native of the bogs. Often in my bogland wanderings I saw a coarse, fleshy plant that grew in thin clumps where the water gathered in pools. The leaves were three-parted, but larger than the largest clover. Still, I thought it must be shamrock, and picked some of it and showed it to a native. The native did not even know the name of my bogland weed, but he stooped down and showed me some of the true shamrock growing by the roadside. It is an insignificant yet delicate little plant that loves to grow on stone walls and along roadways where the soil is poor and often scraped away. It was more like the downtrodden white clover that one finds growing in hard paths than anything else. The peasantry feel a real affection for the shamrock, and it is beautiful in their eyes. Like themselves, it lives amid hard conditions, and it seems pathetically appropriate that it should be the Irish national flower.

*

I find earth not gray, but rosy,
Heaven not grim, but fair of hue.
Do I stoop? I pluck a posy.
Do I stand and stare? All's blue.

—*Robert Browning.*

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The Higher Life of London[1]

By Sir Walter Besant

Author of "All Sorts and Conditions of Men," "Children of Gibeon," etc.

WHAT is included in the higher life of London? Surely everything which advances its people—the agencies, societies, institutions, churches, colleges, schools, libraries, which act incessantly and unweariedly upon this huge mass of five million souls, most of whom, but for these agencies, would be continually choosing the easier way and sinking lower and lower. There is the work of keeping alive the religion of the people—a task of enormous difficulty, in which a hundred failures are reported for one success; in which a hundred churches stand empty for one which is filled; there is the work of rescue, in which, for every one who is pulled out, another falls in; there is the work of education; there is the work of restoration—most difficult of all; there is the work of temperance; there is the capture of waifs and strays; there is the work of relief; there is the care of the sick; there is the work of admonishing the easy class of their duties and their responsibilities; on all these subjects one could write volumes, and yet the result would be but a tale half told. Let us, in this place, confine ourselves to that part of charitable endeavor which requires personal service.

The note of that larger charity which feeds the mind and purifies the soul; which, like the nobler kind of medical science, ascertains causes and destroys microbes; which especially characterizes the charity of the present day—is personal service. It is not too much to say that until very recently personal service was a thing unknown. Five hundred years ago, however, it was known; then the world enjoyed the personal service of the Franciscans, not yet crystallized into a mere form. In the eighteenth century there was no personal service at all, save that of the hospitals, in which physicians and surgeons and nurses were paid. The century was not, on the whole, lacking in charity; almshouses and "charity" schools were founded, though not in such numbers as in preceding ages. Nor was it by any means an irreligious age, seeing that in London nearly every church had its two daily services, its week-day and its Sunday lectures; there was, it is true, atheism in certain circles, and there was paganism in the lower strata; but the great middle class, throughout the century, was profoundly religious. In every church a learned divine preached sermons on doctrine; there were free seats for those poor who chose to come; the "means of grace" were freely offered. But, if they did not come, nobody asked why they stayed away or what sect they followed. The common people, as a fact, went neither to church nor to chapel; they lived chiefly in the suburbs—at Clerkenwell or Whitechapel, outside church influence; they were wholly illiterate; if they could read, there was nothing for them to read; there were no cheap newspapers, no cheap books, no free libraries; after their day's work they went home and drank; in the intervals of drink they fought—with cocks, with dogs, with fists. In the Hogarth pictures you will find something of the workingman's life of that time. It would seem from these and other indications of the time as if the lowest possible point of brutality had then been reached, as if the working classes of London were far below the Romans of the later Empire, and very, very far below their rough forefathers who assembled at Paul's Cross and chose their Portreeve and listened to their Bishop. Never, I am sure, was there a time when our people were more thoroughly besotten and debased with drink. They were inarticulate; if they had grievances, they could not put them into words. However, human nature seems never quite lost, except in exceptional instances, which are, perhaps, madnesses. Had we known these people as we know their grandchildren, we should doubtless have found grounds for hope; and one thing, at least, proves that they were capable of

[1] This article will be followed by illustrated articles on "The Higher Life of Paris," by the Rev. Charles Wagner; "The Higher Life of Berlin," by Baron von Solden; "The Higher Life of Geneva," by Professor Louis Wuarin; and "Modern Art in Rome," by Rodolfo Lanciani.

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know every house and every resident in the parish. In the course of their work they must, in addition to the church services, become almoners, sanitary officers, distributers of food and clothing, general advisers, medical advisers, organizers of clubs for boys and girls, lenders of books, providers and inventors of amusements, in order to keep the people from the attractions of the public-house; they have to keep watchful eyes upon the girls, so that they may retain their self-respect; and upon the boys, so that they may retain, if possible, something of self-restraint; they have to get together mothers' meetings, clothing fairs, readings, lectures, country holidays. They must never cease, in a word, from pulling, pushing, hauling, and lifting the great inert mass which seems always trying to slip down again. It is impossible for them to carry on the whole work, or only a small part of the whole, by themselves. They must have fellow-workers, whom they cannot afford to pay. The richest parish in the world could not afford to pay all those who must work in it if the parish is to be worked properly. In the parish of which I speak there is a population of 8,000, of whom the Irish Catholics number three-fourths. The Vicar and his staff, however, make no difference on the ground of creed, nor do the Catholic priests object to the children belonging to the church clubs. The poverty of the parish is illustrated by the fact that, except at the Vicarage and the ladies' house, there is not a single domestic servant; there is no doctor; there is no other church or chapel, except, either just within or just without the parish boundaries, an ancient Quakers' meeting-house. In order to supply a choir, an organist, Sunday-school teachers, visitors, almoners, superintendents, directors of clubs, organizers of lectures, concerts, and amusements of all kinds, a company of over one hundred volunteers, unpaid, bound to carry out the work they undertake, is absolutely necessary. And this poor parish has raised that company of over one hundred!

This single parish may stand for all the parishes in and around London; all of them present the same features; they are all provided with clubs and guilds and institutions, which, while they do not avowedly demand religion of the members, have, as is well understood by the people, religion behind them. Among these parish institutions that of the Rough Lads' Club seems as useful as any. These poor fellows, who would run straight if



THE MUSEUM OF NATURAL HISTORY

The building was designed by Mr Waterhouse. All of the façades are covered with terra-cotta bands and dressings. The hours of admission are the same as at the British Museum. The annual number of visitors is about 400,000.

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A SCENE IN VICTORIA PARK

Victoria Park is a place of recreation for the poorer (the East) quarters of London. The larger portion of the park is unplanted, and is used for cricket and other games. The park also contains open-air gymnasiums



TRAFALGAR SQUARE

In the center of the Square rises the column to the memory of Nelson, and to commemorate the battle of Trafalgar (1805). The pedestal is adorned with bronze reliefs, cast with the metal of captured cannon. In the illustration the National Gallery is seen in the distance. It contains one of the finest collections of pictures in the world, and has about [illegible] visitors a year.

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tages of school discipline without those regulations which, by their minuteness and precision, are apt to render both of them irksome. . . . The other influence brought to bear during the stay in camp is one which at the present time is particularly needed. It is a well-known fact that, in the passage from childhood to manhood, the physical development commonly outstrips the moral. At this epoch the animal passions are strong, the spiritual forces comparatively weak; the docility of childhood is replaced by the audacity of manhood, while the mind is still unbalanced and the judgment immature. Now, just at this time of life, when restraining influences are most needed, a large number of our working lads are able to break or slip away from them; they think themselves too old for school classes, they leave off going to any place of worship; they turn Sunday into a day of mere pleasure-seeking. . . . There is no missionary to careless boyhood half so effective as a manly Christian."

We are still in the slums. No article on the elevating influences of the time would be complete without mention of the Ragged Schools Union. Their original purpose has been accomplished; all the boys and girls of the country are now compelled to go to school; but the Union remains faithful to the principles with which it started, of work among the young of the lowest class. The Union possesses 315 schools, taught by 4,887 voluntary teachers; it has 97 school libraries, with 23,543 volumes; 47 clothing clubs; 119 institutes and recreation classes; 70 penny banks, with deposits amounting to nearly £14,000; it looks after 6,000 cripples in their own homes; it sends 6,680 children every year into the country for a fortnight's holiday. I say nothing about its religious side, its prayer-meetings and Bible classes; I only want to show the magnitude of the work undertaken, and the vast army of voluntary workers who carry it on.



THE PEOPLE'S PALACE

Mile End Road, East London. The building is devoted to the recreation and amusement, the intellectual and material advancement, of the vast artisan population of the East End. Its form was suggested by the "Palace of Delight" described in Sir Walter Besant's novel, "All Sorts and Conditions of Men."



OXFORD HOUSE

Mape Street, Bethnal Green Road East London. This, Toynbee Hall, and Mansfield House are university and social settlements in East London. They are rooms for a number of residents who may wish better to help the poor by sharing their life and experiences so far as is possible.

There is, next, the mission work undertaken by the public schools and colleges. It is quite remarkable to observe how the boys at school and the young men at the university rejoice in maintaining these missions. If a school cannot afford a mission, it may yet contribute to one. Thus, Highgate Grammar School is one of the smaller of our public schools, yet the boys built a Mission House which they presented to Whitechapel. I have before me a record of the work done by the Eton Mission. One of the young fellows, an old Etonian, who formerly worked in the mission, writes the account. They took a place in Hackney, a very commonplace East London suburb, but not what is called a slum; there, however, they found plenty of rough young fellows who wanted taming and teaching. The

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tute. When our Hon. Secretary was quite sure that the machine could be run without danger, he retired. A month later the institute fell to pieces, for reasons too long to be detailed. Again we started, this time with a pleasant little hall; we held lectures; we collected a new library; we began with the best intentions; the people were left together to themselves: in three months the new institute followed the old. Had the original Secretary been able to remain, that institute would now, I believe, be a center of light and leading for the population of Hoxton.



THE REV. HUGH PRICE HUGHES

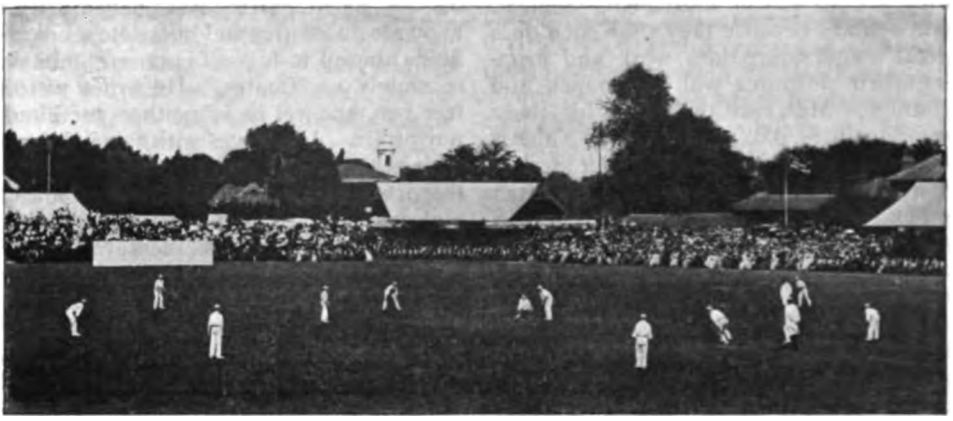


THE REV. CANON SHUTTLEWORTH

Let us now take one step upwards. We find ourselves on the level for which a great number of institutions are running; it is a level raised a good deal above those rough lads' clubs; a level where there is no rough-and-tumble, no mutiny, no fighting. It is the level for which Toynbee Hall chiefly exists. Toynbee Hall, the first of all such institutions, and still incomparably the best; Toynbee Hall, whose lectures are as good as those of the Royal Institution, Albemarle Street; whose Easter exhibition of pictures is as fine as the old masters at the Royal Academy; whose workers are a splendid company of young university men; whose founder is a clergyman with a talent for administration which has enabled him to create this delightful place, and an originality of thought and language which after his five and thirty years of splendid work has left him still only Vicar of St. Jude's, Whitechapel, and Canon of Bristol, his native city. All kinds of commonplace persons have been promoted to Bishoprics and Deaneries; Canon Barnett, passed over, remains among his own people. Better for the people? I am not so sure. It would, I think, be better for the people if they saw this noble Christian life recognized by the highest distinctions which the Church has to offer. It is not that any such distinction would distinguish this man, but it would distinguish the Church, and it would help the people to believe in the Church which this man has so long advocated, with the reward that he has been passed over in silence and contempt. With Toynbee Hall may be ranked the various Polytechnics in London, the father of which is the institute in Regent Street, founded by Mr. Quentin Hogg. These Polytechnics are all alike; they give instruction in the evening to lads between fifteen and twenty or upwards—the age varying; they also have, for the most part, a day-school in technical work. The Polytechnics teach everything as well as it can be taught; I mean that they have all the appliances for teaching, together with teachers as good as could be got at any university. They are more than schools, however; they contain within themselves clubs of every description, athletic, literary, social. Let us, for instance, consider the People's Palace, which is far more than a Polytechnic. It contains a day-school of boys in technical work, and evening classes where everything practical is taught. Here are a debating society, a literary society, a sketching club, a ramblers' club, a harriers' club, a football club, a swimming club, a gymnastic club, orchestral and singing clubs, a choral society, besides art schools, engineering schools, mathematical schools, schools for photography, shorthand, French, chemistry and physics, and everything else that you please. The place every evening contains thousands of students besides those who come for the concerts, for the library, for the winter garden, for the social evenings and dances of the girls.

What is to be the end of these schools? What will become of the "Poly" boys? It is hard to say; they are having an

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A GAME OF CRICKET AT LORD'S

effort? Well, if there are 50,000 lads in the Polytechnics, there are 250,000 outside; we, therefore, influence one in five, at most; this one we turn out, for the most part, a splendid fellow—honest, intelligent, skilled. What about the others? For them we can only say that we trust that the fifth man will influence the other four; we trust to bring more and more of the other four into the nets which are being spread for them everywhere. As for the slums and tenement lodgers and the rough lads and the factory girls, there is nothing to do but to work on, and to keep working on, and never to lose hope whatever happens, and never to lose faith in the human heart, which may now be desperately wicked, but is not so bad as to be beyond the reach of the strong arm and the patient brain.

Some Literary Worthies

Plutarch

By Hamilton W. Mabie

PLUTARCH has probably been more widely read than any other writer who used the Greek language; and he has had the unusual fortune to be read with equal interest by men and boys. Women have, as a rule, cared little for him; although it was a woman who paid the Lives the finest tribute they have ever received when she described them as "the pasture of great souls." That men and boys have cared for him greatly, and that women, as a class, have not been drawn to him, is due, no doubt, to the fact that Plutarch was concerned chiefly with the active side of life and only subordinately with those aspects of antique character and history which appeal to sentiment and the imagination. The sharp limitations of Plutarch's interest in affairs have given his studies, portraitures, and moralizations clear-cut precision and definiteness of outline. As a recorder of men in action he had no peer in the older literature, and he has had no superior among modern writers. With the speculative activities of antique life, with its spiritual affinities and its genius for artistic expression, he has only subordinate concern; with its courage, calmness, moderation, stoicism, resolute conscience in thought and in action, he is in most devout sympathy.

The first of biographers, he was also one of the first of moralists; for he was profoundly interested in thought as soon as thought passed into action and became character. In fact, character is the master word in his vocabulary, as it is in Emerson's; and it is this fine note, heard with distinctness in the long series of Lives and essays, which has made him the companion and friend of men far apart in point of time and differing widely in taste and education.

Boys find the Lives fascinating because

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1895–96 has been recognized by leading educational journals as one of the most valuable contributions ever made to the literature of the kindergarten, and I cordially indorse the suggestion of one of its reviewers "that it should be printed and everywhere circulated, read, pondered, and inwardly digested."

In 1871–72 Miss Mary J. Garland studied with Madame Kriege. She had had long experience in different grades of school work, and for the eight years preceding her study of the kindergarten had been resident as one of the two head teachers at a large Church of England school in Montreal. In the fall of 1872 she opened a kindergarten and a normal class for young women who desired to become kindergartners. One of the members of this class was Miss R. J. Weston, who in 1873 became Miss Garland's associate, and for twenty-two years (until her death in 1895) labored with her unremittingly for the kindergarten cause. The work of Miss Garland and Miss Weston was of a threefold character, embracing a kindergarten, a school for older boys and girls, and (with the exception of a period of seven years, when the strain of the kindergarten and school was breaking them both down) a normal class for kindergartners. Believing that character, both noble and true, is the first requisite in one who is to attempt to form character, Miss Garland and Miss Weston accepted no students without personal acquaintance and a month of probation.



MRS. F. W. BLATCHFORD

Prominent among their pupils are Miss Emilie Poulsson, known and loved by mothers and kindergartners for her beautiful finger plays; Miss Harriet Jenks (now Mrs. Greenough), author of a favorite collection of kindergarten songs; Miss Sara E. Wiltse, known to all kindergartners through her stories, and to the general educational public through her contributions to the literature of child study; Miss Laliah B. Pingree, to whom allusion has already been made; and Miss Elizabeth Lombard, who was for some years associated with her in the direction of Mrs. Shaw's work.



NORA A. SMITH

In 1872 Miss Haines, of New York, decided to introduce the kindergarten into her school, and invited Miss Boelte, a German lady of high culture, to conduct the experiment. Miss Boelte had studied three years with Froebel's widow, and later had done most efficient work in England as assistant to Madame Ronge. She had also won a high reputation in Germany through a kindergarten which she established and conducted in Lübeck. About a year after her arrival in America she married Professor John Kraus and established an independent kindergarten and normal class. She has educated hundreds of intelligent young women for the kindergarten work, and through her pupils has made her influence widely felt. In conjunction with Professor Kraus she has written an excellent practical guide to the Froebel "Gifts and Occupations." Her normal work still continues, and she

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tution must forever remain the privilege of the wealthy few, or the occasional gift of charity to the abject poor. These arguments would have acquired irresistible force when confirmed by an abortive experiment. Dr. Harris steered the kindergarten cause through stormy waters to a safe harbor. He proved that the kindergarten could be made an integral part of the public-school system. He made the city of St. Louis pay for its kindergartens. He devised ways and means of reducing expenses to a minimum. He collected statistics showing that kindergarten children did better on entering school than those who had received no such training. It was impossible to go on repeating that a thing could not be done in the face of the fact that it had been done, and with the success of the experiment in St. Louis recognition of the kindergarten as the first stage of all public education became simply a matter of time.



KATE DOUGLAS WIGGIN
(Mrs. Riggs)

Aside from the work done by Dr. Harris for the kindergarten, the mere fact that he threw the weight of his influence in its favor has been one principal cause of its rapid extension. Before his recognition of the merits of the system, it had no advocate who was universally recognized as an authority in educational matters. It was easy to sneer at the enthusiasm of kindergartners, and since most of them were not persons possessing general educational insight, it was easy to convict them of contradictions both in theory and practice. But with the indorsement of Dr. Harris the cause acquired both dignity and momentum, and many leading educators who had previously ignored it began seriously to consider its claims.

In its inner evolution the work in St. Louis was deeply influenced by Froebel's "Mother-Play;" and to an early recognition of the fact that this great book is the clearest exposition of the Froebellian ideal is due the priority of that city in forming classes of kindergartners for the study of science, literature, history, and philosophy, and thus connecting the ideal of child-nurture with the ideal of self-culture.

We must now travel from the Mississippi Valley to the Pacific coast. In 1876 Miss Emma Marwedel (who before the Froebellian system was introduced into the St. Louis public schools had conducted a private kindergarten in that city, and who later had represented the new education in Washington) opened a kindergarten in Los Angeles, and somewhat later established herself in Berkeley, Cal. In 1878 her brilliant pupil, Kate Douglas Wiggin (now Mrs. Riggs) accepted the principalship of the Silver Street Kindergarten (founded through the efforts of Dr. Felix Adler), and from this time the California movement took on that philanthropic phase by which it has been ever since distinguished. The Silver Street Kindergarten was supported by voluntary contributions, and it undertook missionary work among the children of the neediest and most depraved class. The spirit of the work is revealed in Mrs. Riggs's touching story of "Patsy," and the success which crowned her labors and those of her sister, Miss Nora A. Smith, who became her assistant and successor, was won by consecrated effort, fervent charity, and heroic patience.

In the spring of 1879 Mrs. Sarah B. Cooper visited the Silver Street Kinder-

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The Chicago Kindergarten College was established by Mrs. Crouse and Miss Harrison in 1891. The plan of founding such an institution was suggested to the two friends by Mr. Denton J. Snider, and its creative idea in his mind was "that the great play-song of the great poet is but a development of the little play-song of the little child, and the kindergartner who can feel, see, and connect the two in her heart and in her intellect has indeed become educated and an educator." The College has therefore developed and extended the literary and historic courses begun in St. Louis, and by adding courses in science and art has connected the kindergarten with the total round of man's spiritual activity.

This organization supports a number of kindergartens wherein students learn to apply Froebellian principles. It has a department for kindergartners and kindergartner trainers; departments for mothers, nurses, and primary teachers; also departments of literature and publication, and a philanthropic department. The several branches of training are all in the hands of competent specialists.

In addition to its regular curriculum the College conducts each summer a school



MRS. SARAH B. COOPER

of pedagogy and each winter a literary school.

During the year 1891-92 the mothers' department of the College gave instruction to 725 mothers. The effects of such instruction in enhancing the sanctity of family life and creating a more conscious and consecrated motherhood can hardly be exaggerated. Recently the work of this department has been extended by holding a general convocation of mothers



DR. WILLIAM T. HARRIS

for the discussion of all phases of child-nurture.

The general progress of the Froebellian movement may be judged from the following statistics. In 1892 an inquiry sent out from the Bureau of Education obtained information of the existence of 2,000 private kindergartens. This number has doubtless increased greatly within the past three years.

With regard to public kindergartens information is more definite. Philadelphia, with 125 kindergartens, under the able supervision of Miss Constance Mackenzie, leads all the cities of the United States. St. Louis follows with 98 kindergartens; Boston has 61 kindergartens; Chicago has 40 kindergartens; Milwaukee, 40; New York City, 28; and the system has also been introduced into the public schools of Buffalo, Rochester, Albany, Pittsburg, Cincinnati, Syracuse, Des Moines, Los Angeles, Sacramento, and a host of smaller cities and towns. In some of these towns the kindergartens are supported by associations, the public schools merely giving the rooms. Bills providing for the general introduction of the kindergarten into the public-school system have been passed by the Legislatures of Ohio, Illinois, Iowa, California, and Colorado, and it is probable that similar action has been taken in

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Nannie's Theater Party

By Anna Fuller

Author of "Pratt Portraits," "A Venetian June," etc.

"YES, my dear, I went to the The-*e*ter myself once when I was quite a girl, younger'n you be, I guess. 'Twas Uncle Bijah Lane that took me, 'n' he was so upsot by their hevin' a fun'ral all acted out on the stage that he come home and told Ma 'twa'n't no fit place for young girls to go to, 'n' I ain't never ben inside a the-*e*ter sence. Doos seem good to see play-actin' agin after all these years, I declare it doos!" and Miss Becky took up her sewing which she had laid down in a moment of enthusiasm.

"If you liked it half as well as I like to do it, Miss Becky, you'd like it even better than you do now," replied Lady Macbeth, with a cheerful gusto somewhat at odds with her tragic character.

Nannie Ray, herself still very new to the delights of theater-going, had recently seen a great actress play Lady Macbeth, and, fired with the spirit of emulation, she had been enacting the sleep-walking scene for the benefit of her country neighbor. Miss Becky Crawlin lived only half a mile down the road from the old Ray homestead, where the family were in the habit of spending six months of the year. She and Nannie had always been great cronies, Miss Becky finding a perennial delight in "that child's goings on."

The "child" meanwhile had come to be sixteen years old, but no one would have given her credit for such dignity who could have seen the incongruous little figure perched upon the slippery hair-cloth sofa, twinkling with delight at Miss Becky's encomiums. She wore a voluminous nightgown, from under the hem of which a pink gingham ruffle insisted upon poking itself out; her long black hair hung over her shoulders in sufficiently tragic strands; her cheeks, liberally powdered with flour, gleamed treacherously pink through a chance break in their highly artificial pallor, while portentous brows of burnt cork did their best to make terrible a pair of very girlish and innocent eyes. A touch of realism which the original Lady Macbeth lacked was given by a streak of red crayon which lent a murderous significance to the small brown hand.

"I declare!" her admiring auditor went on, stitching away to make up for lost time, "I can't see but that you do's well's the lady I saw—only she was dressed prettier and went round with a wreath on her head. A wreath's always so becomin'! We used to wear 'em May Day when I was a girl. They was made o' paper flowers, all colors, so's you could suit your complexion, and when it didn't rain I must say we looked reel nice. 'Twas surprisin', though, how quick a few drops o' rain would wilt one o' them paper wreaths right down so's you'd scurcely know what 'twas meant for."

"Tell me some more about the girl with the wreath, Miss Becky," said Lady Macbeth, longing to curl herself up in a corner, but too mindful of her tragic dignity to unbend.

"Well, she looked reel pretty, but she didn't hev *sperit* enough to suit my idees. She was kind o' lackadaisical and namby-pamby, 'n' when her young man sarsed her she didn't seem to hev nothin' to say for herself. I must say 'twas a heathenish kind of a play, anyway, 'n' I ain't s'prised that Uncle Bijah got sot agin it. The language wa'n't sech as I'd ben brought up to, either."

Lady Macbeth had leaned forward and was clasping her knees, thus unconsciously widening the expanse of pink gingham visible beneath the white robe. She was glad she had modified her Shakespeare to suit her listener, though "Out, *dreadful* spot" was not nearly as blood-curdling as the original.

Miss Becky meanwhile had not paused in her narration.

"There was a long-winded young man," she was saying, "him that sarsed his girl. 'n' he went slashin' round, killin' folks off in a kind of an aimless way, an'—"

"It must have been Hamlet that you saw!" cried Nannie, much excited. "Oh, I *do* so want to see Hamlet!"

"Yes, Hamlet; that was it. And then

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where Miss Becky could get calm and receptive again. At first Miss Becky was almost too overawed to speak, but after a while she got the better of the situation and began telling Nannie all about Sophia and her "true-so," and how they got lost on their way to the station and almost missed their train, which was the only train "out" in old times.

"I do hope we sha'n't miss our train to-night, my dear! It doos seem 's though we might 'f they don't begin pretty soon," and the old lady—for a very old lady she seemed to have become all of a sudden—fidgeted in her chair, and twisted her neck to see if the seats were not filling up.

"We sha'n't lose our train, Miss Becky," Nannie assured her. "You know it doesn't go till half-past five o'clock, and the play is always over before five. And even if we did miss it we could take the seven o'clock one."

"Oh, dear, no! I sh'd feel reel bad to miss the train. Why, it gits dark before seven o'clock, 'n' 'twouldn't be safe for us to be goin' round the city streets after dark. We might git garroted or—or *spoken to!* Dear me! I *wish* they would begin."

"If it gets late, Miss Becky, we won't wait for the end of the play," said Nannie, with a very distinct pang at the thought of missing anything.

"I think that *would* be better!" Miss Becky cried, with evident relief. "Don't you think it might be better to go out a little early, anyway? They'll be sech a crowd when everybody tries to go out to once that we might git delayed. *My!* What a sight of people there is a'ready! And up in the galleries too! Ain't you 'most afeared to stay in sech a crowd?"

"Oh, no, Miss Becky. It's just like this always, and nothing ever happens."

"Them galleries don't look strong enough to hold many people. Why, Nannie, see! They ain't any *pillows* under 'em! What do you s'pose keeps 'em up?"

"I don't know, I'm sure, but they're safe enough."

At this point the orchestra struck up a popular tune and silence fell upon Miss Becky. She sat stiff and severe, gazing straight before her, and when Nannie ventured to make a remark she received only a reproving look in reply. How strange it was, Nannie thought. She had meant to give Miss Becky such a treat, and here sat her guest, looking anxious and distressed—yes, more anxious and distressed than she looked a year ago when her cow died. But, then, the play had not begun yet, Nannie reflected with a gleam of hope. When the play had once begun, Miss Becky would forget all her worries and be as "tickled" as she had meant her to be. And when once the curtain had gone up, Nannie at least had no more misgivings. Her fancy was instantly taken captive, first by the charming young officer and his pretty Irish sweetheart, then by the fine old priest, then by Con himself—dear, droll, happy-go-lucky Con, with his picturesque foibles, his bubbling humor, and his phenomenal virtues. From the moment of his entry, with "Tatters" just not at his heels, Nannie was all smiles and tears.

Miss Becky meanwhile sat stiff as a ramrod, with a look of perplexity screwing her wrinkles all out of shape. Her bonnet had got somewhat askew, from her constant effort to keep an eye on those unsupported galleries, and there was a general air of discomfort about her which was the first thing that struck Nannie when, as the curtain fell upon the first act, she turned to look at her.

"Aren't you enjoying it, Miss Becky?" she asked with quick anxiety.

"Oh, yes, I'm hevin' a reel pleasant time. 'Tain't through yet, is it?"

"Why, no, it's only just begun. There's lots more! May Tolby says that Con gets them all out of all their troubles and almost gets killed himself!"

"I sh'd think 'twould take a long time," said Miss Becky. "Are you sure 'tain't 'most five o'clock?"

"Oh, no, it's only three. See! And my watch is fast, too. Wasn't it funny about the letter?"

"Well, I didn't quite understand about that. What made 'em laugh so?"

"Why, that was because he couldn't read, and so he had to make it all up out of his head."

"Well!" said Miss Becky, with strong disapproval, "I don't think he'd ought to hev deceived his mother that way, do you?"

This was a poser; but at that moment the orchestra came to the rescue with a

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her ice-cream, just a little at a time, off the tip end of her spoon, and with every mouthful the look of content grew deeper. One of the little cakes that were served with the ice cream was a macaroon with a sugar swan upon it—"a reel little statoo of a swan," Miss Becky called it. She could not be persuaded to eat it, but she studied it with such undisguised admiration that Nannie ventured to suggest that she should take it home with her. Again Miss Becky was enchanted. She wrapped it in her pocket-handkerchief and placed it carefully in her reticule, whence it was to emerge only to enter upon a long and useful career as a parlor ornament.

"And now, Miss Becky," Nannie said, as they sat there embowered in palms and ferns, and listened to the plash of the fountain, "didn't you enjoy the play at all?"

"Oh, yes," said Miss Becky, "I had a very pleasant time before they got so reckless with their guns. But I wonder whether they take sech pains with the the-*ay*ter 's they used to. Why, when I went with Uncle Bijah that time, they all wore the most elegant clothes; even the men was dressed out in velvets and satins, and they wa'n't anybody on the stage that didn't make a good appearance."

"But, you know, this was a different sort of play, Miss Becky. The folks in 'The Shaughraun' weren't kings and queens, but just every-day people."

"Well, s'posin' they was; I don't see no excuse for that man Con goin' round lookin' so. I sh'd think he might at least git a whole coat to wear when he 'pears before the public."

"I'm afraid you're sorry you came," said Nannie, very meekly, feeling quite ashamed of her poor little party.

"Oh, no, I ain't! Why, child, I'd hev come *barefoot* to see this place here, with the founting a-splashin' and the fishes a-gleamin'! *Barefoot*, I tell ye!"

It was a very forcible expression, yet Nannie was not quite reassured. She still demurred.

"But the play was the principal thing, you know."

"The play? Well, I don't know," said Miss Becky, thoughtfully. "I don't know's I'm so terrible sot on the the-*ay*ter 's I thought for. I'd a good deal ruther hev you come over 'n' do that sleep walkin' piece for me. I don't want anything better'n that. 'F I can see you act that once in a while, 'n' hev this here Garding of Eden to think about, a founting playin' right in the house 'n' all, I ain't likely to want for amusement."

The best bonnet was still very much askew, but the pleasant old face within, whose wrinkles had resumed their accustomed grooves, was irradiated with a look of unmistakable beatitude; and somehow it was borne in upon Nannie that her theater party had been a success after all.

Disraeli and Gladstone

From Mr. Reginald B. Brett's book on "The Queen's Prime Ministers" we learn that Beaconsfield's conquest of the Queen, who at first held him as one of her pet aversions, was due not to "subservience to the will of the monarch," but to "masculine appreciation of her sex." "In trifles Disraeli never forgot the sex of the sovereign. In great affairs he never appeared to remember it."

Partisanship has invested Lord Beaconsfield in later days with the attributes of those artful men who, as it has been said, studied the passions of princes and concealed their own, in order to acquire and retain influence. If Lord Beaconsfield, in his dealings with the sovereign, stooped to the employment of arts, they were of the simplest kind. He once described his method to a friend. 'I never contradict," he said; "I never deny; but I sometimes forget." To the bore or the Pharisee such maxims may seem degrading; but there is many a man, under the pressure of ministerial or domestic sufferings, who will envy the serene philosophy of Lord Beaconsfield.

A personal reminiscence of Mr. Brett's own is thus given:

His (Mr. Disraeli's) personal hatreds were well under control. "I never trouble to be avenged," he once said to the writer; "when a man injures me, I put his name on a slip of paper and lock it up in a drawer. It is marvelous how men I have thus labeled have the knack of disappearing!" In judging men, though not infallible, he seldom erred. Among his opponents, long before they had made a mark, he noticed Lord Rosebery and Sir William Harcourt. The former he took some pains to attract. Of the latter he said, "He is the only man in the House, except myself, who knows the history of his country." When Lord Hartington was making his first speech in Parliament, Mr. Disraeli turned to the colleague sitting next him, and murmured, "This young man will do." Among his friends he showed equal discrimination.

Of Mr. Gladstone this is recorded:

On the 4th of December, 1890, in the middle of the crisis that was destined to wreck his great policy, he was seen sitting quietly in the Library of the House of Commons reading "The Bride of Lammermoor." To some this might seem the calm of indifference, but not to those who heard the deep pathos with which he said, "For the past five years I have rolled the stone patiently up hill, and it has now rolled to the bottom again; and I am eighty-one years old."

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rapidly at the head of an association sufficiently powerful to concentrate against itself the armed persecution of seven governments, is, I think, in itself enough to show that the banner they had raised was the banner of truth." It is true that the practical attempts of Young Italy to free the nation from foreign and domestic tyrants proved as ineffectual as those of the Carbonari, but the society's literary propaganda laid solid foundations for the work of Cavour and the founders of the Kingdom of Italy.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending March 19. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

LITERATURE

The growing interest in literary study is evidenced by the multiplication of books of literary scholarship, until it begins to be a question whether there may not be danger that text-books will be substituted for literature itself. In nothing, however, is the advance in method more distinctly evident than in the modern book about literature. Professor Saintsbury's *Flourishing of Romance and the Rise of Allegory* illustrates the freshness and vitality of the best writing in this department. This is the initial volume in a series of twelve books which are to cover the successive periods of European history, beginning with the Dark Ages and ending with the present century. The central idea of the series is to treat the literary development of Europe as a whole during these successive periods; for Europe, as Matthew Arnold long ago said, is, for intellectual and spiritual purposes, one great confederation. If all the volumes in this series are as admirable in knowledge, insight, and general interest as Professor Saintsbury's book, literary students will welcome an invaluable addition to their working libraries. Professor Saintsbury has a great field to cover, and shows his sagacity and sound instinct in keeping details well in hand, and giving prominence to the main lines of development. He has to deal with a great formative, but extremely fragmentary, period in literary history. He writes of the Latin hymns; of that enormous volume of French verse which centered about Charlemagne, and which is commonly called "Chansons de Geste;" of the second great body of verse which centers about Arthur, and the third, which centers about Alexander; he describes the making of English verse; he gives an account of the Middle High German poetry, so full of interest to every student of literature; he devotes a long chapter to the Fox and the Rose; he tells the story of Icelandic and Provençal poetry during the early period; and he gives some account of the literature of the Peninsulas. Some of his views are radical, and some of them audacious; as, for instance, his thesis that the legends of Arthur have an English rather than a Celtic origin. The style throughout is vivacious, though often extremely awkward and careless, (for Professor Saintsbury has apparently no ear for his own style); but it has the great advantage of being alive. (Charles Scribner's Sons, New York.)

Side by side with this volume comes another, still larger in bulk, Mr. W. P. Ker's *Epic and Romance*, in which the author gives a "general description of some of the principal forms of narrative literature in the Middle Ages and a review of some of the more interesting works in each period." It will be seen, therefore, that Professor Ker, who is at the head of the Department of English Literature in University College, London, traverses somewhat the same ground traveled over by Professor Saintsbury. He writes, however, from a different point of view, taking as his text the literary forms rather than the succession of literary works. (The Macmillan Company, New York.)

Still another contribution to literary scholarship is Dr. C. H. Herford's *Age of Wordsworth*, which takes its place in the Handbooks of English Literature, and which covers in rapid narrative the period in English letters between 1798 and 1830, and which deals especially with the revival and reign of romanticism. (Same publishers.)

The centenary of the death of Robert Burns has very naturally led to the reissuance of his works with all the intelligence and largely increased scholarship in which the enthusiastic study of many years has borne fruit. One of these new editions is a revision by William Wallace of the *Life and Works of Robert Burns*, edited by Robert Chambers. It is now forty-five years since this edition first made its appearance. Its distinguishing characteristic was the working out of the conviction that Burns's songs, poems, and letters were so directly the expression of his experiences and feelings that they constituted the true material for his biography, and that they ought to be arranged in such an order as to bring out the biographic effect. Dr. Chambers undertook, therefore, to introduce the different compositions in strictly chronological order in connection with the memoir, thus incorporating the poems in the very life of the poet, summoning about them the conditions under which they were written, and showing their immediate relation to the poet's experiences. Dr. Chambers had accumulated a great amount of biographic material which he was unable to use in this novel treatment of the great Scotch poet, and since the publication of his edition of Burns there has been an extraordinary production of literature relating to the subject, together with the discovery of various poems and letters not hitherto published. Under these circumstances it was wisely decided to issue not only a new but a revised edition of Dr. Chambers's work, which, without departing from the original plan, should correct the text wher-

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HISTORY AND BIOGRAPHY

We reserve for further notice Mr. Charles G. D. Roberts's capitally written *History of Canada*. (Lamson, Wolffe & Co., Boston.)—— The eighth edition of *Cæsar's Gallic War* has been issued by Professor F. W. Kelsey, of the University of Michigan. (Allyn & Bacon, Boston.)

Following Mr. Edward Ingles's remarkably interesting volume, "Southern Sidelights: A Picture of Social and Economic Life in the South during a Generation before the War," Messrs T. Y. Crowell & Co., New York, have publsihed a volume on *Southern Statesmen of the Old Régime*, by Professor William P. Trent, of the University of the South. The Southern statesmen characterized are Washington, Jefferson, Randolph, Calhoun, Stephens, Toombs, and Jefferson Davis. All but the first two of these belong distinctively to the South, and their treatment by a professor in a Southern university, himself born in the South—though too late to remember seeing a slave—possesses an unusual interest and value. Both the interest and the value of his essays seem to us to increase as we near our own time. Professor Trent's heart was trained at the South, his head at the North—or at least under the influence of Northern teachers; and both the schoolings were thorough. He is, therefore, singularly qualified to give dispassionate judgment, and we believe that no chapter in the volume will be better received at the North than that in which he most firmly antagonizes Northern prejudices—the chapter on Jefferson Davis.

SCIENCE

Professor W. B. Scott, of Princeton University, has published through the Macmillan Company, New York, *An Introduction to Geology*, a book having its origin in the attempt to write an introductory work upon the lines of Sir Archibald Geikie's little "Class-Book." Professor Scott's work is an admirable expansion of that idea, but it serves hardly so well for those who wish to obtain only an outline of geology as for those who expect to pursue the subject more exhaustively.—— Dr. W. A. Setchell, of the University of California, has compiled an excellent system of *Laboratory Practice for Beginners in Botany*. (The Macmillan Company, New York.) The proper teaching of botany inevitably leads to more accurate observation, together with the faculty of making from observations the proper inferences. In this development Dr. Setchell's book will be a valuable aid.—— Professor A. E. Dolbear, of Tufts College, is the author of a treatise on the *First Principles of Natural Philosophy*. (Ginn & Co., Boston.) We note that Dr. Dolbear restores the old name "Natural Philosophy" to its proper place. The author's effort is to direct the attention from the physics of mechanism to the physics of molecules.

Professor Max Müller's valuable *Contributions to the Science of Mythology*, which is the mature work of a great specialist in this field, will be reserved for later notice. (Longmans, Green & Co., New York.)

Two Scientific Books

Taking the results of modern study of the brain and its growth as fundamental, Mr. Halleck, in this little book,[1] urges the education of the central nervous system in childhood. He does not ignore heredity; he admits that brains are born both good and bad. But he believes that, with training and practice, a bad brain may be improved and a good brain may become yet better. As the foundation of thought is the sensory impression, he would have the senses specially trained that thought may have fuller development. Not only must the senses be trained to nice discrimination and in a great range of experiences, but the formation of clear images must be cultivated. With sharpened senses and strengthened imagery must go motor training. The book is practical, and many hints are given in it as to what should be done, and how, in order to accomplish the desired result. To teachers and parents the book should have much value.

The "Illustrated Flora," by Messrs. Britton and Brown,[2] is certainly one of the most important scientific works ever published in the United States. It is the first attempt to present an illustrated flora of any large part of our land. Dr. Britton's name is warrant for the accuracy and scientific value of the work. The area covered is one which nature has well defined. The flora of Canada and the British Possessions is almost identical with that of our Northern and Eastern States, and is not separated from it by any well-marked features. The western limit of the area is the meridian of 102° W.; the southern limit is the south boundary of the States of Virginia and Kentucky. The whole of Nebraska is included. The number of species of flowering plants and ferns known from this area is something over 4,000. Each of these is carefully described and pictured. The drawings are intended for study aids, not for pretty pictures. Parts of most plants only are given, and those in reduced size. But the most characteristic parts have been selected, and in reducing the greatest care has been exercised to retain proportions. The drawings have all been made expressly for the work, and so carefully that a lens not only may but should be used in their study.

"Analytical keys" as helps in identifying genera and species are placed under the various families and genera. So far as we have been able to examine these, they appear to be simple and clear. In the matters of nomenclature and classification the authors have taken advanced position. In these matters the work before us

[1] *The Education of the Central Nervous System*. By Reuben Post Halleck. The Macmillan Company, New York. $1.

[2] *An Illustrated Flora of the Northern United States, Canada, and the British Possessions*. By Nathaniel Lord Britton and Addison Brown. Vol. 1. Ferns to Carpetweed. Charles Scribner's Sons, New York. $1

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placed. But President Jordan does object to mere emotion. We quote his words as follows:

> But mere emotion without purpose of action is not religion. Excitement of the nerves for the mere pleasure of excitement has no ennobling influence. It tends to weaken the will, to enfeeble the mind, to produce that condition of spiritual lassitude which shows itself in chronic conversion. When one "falls from grace" readily, he has not far to fall. Yet even these persons are entitled to gentle judgment. They would have fallen farther had they been let alone.

If the sum of Dr. Jordan's offense is contained in this extract, then there has been a great deal of smoke with a very little fire. Elsewhere Dr. Jordan said: "The lesson for us is that one should be temperate in all things; that religion shows itself in lofty ideals steadily followed; in a clean life and a pure heart." The whole address is on a high plane, and not only beyond criticism, but worthy of approval by all who value rational and consecrated character more than mere sentiment or transient feeling.

Fulton Street Prayer-Meeting

The fortieth anniversary of the daily noon prayer-meeting known as the Fulton Street Prayer-Meeting will be celebrated on the 23d of September next. In view of the fact, it has been determined to prepare an anniversary fund. It is desired appropriately to honor the work of Mr. Lamphier, the founder of the meeting, and also to help the services and extend the influence of the meeting. To this end it has been proposed that a portrait of the venerable founder of the meetings be secured and hung in the chapel. Several pledges and payments toward this object have already been made, and the cause has received general and hearty commendation. Those who desire to have a part in this work may send their gifts by draft or money-order to Mr. C. F. Cutter, Secretary and Treasurer, 113 Fulton Street, New York. We have spoken of the desire of the meeting to honor Mr. Lamphier, and he is worthy of all praise for what he has accomplished. No mention of this meeting, however, would be at all adequate which did not recognize the tireless and self-sacrificing services of Mr. Cutter in connection with it. He has given himself to this cause with rare zeal and constancy, and to him very largely its success in recent years is due.

Dr. Harnack and the New Theology

Those conservative journals of Berlin, the "Kreuz-Zeitung" and the "Reichsbote," have recently been engaged in sharp polemics against the new Protestantism, as expounded by that eminent teacher, Professor Adolf Harnack, of the University of Berlin. The "Reichsbote" is specially severe, declaring the Harnack programme one that undermines Protestantism and leads inevitably to atheism and materialism. It says that the new scheme completely emancipates the Church and its theology from the Bible, and is a radical rejection of the fundamentals of Christianity. The Outlook has recently called attention to the fact that the number of theological students in Germany is on the decrease, and also to the fact that the lectures of Professor Harnack are listened to by crowded audiences, many of the hearers coming from other Faculties than the theological. Perhaps one reason of the lecturer's popularity is found in the enthusiasm with which he has expounded his ideas on the future of Protestantism. He was recently asked to condense these ideas into an address; he did so, and delivered the address at a convention of German theological liberals. The convention was held at Eisenach, and we find a capital summary of the address in a recent number of the New York "Literary Digest." Dr. Harnack declares that traditional Protestantism is a Church based entirely upon certain articles of faith drawn from the Holy Scriptures; hence there exists a fixed relation between theology and the Church. The creed is the foundation of the Church. Now, scientific research in the world of theology has made theology independent of the control of the traditional authority. Attempts that have been made to prevent this secularization have ended in failure. Modern Protestantism consequently has a new theology, and one largely divorced from the supremacy of the Church. Two things, however, have been preserved and brought over from the old Protestantism; first, that religion is nothing else than an attitude of the heart, trusting in God; and, secondly, that in Protestantism this trust in God is found most intimately united with the simplest and plainest morals.

Notes

The Rev. David Gregg, D.D., pastor of the Lafayette Avenue Presbyterian Church in Brooklyn, has just sailed for a six months' absence abroad. He carries with him the memory of a most delightful Sunday, the last before his sailing, when seventy-three persons united with his church on confession of faith and thirty by letter, making a total of one hundred and three. Those who united on confession were chiefly young people from the Sunday-school and from the chapels of the church.

The School for Christian Workers at Springfield, Mass., has voted to change its name to Bible Normal College. The new name is thought to better express the character of the work. The physical department will be dropped, and the Sunday-school and missionary departments strengthened. Mr. George E. Dawson, a graduate of Michigan University, who has been a student at Leipsic, and who takes his degree of Ph.D. at Clark University in June, has been secured as instructor in Psychology, Pedagogy, and Sociology.

Mrs. Dale, the widow of the Rev. R. W. Dale, D.D., of Birmingham, England, who died about two years ago, met with a distressing death March 11 from burns received two days before. She had just gone for her health to Bath, where the accident occurred. She was too severely injured to explain its cause, but it is supposed that she was reading in bed with a candle. The verdict at the inquest was "accidental death." Mrs. Dale was an active partner in her husband's work at Carr's Lane, Birmingham, and deservedly esteemed. She was sixty-seven years of age.

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and Eternal Energy, etc." Then it seems that you Christians had all along been worshiping "the Unknown God" until *Its* name was *revealed* to you by the synthetic philosopher, sometimes styled the arch-agnostic.
S. W.

"S. W." might with equal fairness interpret St. Paul as saying to the Athenians: "The Deity I have hitherto worshiped has first been revealed to me by your altar-inscription as 'the Unknown God.'" We simply followed St. Paul's method with those philosophers. He began by establishing a common ground with them in the declaration that their Unknown God was the God he knew. He then proceeded to define what they left undefined. Similarly, we adopted Mr. Spencer's statement as a common ground for us with him and his disciples. Then we proceeded, as "S. W." omits to observe, to define the "Infinite and Eternal Energy" as conscious life and spirit, according to the teaching of Christ.

Is there not an abridged Bible for family reading? The writer would prize one that follows the Revised Version, but could be read to children without tiring them with tautology and genealogy, or shocking them with what in other books would be obscenity.
F. M. H.

We have frequently recommended for this purpose "Scriptures Hebrew and Christian" (Putnams, New York).

Would you advise the ordinary layman who has no knowledge of Greek or Hebrew to use the International Critical Commentaries, or are they for the student alone? F. B.

If he has the opportunity, we should advise him to try them, with the expectation that he would have to skip some things as baffling, but would find more or less that would be helpful.

As I also used to enjoy singing "The Might with the Right," under a teacher who was proud of his Scotch descent, I am glad to copy the words of the song for "W. H. M." Both words and music can be found in "The Repertoire," a collection of songs for high schools by the late George F. Root, of this city. It is published by the John Church Company, 74 W. Fourth St., Cincinnati. S. W. L.

"W. H. M.," in The Outlook for March 20, asks for an old song which may be found in Lowell Mason's "Boston School Song Book," published in 1841. No author's name is given. The tune is ascribed to Dr. Calcott. I inclose a copy of the words, which seem well suited to our own times. E. S. G.

We will forward the poem on receipt of "W. H. M.'s" address.

What is the pronunciation of the i in the Scotch dialect words licht (light), michty (might), sicht (sight), etc.? Is it short, as in *sick*, or long, as in *sight*?
H.

It is short, as in *sick*, but we have heard it pronounced in Scotland like the *e* in *meek*.

I wish to find who the author of a poem is, or its title. The following is an extract:

"Built of tears and sacred flames,
And virtue reaching to its aims;
Built of furtherance and pursuing,
Not of spent deeds, but of doing."
C. E. K.

Can you get for me through Notes and Queries the poem which begins something like this:

"God has his best gifts for those who are willing.
He has his second best for those who will not take his best." S. H.

Who is the author of the following lines, and where can they be found?

"I have read somewhere in an ancient book
Of an old cathedral over the sea;
A wonder of art, whose every nook
Is full of a charming mystery.

"That up, high up, on the topmost point
Of tower, and roof, and belfry gray,
Which the gracious summer winds anoint,
And the birds frequent on their airy way.

"There are wonders of sculpture rare and fine—
Flower, and fruit, and trailing vine;
And beautiful angels, with folded wings,
Cut from the stone like living things."
P. M. E. T.

"E. C. R.," asking for "Shut-In" (March 20 number of The Outlook), can find the lines in "The Devil's Dream on Mount Aksbeck," by Thomas Aird (p. 36). (William Blackwood & Sons, 1856.)

Good Deeds

In the quarter-century since the death of George Peabody his magnificent gift of $2,500,000 for workingmen's houses in London has increased to $6,000,000. It is interesting to note that in these houses the death-rate of infants is four per cent. below the average death-rate in London. Last year the Trustees of the Peabody Fund provided over eleven thousand rooms, besides bath-rooms, lavatories, and laundries; nearly twenty thousand persons occupied them.

The African Methodists of the State of Illinois are about to build a church at Springfield, the capital of the State, in honor of Abraham Lincoln. It will be named the Lincoln Memorial Church, and will cost $80,000. In it there are to be three memorial windows. The largest of these will be dedicated to Lincoln, and the two smaller to John Brown and Frederick Douglass. A still more interesting feature will be a memorial room in which are to be kept all sorts of slavery relics, including portraits of the most eminent abolition leaders, an auction-block, the Lovejoy printing-press, and the rope which was used in the hanging of John Brown.

The lavish gifts of the late Baron Hirsch have been imitated by his widow. She has founded a laboratory for the Pasteur Institute at Paris by the gift of 2,000,000 francs ($400,000). She has recently given an equal sum for the pension fund of the Oriental Railways. It may be remembered that in the building of these railways Baron Hirsch laid the foundation of his great fortune. Baroness Hirsch has also given a million francs to found a hospital in London, and several beneficent institutions in Paris have also received notable donations from her. The number of institutions in France, England, and Austria which within

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he founder and first editor of the "American ournal of Mathematics." In December, 1883, he vas elected Professor of Geometry at Oxford. Ie was a prolific contributor to English, French, nd Italian journals of a scientific nature. The New York "Times" recalls an incident in his :areer at Johns Hopkins in which one of his ersonal characteristics was made the occasion of a brilliant and graceful tribute to the scholar. At a dinner where he was to speak for the University he confessed that, instead of preparing his response, he had yielded to temptation and passed the previous evening at the opera, of which he was passionately fond, and with that excuse he gave up and sat down. Whereupon the Chairman, Mr. Bonaparte, of Baltimore, promptly covered the professor's confusion by the remark: "This, gentlemen, is but another instance of the fidelity of our distinguished guest to the motto of his life, 'Opera, non verba.'"

For the Little People



How Margery Saw the Circus

By Mary Allaire

Margery was perfectly happy, for her father had said he would take her to the circus when it came to town. For days Margery had insisted on taking her walks, when she left the carriage, up and down the main street of the village, that she might see the pictures of the coming glory: fairies, in gay dresses that floated like wings behind them, standing on the backs of plunging horses as easily as Margery stood on the sidewalk; other fairies and knights driving in wagons like tubs on very thick wheels, with the dust rising behind them like flames; elephants that rang bells and sat on enormous stools as if in school; dogs that wore clothes with ease and managed canes; men and women who flew through the air like birds, while lions, tigers, panthers, bears, and monkeys seemed to fill the streets, though they were paper and were pasted fast to the fence. Margery talked and thought of nothing but the circus. Every doll had been told of those wonderful things in the village over and over again.



"Remember, Margery, you are not to go outside the gate without Mary," said Margery's gentle mamma, who was like a grown-up little girl in spite of her long dresses and her bonnets.

"If you do, Margery, you cannot go to the circus," said Margery's papa, who played ball and tennis and golf, and jumped fences, and rode a bicycle, and looked like a big boy. Margery nodded her head that she understood, and her papa and mamma drove away to the station.

Margery was accustomed to her papa being away every day; she understood that there was somewhere a "business" that he had to watch; it was very mysterious. Margery's mamma rarely left her alone, and she and Margery played together like little girls. How long and lonesome the day would be! Margery thought yesterday that it would be perfectly delightful to have a whole day without lessons, but it was very lonely, not at all what she thought it would be. She went up to the play room and sat down. There was not a sound. At last Margery said:

"I'll play take Alice to the circus." But it sounded as if she had spoken only because she was tired of the silence. Slowly she dressed Alice, putting on all clean clothes, and her best street dress.

"The circus is beautiful, and you will see a great many things—elephants and monkeys from Africa, and tigers from—from—away off, and people flying right over your head, and dogs that

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The Home Club

The Perfect Attainment

In the February Magazine Number of The Outlook a letter appeared written by Delphine Hanna, Director of the Woman's Gymnasium at Oberlin College. The subject of the letter was in part a criticism on an article which appeared in this department urging women to forget, in walking and standing, their shoulders, to put their hips back, and to hold their heads up. Or, to quote directly from the article, "Forget your shoulders, put your hips back, and your head up, and instantly the spine assumes its proper curves. . . . In this lies the secret of poise in stancing and grace in walking." Miss Hanna said in her letter that this statement contained a truth and an error. The "Winged Victory" which we publish with this item represents Miss Hanna's ideal for position in movement. It is certainly true that the ideal of the beautiful kept constantly before the child's mind educates its eye, and a child who is taught that this profile of the matchless figure represents the ideal to be attained in motion will overcome the too common tendencies of stooping, of dropping the shoulders, and of throwing the abdomen into prominence. Movement is very largely a mental conception of the ideal.



THE WINGED VICTORY (NIKE OF SAMOTHRACE)

Original in the Louvre, Paris. A fine cast of this classic statue stands in the beautiful court of Drexel Institute in Philadelphia

A Mother's Suggestion

Recently the problem of a little girl of six who will play contentedly with one child, but will refuse to play with two, was presented for solution to the mothers of the Home Club. The following answers have been received:

Dear Outlook: On reading a paragraph in your issue of February 20 with the heading "A Question for Mothers," a solution of the problem there presented occurred instantly to my mind. In the case of the "little girl of six years," I should propose or invent a game which could not be played successfully with less than three children. The little girl would see that number three did not supplant her, but was necessary as a helper. A few interesting games of this sort would soon make this little girl forget that she ever had any such feelings as are described in the paragraph mentioned. Do not talk with the child on the subject, or let her imagine that you are taking special notice of her "grief," or jealousy I should call it. Enter upon the scene of difficulty with the request that these three or more children shall try a new game you have invented for them. "Spring the thing" suddenly upon them, and you may be surprised to see how quickly they will all respond to your request. I write as one who has had experience in training children, and who has been rather successful in interesting them in their hours of play.

H.

The writer of the above stated that it was not for publication. She will pardon its appearance, which is justified by its practicability and suggestiveness. Another writer suggests that the little girl is jealous; jealousy undermines character; the battle should be begun at once, and the child taught by analogy, drawn from nature, that all good comes from the co-operation of many. No one has pointed out a way for a neighbor to reach the child and help her, without appearing to interfere with the mother, who is not at all conscious of the child's burden or fault, whichever one terms it.

Another correspondent writes:

Dear Outlook: "A Question for Mothers" (Feb. 20) contains a problem which might be solved thus. Ethel's mother invites Charlie and Mary, the child who is laboring under such a misapprehension of social relations. Arrange to have Charlie arrive first. Select a favorite play if dolls, have one for Ethel, one for Charlie, and one put to sleep for Mary. Mary comes: "We are so glad you have come. We were playing your baby was asleep, now she is awake, etc. Some serve a little play tea-party where everything is arranged in *threes*, so she can see it would not be complete unless Charlie *stayed* (even) after she came. Repeat, if necessary, with variations on play. When the spirit of "the more the merrier" has become impressed upon her, plan to have Mary the second guest, as in the original situation. Suggest a game like "Pussy wants a corner," which requires at least three players. Oh! but we can't play that until Charlie comes, because two cannot change

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Sleep on it Thirty Nights



Compressing the felt. Binding and closing the tick by hand.

and if you are not completely satisfied—if it is not the equal of a $50.00 hair mattress in cleanliness, durability, and comfort, return it and your money will be immediately refunded. We pay express charges anywhere and offer

The Ostermoor Patent Elastic Felt Mattress, $15.

We have advertised in magazines and religious papers for many months, selling hundreds of mattresses, and not one returned as yet. If you are skeptical about its merits or don't need one now, send for our handsome illustrated pamphlet, "The Test of Time," mailed free for the asking. It gives full particulars.

The *New York Observer* (Feb. 4th, 1897) says: "Ostermoor & Co. have advertised with us for some time. We have known them for years, and whatever guarantee they make they will undoubtedly fulfill."

Treasury Department,
Office of the Light-House Board, Washington, D. C., March 12, 1897.

In reply to your inquiry, I have to state that your Patent Elastic Felt Mattress which I purchased more than sixteen years ago is still in use, and as perfect in elasticity, freedom from knotting, and fully as satisfactory as the day I purchased it. I would use no other than Patent Elastic Felt if they cost double that of any other mattress made. *Yours truly,* *GEO. F. F. WILDE, Commander U. S. Navy.*

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314 Clinton Street, Brooklyn, N. Y., February 7, 1894.

Messrs. Ostermoor & Co., Elizabeth Street, N. Y.

Dear Sirs: I have used your Patent Elastic Felt Mattresses in my house for over twenty years, and have seen them for that length of time in use in St Mary's Hospital, and I do not hesitate to state that they are equal, and in many respects superior, to those made from the best quality of curled horse-hair.

For cleanliness and durability, I doubt if the Patent Elastic Felt has any equal.

Very respectfully, *JOHN BYRNE, M.D.*

Patent Elastic Felt consists of airy, interlacing, fibrous sheets, of snowy whiteness and great elasticity; closed in the tick by hand, and *never* mats, loses shape, or gets lumpy. Is perfectly dry, non-absorbent, and is guaranteed absolutely vermin proof. Tick may be removed for washing without trouble. Softer and purer than hair *can be*; no repicking or restuffing necessary.

How to Order:—State exact size mattress desired (size 6 ft. 2 in. x 4 ft. 6 in. will be sent unless otherwise specified), and give address plainly. Remit by check, money order, express order, or New York draft, and mattress will be shipped same day. Patent Elastic Felt Mattresses can only be obtained *direct* from us. Wretched imitations are offered by unscrupulous dealers—please write us if you know of such cases.


Showing Patent Elastic Felt Layers in Mattress; tick ready to be closed.

NOT FOR SALE AT STORES

Don't forget to send for our handsome pamphlet, "The Test of Time," mailed free for the asking. It gives full particulars and prices.

Also write for book, "Church Cushions." We refer to 25,000 Churches we have furnished.

References Bradstreet or Dun's Commercial Agencies.

OSTERMOOR & CO., 118 Elizabeth St., New York

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VOL. 55, NO. 15 PRICE 10 CENTS

The Outlook

Saturday, 10 April, 1897

The New Tariff Law

The Railway Rates Decision

Our Consular Service

Greece and the Powers

Mr. Bryce on Armenia

The Theology of an Evolutionist

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The Outlook

Published Every Saturday

Vol. 55 April 10, 1897 No. 15

AFTER the briefest possible discussion of not more than one-quarter of its provisions, the Dingley Tariff Bill passed the House of Representatives by a vote of 205 to 122. As the sugar schedule was not reached in the discussion, the Democrats were unable to offer their amendment to remove the differential duty of one-eighth of a cent a pound on refined sugar, by which the Sugar Trust is protected against foreign competition. The friends of equal protection for country and city were also unable to offer their amendment placing a tariff on raw hides. The only important amendment proposed by the minority and not ruled out of order was Mr. Dockery's final motion to recommit the bill with instructions that the committee report it back with a provision to admit free of duty all articles controlled by a trust in the United States. On this motion the Democrats, Silver Republicans, and Populists all voted "aye," but the regular Republican ranks remained unbroken. The vote stood 148 to 197. Upon the bill itself, 4 Silver Independents and 118 Democrats voted "no," 21 Independents answered "present" but did not vote, while 2 Independents, 5 Democrats, and 198 Republicans voted "aye." The five Democrats who broke away from party lines in order to vote for a high-tariff measure were Messrs. Broussard, Meyer, and Davey, from Louisiana, and Messrs. Kleburg and Slaydon, of Texas. Heretofore, when tariff bills have been under consideration, the bolting Democrats have come almost exclusively from the manufacturing Northeast—the Louisiana sugar-planters furnishing the only Southern reinforcements. The fact that last week the manufacturing Northeast furnished none of the bolters, while two Texans joined the Louisiana protectionists, re-emphasizes the fact that the Dingley Bill, far more than the Wilson Bill, attempts to tax the Nation in the interests of farmers as well as manufacturers.

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Just before the bill was passed a new section was added which demands separate treatment. In view of the great increase of imports—which last month gave the Treasury a surplus revenue of $9,000,000 in place of the usual deficit—the Ways and Means Committee reported a clause making the higher duties of the new act apply to all goods purchased after the day on which the bill passed the House, March 31. Exception is made of goods that shall be in the hands of the "final consumer" when the act becomes law, and also of goods in the hands of persons "shown to have obtained such articles without notice of the provisions of the act." The clause concludes with a remarkable paragraph making it the duty of the Secretary of the Treasury to prescribe and enforce suitable regulations to carry out its provisions until the bill becomes law. Of course no bill can impose any duty until it becomes law, and the Secretary of the Treasury is unable to find any previous law clearly authorizing him to enforce the regulations recommended. At first blush this clause was thought unconstitutional by most lawyers, because the Constitution forbids *ex post facto* laws. On this point, however, the Republicans were able to show that the constitutional prohibition had in view criminal legislation. Whether this clause is constitutional or not no one will know until the Supreme Court passes upon it, but even if it is constitutional grave doubt remains whether

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it is practically defeated for the time being —chiefly by two forces: First, the general skepticism of so called conservative men, whose one fundamental error is in supposing that nothing can be in the future which has not been in the past, and who always oppose as an insuperable obstacle to progress the lack of precedent; secondly, the not unnatural hostility of the Senate to the change which the Arbitration Treaty would make by transferring important functions from the executive to the judicial branch of the Government. At present all controversies between individuals and all controversies between States are submitted for settlement to the judicial department, but all controversies between the Nation and other nations are submitted to the executive department. The Arbitration Treaty rightly assumes that all controversies, whether individual, State, or international, are proper subjects for judicial determination, and proposes to transfer to the judicial department the settlement of international controversies for the future. It is because the Senate resents this curtailment of its powers that it resists the Arbitration Treaty. Nor can we expect to see such a treaty carried through the Senate, as it at present exists, except by very strong public pressure; possibly not carried through until Senators are elected by popular vote, and so become amenable to public opinion.

Senator Foraker has introduced into the United States Senate a bill authorizing the railroads to enter into combination for the settlement of rates—in other words, authorizing them to form a pool; a bill which is said to be substantially identical with the so-called Patterson Bill adopted by the House of Representatives in the last session but not acted upon by the Senate. This bill, as summarized in the press, provides that railways entering into such contracts must file them with the Inter-State Commerce Commission, subject to the approval of that Commission before they can be effective. It also gives the Commission a certain guardianship over the railroads joining in such contracts, with authority to receive complaints and to correct abuses if at any time the rates fixed are found to be operating to the disadvantage of shippers or others. The orders of the Inter-State Commission in such cases are to be subject to review by the United States Courts, but are to remain in full force and effect until overruled or set aside by the courts. The objections to these provisions as embodied in the so-called Patterson Bill were submitted to the House by Mr. Morrison, the Chairman of the Inter-State Commerce Commission. The ground of his objections was that under the present law the Inter-State Commerce Commission has no process of enforcing its orders except through appeal to the Federal Courts; that the Federal Courts have hitherto held that the Commission has under the present law no authority to prescribe what rates are reasonable and just; and that application for the enforcement of orders issued by the Commission has been denied without consideration of the merits, and upon the sole ground that the Commission has no authority to make such orders. This question has not yet been settled, however, by the Supreme Court of the United States. Mr. Morrison, speaking for the Commission, contends that if the law by amendment confers the authority to fix rates only in cases of pooling, this amendment will itself operate to sustain the claim of certain railroads that it has no authority to fix rates in any other case. This is the only objection which he makes in his letter, though he suggests that the Commission are not agreed upon the general propriety or wisdom of legalizing pooling contracts at all.

In our judgment, Mr. Morrison's objections to the Patterson Bill, which we assume are equally applicable to the Foraker Bill, may be adequate reason for an amendment conferring upon the Inter-State Commission in explicit terms the power to receive and hear complaints from shippers in all cases of supposed injustice, and power to order a correction of unjust or inequitable rates, subject to appeal to the courts, provided, however, that the order of the Inter-State Commission remains in force pending the appeal. In our judgment, the Inter-State Commission should have such power. The railroads are now apparently inclined to agree that it should have such power in

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interests are evidenced by the fact that he is a Trustee of the University of Pennsylvania and a Vice-President of the Historical Society of the State; and his literary gift appeared in his admirable biographical study "The Marquis de la Fayette in the French Revolution."

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The army of office-seekers which invaded Washington simultaneously with the arrival of Mr. McKinley has gone home, defeated, sullen, and prepared to "knife" somebody. That is the inevitable result of the system of office-seeking—a result which politicians are constantly recognizing, but upon which they have not had the courage to base definite action. That is to say, every practical politician of intelligence is free to confess that the distribution of offices is the greatest danger which besets any party coming into power, and yet very few of those who are free to make this confession have had the courage to oppose the system. It is said, and we hope upon good foundation, that Mr. McKinley has very frankly intimated to Congress that he does not propose to fill many offices until some needed legislation has been secured.

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A bill is being strongly urged before the Wisconsin Legislature which deserves the attention of Good Government Clubs in every part of the country. It is known as the Lewis Primary Election Bill, and is carefully framed to carry out the desire almost universally felt to take the selection of candidates out of the control of the politicians, and give it to the whole body of voters. The bill provides that primary elections shall take the place both of caucuses and nominating conventions. These primary elections must be held early in September preceding the general elections, and be held at the same time and in the same booths. Any citizen may vote any ballot he chooses, but may not vote more than one. Official ballots are to be furnished upon which the names of all candidates must be printed whose nomination papers are signed by one per cent. of those who voted with their parties at the previous election—provided the number is not less than 100 for county offices or less than 500 for State offices. The candidates in each party receiving the highest number of votes become the candidates of the party. The South Carolina plan of a second ballot, in case no candidate receives a majority of all the votes cast, is not, as we understand it, considered essential. The Chicago "Times-Herald," to which we are indebted for a description of the bill, says that it cannot pass at this session unless at the end of a very hard fight with the political machines. This was inevitably the situation, for no body of men will readily consent to the loss of power which the passage of this bill would involve for the politicians. If the bill could be passed, it would be the heaviest blow to the boss system yet proposed. We trust that defeat this year will be a signal for organization in its behalf in every part of the State.

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Colorado has been added to the short list of States which have abolished capital punishment. Michigan, Wisconsin, Maine, and Rhode Island are, we believe, its only predecessors, though Kansas has practically put an end to the taking of life by the State by making the signature of the Governor essential to an execution. The Colorado House has rejected a bill legalizing child life insurance. The Colorado Senate has rejected a bill reducing railroad fares to three cents a mile. The Nebraska Senate and the Connecticut House have rejected woman's suffrage bills. Several Western and Southern States have passed laws reducing the salaries of public officials. Thus, the Oklahoma Legislature, before its adjournment, effected reductions ranging from 25 to 40 per cent. The same Legislature, however, was liberal enough to establish a Territorial university for colored students. The New Hampshire Legislature, which also has adjourned, rejected all propositions to repeal or weaken the prohibition law. It passed an act reducing car-fares at certain hours, but the Governor vetoed this provision. The Idaho Legislature, before its adjournment, passed a convict parole law, a law against gambling, and a law making seven per cent. the legal rate of interest. The Wisconsin Legislature has passed an act making the selling of pools on races or other sporting events a penal offense. In Illinois a powerful rail-

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rated districts, and the Ohio, Cumberland, and Tennessee Rivers have also flooded great areas. The most serious damage has been in the Yazoo Delta—a triangle of land formed by the river and two lines of hills south of Memphis, which includes millions of fertile acres, cultivated by a population of nearly 200,000 people. This region has been completely flooded by the breaking out of several crevasses; the commercial center of the district, Greenville, has been seriously damaged, and is now on a newly formed island. The loss in this region of crops, houses, and cattle must reach an enormous aggregate. Loss of life there has been, but very slight in proportion to the extent of the disaster. The need of relief for thousands of homeless and almost starving people cannot be exaggerated. Elsewhere in Mississippi, and in Arkansas, Tennessee, and Louisiana, similar devastation has prevailed, and the end of the inundation, it is feared, has not yet been reached. The remarkable rise in the river—at St. Paul on Friday the river was more than seventeen feet above the high-water mark—has been partly due to unusually heavy rainfalls, partly to the rapidity with which the frozen northern streams have this spring broken into freshets. We have no doubt whatever that the reckless felling of forests on hillsides throughout the Northwest is largely the cause of the more and more frequent river floods.

The rapid growth of public opinion in favor of a progressive inheritance tax was exhibited in most striking fashion by the vote of the New York Assembly last week upon the bill drafted in accordance with Comptroller Roberts's recommendations. This bill provides that the tax upon personal estates in excess of $10,000 shall remain 1 per cent. upon the first million dollars, but on estates larger than that sum shall be gradually increased until the rate is 10 per cent. on personal estates exceeding $4,000,000. These are the rates proposed when the estate passes to the immediate family of the decedent. Where there are no heirs in the direct line, the proposed rate of taxation is in the neighborhood of 5 per cent. more. These rates are a trifle higher upon large estates than those now imposed in England, where 8 per cent. is the maximum, though real estate as well as personalty is taxed. Yet this radical measure passed the Assembly by a unanimous vote. Equally significant are the newspaper criticisms upon it. The New York "Sun," instead of deriding as "Socialism" this effort to check the separation of classes, endeavors to defeat the bill by declaring that the proposed taxes may be evaded. Like all hurtful falsehoods, this one contains a certain element of truth. In Australia, where rapidly progressive inheritance taxes were first established, the "Sun's" argument was the last to be abandoned by a retreating conservatism. In actual experience, says Sir Charles Dilke in his "Problems of Greater Britain," it was found that relatively few rich men divided their property before death, and even where they did, the purpose of the law was partly fulfilled by securing the earlier breaking up of large estates. In all well-drafted inheritance tax laws gifts made in immediate anticipation of death are also taxed. In England to-day it is not even suggested that the progressive inheritance tax law is seriously evaded, and the statute is almost as satisfactory to individualists as to socialists, since no one believes that the small deductions from vast inheritances lessen either the industry or the thrift of society.

In New York City two street railway companies have fallen out, and the public may get its own. The Sixth and Eighth Avenue street-car lines were chartered in 1851, when the street-car lobby was weak and poor, and aldermen were able to protect the rights of the public. The charters granted stipulated that the city might buy the roads on payment of their cost, plus a ten per cent. advance thereon. The two roads are now leased by the Metropolitan Traction Company, which has half completed arrangements to change the motive power from horse to electricity. The Third Avenue Company also desires to become the lessee, and has demanded of the city that it exercise its right to purchase the Sixth and Eighth Avenue roads in the manner provided for in the charters. Should it do so, the Third Avenue Company offers to pay the

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over 2,000 who receive less than the maximum paid the street-sweepers, $720; over 2,400 who receive less than the stablemen of the Health Department, $780. There are 4,000 women employed in the public schools of New York City, not one of whom receives the salary paid the stable-foreman of the Street-Cleaning Department, $1,200, and all of the women principals receive less than the police sergeant or the foreman of the hook-and-ladder companies. The women teachers petition the Legislature to enact a law that no teacher shall be paid less than $600 a year, nor shall any teacher after ten years' experience receive less than $800, and that the salaries of the women principals shall be increased each year $250 until they reach the limit of $2,500. The teachers close their argument with this statement:

"They feel that such action will not only be just, but expedient, for the schools are at present suffering from the lack of teachers, as the salaries are too low to attract women competent to fill the vacancies."

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Ex-Mayor William R. Grace, Mrs. Grace, and Mr. Joseph P. Grace have set aside the sum of $200,000 for the founding of a manual-training school for women and girls in New York City. This is the first establishment, so far as we know, of a manual-training school designed entirely for girls and women. Mr. Grace further provides that no tuition fees shall be charged where the applicants are in needy circumstances. This meets one of the greatest needs of the young women of New York. It is interesting to note that the leading instructors in manual training for women lay stress more and more, as the years go on, on the moral effects of manual training. It is difficult to make the general public realize this great fact. The hand cannot lie. Recently the head of the Domestic Art Department at Pratt Institute made this statement with regard to instruction in millinery: "The milliner must make her design clear to herself before beginning, either by imagination, by a sketch, or by a model; sometimes by all three. She must have the manual dexterity so to cut, make, and design her materials as to express this idea the first time she tries. This requires a quick eye, a firm, delicate touch, and decision of character." Of the use of a sewing-machine the director said: "It teaches a girl self-control, a steady, firm touch, ingenuity, and some knowledge of the machinery with which our modern life is surrounded." It is not merely for skill or wage-earning that manual training is designed. It has in it all that is necessary to train the whole of the nature, and this is its chief value, and is the chief reason why such a gift as that from Mr. Grace and his family is a promise of higher citizenship and better homes.

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An innovation in school management in New York City began March 28. One hundred and fifty medical inspectors of schools were appointed about two weeks ago to visit the schools daily and examine such children as in the judgment of the teachers gave evidences of illness. One hundred and forty-seven of the one hundred and fifty inspectors appointed entered upon their official duties March 29. The report of the first day's inspection was as follows: 140 pupils were excluded from the schools because of contagious diseases; there were fourteen cases of suspected diphtheria, three of measles, and one of scarlet fever in the contagious state of the disease; thirty-five cases of contagious eye diseases, three of mumps, one of croup; eight cases of chicken-pox, and eight cases of other contagious skin diseases; fifty-five cases of parasitic diseases; fifty-five diseases of the head, and twelve of the body. Twelve of the parents of the children excluded visited the Health Board and violently protested against the exclusion of the children for any such cause. The total number of pupils examined was over 4,000. President Wilson, of the Board of Health, when the report of the first day's work of the Medical Inspection of Schools was laid before him, said, "We have found the leak." He believes that this inspection will prevent among children, especially in the primary classes, the spread of contagious diseases which have defied the closest attention of the Board of Health in the past. Another good that must result from this medical inspection is the discovery of the dirty condition of the bodies and clothing of many of the children attending the schools. When the report is made covering this

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West, which have had a virtual monopoly of the carrying trade to the Kootenay mining district of British Columbia, are now facing the probable diversion of much of that trade by the proposed building of a road through the Crow's Nest Pass and connecting with the Canadian Pacific Railway. If the new road is built by the Canadian Pacific, it is anticipated that the Dominion Government may refuse to grant any subsidy without reserving to itself the right to regulate rates so as to safeguard general as well as local interests. The discussion of rate-control in this country has emphasized the discontent across the border. A prominent organ of Canadian opinion declares that "the charge that local discriminations on our transcontinental line have built up American cities at the expense of Canadian points is unfortunately supported by abundant evidence. Discontent will not be allayed until some impartial tribunal is authorized to adjudicate between the shippers and the carrying company. Turn which way we will, there is no practical or effective remedy short of Governmental regulation of rates."

The situation in the East is admirably summed up in a letter quoted by the London correspondent of the New York "Evening Post." "Here," says the writer, "are Turkey and Greece, neither anxious for war, being pushed into war through the agency of the European concert for the maintenance of peace. They would easily come to agreement if left to themselves, but the Powers forbid." This probably states the situation precisely as it is. In the interests of peace the Powers are creating a situation which can be modified only by war. If reports are to be trusted, the far-famed and much-vaunted blockade of Greece was to begin on Monday, but was again indefinitely postponed by the action of France. Precisely what that action is based on, or what it has in view, the cable does not report. What it does report is the continued occupation of practically the whole island of Crete, with the exception of a few cities, by General Vassos; the floating of the flags of the six great nations from the ridiculous citadel at Canea; the parade of the ships, and the occasional landing of boat-loads of marines. Nothing is done, and at this writing it does not seem as if anything ever would be done. The spectacle is one to fill the cynic with joy and furnish the satirist with material of unimaginable richness. Meanwhile it is to be noted as an auspicious sign of the times that the English Ministers have grown extremely irritable on the subject, and lose their temper whenever they are interrogated as to English policy. That policy, as stated in various forms, is to secure autonomy for Crete and preserve the peace of Europe. This is a lucid and definite principle of action, but the difficulty lies in the details. The moment the concert comes to details, it promptly breaks down. It is reported that Russia is massing a large army on her southern frontier, and there are those who say that the Russian policy is to preserve the present condition of uncertainty as long as it is advisable for her own interests; to then precipitate a war, and send an army straight into Constantinople. The English may take a lesson from their recent experiences in the Far East. It may happen that while the Ministry is sedulously guarding the concert of Europe at the expense of Crete and in defiance of English opinion, the Russians may send that concert to the four winds at a moment's notice whenever their plans are matured, and the far famed man of strong foreign policy, Lord Salisbury, again reveal the fact, so long ago made public by Bismarck, that he is a lath painted to resemble iron.

The Associated Press reports that both branches of the Japanese Legislature have passed the bill to change the standard of value from silver to gold. The gold yen, which is made the unit, is, of course, of only half the value of the old gold yen, or of the same value as the present silver yen—51 cents. The silver yen now in circulation are to be kept at par with gold by being made redeemable therein. The amount of silver now in circulation or in the Imperial Bank is estimated by the authorities at only $40,000,000, or one per cent. of the silver money of the world. Already the Imperial Bank holds nearly $20,000,000 in gold coin, and the gold bullion received from the war indemnity

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Our Consular Service

In the closing days of the last Congress a bill was introduced "to increase the efficiency of the foreign service of the United States, and to provide for the organization of the consular service." This brings up the next great administrative department of the Government which ought to be shifted from the feudal to the American basis—from the basis, that is, of appointment as a personal favor or party reward, to the basis of appointment on the ground of competency, adaptability, and capacity. Nothing could be more unbusinesslike and un-American, from every point of view, than the haphazard way in which our consular service has hitherto been managed. We have had a great many excellent consuls because there are a great many capable men in this country, but we have secured their services in spite of a most vicious system. To represent the country abroad, either from the commercial or diplomatic point of view, demands special judgment, ability, and training; and when a man has secured a knowledge of the country with which he is dealing and thorough familiarity with the affairs of his office, he ought to remain so long as he does the work properly. The general object of the bill referred to was to reorganize the consular service on a sound basis; to select men, in the first place, on the ground of merit, to put them in the order of promotion, and to subject them to removal only for cause. It proposed to divide all consular officials into first and second class consuls-general; first and second class consuls; first, second, and third class vice-consuls and consular clerks; the consular agent to be abolished. For the system of fees, which is vicious to the last degree, was to be substituted a system of fixed salaries, varying from $1,200 to $6,000; all fees to be turned into the Treasury, where they belong. It is very much to be hoped that this bill, or some bill like it, will be introduced into the present Congress and passed. The consular service might be reorganized by executive order without the help of Congress, but it would have an encouraging effect upon the country if Congress were, by the passage of such a bill, to put itself on record in favor of sound American methods abroad as well as at home. It cannot be done a day too soon for the interests and reputation of the country. Our consuls have been in many places in times past the source of intense mortification to all those Americans who care for the preservation of American dignity in foreign countries.

Intercollegiate Debates

The strong interest taken in the recent competitive debate between Yale and Harvard (Yale's second successive victory after several defeats) and that between Harvard and Columbia—interest evinced both by the general public and the college communities—marks a healthful and serious tendency in college lite. A few years ago the great body of students were inclined to regard public debating as, on the whole, a trifle priggish, and as of interest only to the men actually engaged. Now the competitive debate is recognized as one of the great events of the year, and the whole college world rejoices in a victory or deplores a defeat as earnestly as in the case of a university football or rowing contest. The recent victory of Yale over Harvard was celebrated at New Haven by bonfires, illuminations, and general rejoicing in the enthusiastic fashion common after a great athletic victory. The possibilities of victory or defeat, the training of the men, the advantages of choice of subject, and the like, were all discussed in advance with ardor. A press dispatch from New Haven says that it is "a common remark that this achievement is of more value and importance to the University than would be success in every branch of athletics during the present year." A similar interest in such debates is seen in many of the Western colleges; and there is every reason to believe that the success of this method of intercollegiate competition will be lasting and general.

Those of us who remember the contempt with which some twenty years or more ago the great universities treated the attempt to institute a great annual literary and oratorical intercollegiate contest can best appreciate the change in feeling. It is due, we think, largely to the good judg-

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commend their spirits. All doctrines of the Future Life, save one, must be held with humble distrust of one's capacity to know here anything aright concerning the hereafter; all except this: "His mercy endureth forever."

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

In Christ's Seven Last Words appear that faith and hope and love which are the essential spirit of Christianity, because the essential spirit of Christ. Hope proclaimed to the dying brigand at his side, who but for his word could have seen before himself only the door to Dante's Inferno, with its inscription, "He who enters here leaves hope behind;" hope proclaimed to the world, in the more than conqueror's triumphant call, "It is finished." Love for the men who nailed him to the cross and taunted him as he hung there, spoken in the prayer to God, "Father, forgive them, for they know not what they do;" love for the disciples and the mother who stood helpless and heart-broken witnesses of his sufferings, in the broken words commending them to each other's care and keeping. Faith uttered in the cry, My God, my God, even in the hour when to the darkened spirit God seems to have forsaken him; faith repeated in the cry, Father, into thy hands I commend my spirit, in the very moment when, with the last expiring breath, the spirit escapes into the unknown.

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The Spectator

"Bohemia—Bohemia is—Bohemia is a country bounded by—Bohemia is a country bounded by—" This is the way the Spectator used to study his childish geography lessons, after a manner then in vogue which taught *all* lessons parrot-fashion—a most pernicious method. Geography is now taught quite differently—along with history the Spectator believes, and in a manner more progressive and interesting. But in the bounding of Bohemia the Spectator is willing to take any odds that the new method would be no more helpful than the old.

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"Bounded by—" is as far as his old-school methods have ever carried the Spectator, and it is his belief that there is no further to go, the reason being that there are no boundaries to that misty land. Who knows where the elusive country really is? We recognize here and there stray colonies from her shores—if shores she has—but the motherland must be, as some think heaven is, a condition rather than a place. As to the inhabitants of Bohemia, it would be an utter impossibility to take a census of them. So many claim they are Bohemians who have no drop of that blood in their veins, and some bearing the very phylactery bound on their brows deny their birthright with indignant energy.

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The Spectator was once driving on a conventional boulevard, behind two conventional horses, with a conventional coachman and footman on the box. The whole "turnout," including the lady owner (in all respect 'tis said), might have been cut from folded paper as children cut paper dolls. It was like every other turnout of its class in the driveway. The Spectator was irreverently thinking this as the carriage parted from the stately procession and moved sedately into a more private road. Here the lady of the chariot lifted her hands and removed a little masque veil from her bonnet. She also leaned forward and pressed a button which plainly rang, "Drive faster," for the coachman whipped up his horses into a high-stepping trot. On the word of a Spectator, this was all. We drove at a fast trot, and the wind blew her hair, but the lady looked around at the Spectator with the pleased expression of a cat eating stolen cream. "Dear me!" she sighed, "isn't this delightful and Bohemian!" The Spectator has always taken great credit to himself that he did not on this occasion burst into a great Bohemian guffaw; and yet, truth to tell, in his heart of hearts the Spectator knows that he, too, is a Philistine, not of the strictest sect as was the great example of Philistinism here quoted, but still a Philistine. That is where he thinks he should be counted in a strict census. But it's a wise child that knows its own country. The lady of the chariot thought she knew hers!

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It's an amusing thing to notice how people all swear by their own boundaries. The line of one may be but a hair's breadth outside the line of another, and by to-morrow these two neutral lines may have changed owners, but for to-day each owner will swear vehemently by his own line, as he has drawn it, and feel with real pain, perhaps, that the other is dangerously broad—or harshly narrow. Wherever our line chances to be at the

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Mr. Bryce on Armenia

THE new edition of the Rt. Hon. James Bryce's "Transcaucasia and Ararat" has as its reason-of-being not so much to reprint the notes of the author's tour as to add a chapter on recent Armenian history—the most important contribution to that history which has yet appeared. When Mr. Bryce first published his book, men's eyes had been fixed on Bulgaria: they are now fixed on Armenia—where Christian subjects have endured during the last two decades greater sufferings than their ancestors had endured during the eight centuries since the first conquest of Armenia. Mr. Bryce divides his examination of the subject into three aspects—the diplomatic, the administrative, and the national. Just after his book had appeared for the first time, the Treaty of San Stefano between Russia and Turkey was signed. To this England took exception, and the Treaty of Berlin (in which all the Great Powers were represented) was signed, superseding the Treaty of San Stefano, but containing an identical clause: "The Sublime Porte undertakes to carry out without delay the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds." Then follows this addition: "It will periodically make known the steps taken to this effect by the Powers, who will superintend their application." Another treaty was secretly signed by the British Government and Turkey, and is commonly known as the Anglo-Turkish Convention. By this England engaged to defend Turkey against Russia; in return, the Sultan promised to introduce the necessary reforms for the protection of his Christian subjects. In order "to enable England to make necessary provision for executing her engagement," the Sultan assigned the island of Cyprus to that Power. The British Government then placed military consuls at eight important military centers in Asiatic Turkey, and urged the Turkish Government to carry out the requisite administrative reforms. Nothing was done. A year later Mr. Gladstone succeeded in obtaining for Greece and for Montenegro the stipulated cessions of territory, but when it came to the reforms promised in the Asiatic provinces, the Turks resorted to their usual practices of procrastination. England tried to get the other Powers to join her, and the Powers at first complied. After a while Bismarck cynically intimated to the British Government that Germany cared nothing about the matter, and that it had better be allowed to drop. The Powers had already become lukewarm, and the so-called "concert of Europe" failed. England even withdrew some of her consuls. It is here that Mr. Bryce's comment is of special and stinging significance to his countrymen. He tells them that, whereas several times they reminded the Sultan of his obligations, and intimated that failure to execute reforms would deprive him of English help in defending his Asiatic territories, one reason the English never denounced the Convention of 1878 was that to do so would be to question their occupation of Cyprus. Moreover, from 1882 onwards the British occupation of Egypt became a disturbing factor. Despite the fact that successive British Ministries continued down to 1894 to bring before the Turkish Government individual cases of oppression, yet it would seem that in not one case was the punishment of the guilty attained. It is well that one who knows whereof he speaks has spoken so openly. Replying to the question why Englishmen have not urged their Government to apply the pressure which had secured Thessaly for Greece and Dulcigno for Montenegro, Mr. Bryce tells us that English public opinion in matters of foreign policy is extremely fitful. Having seen large districts in Europe delivered from the Turk, the English thought that enough had been done for the present.

As to the administrative aspect, Mr. Bryce reminds us that no Mohammedan Government can rule well over subjects of a different faith, for it is forbidden by its Sacred Law to admit the civil equality

[1] *Transcaucasia and Ararat.* By the Rt. Hon. James Bryce. The Macmillan Company, New York. $1.

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only that they might buy out their freedom from a rapacious governor." The Kurdish depredations became more extensive. In many places no Christian woman was safe from outrage. Churches were polluted and Armenian schools closed. Even the American missionaries began to be molested. Mr. Bryce quotes from Dr. Cyrus Hamlin the statement that their hymn-books were destroyed when found to contain such words as "courage," "patriotism," "patience," "progress." American schools and colleges were threatened with suppression.

Mr. Bryce declares that there are only two ways of dealing with the Turk—to leave him severely alone or to apply physical force to him. England would not do the one, and either would not or thought it could not do the other. Meanwhile Armenians abroad were working on behalf of their fellow-countrymen at home, and the existence of the Armenian Committees only increased the fury of the Sultan. To the surprise which has been expressed that the Armenians bore the Sultan's oppression so patiently, their conduct being contrasted with that of the Greeks before Navarino and with that of the Italians before 1859, Mr. Bryce frankly confesses that the Armenians have shown little of that power of combining which the Italians displayed. Nevertheless, had they been ever so united, the conditions of success were wanting. They had not, like the Italians and the Greeks, a country all their own. They were a scattered people, and almost everywhere a Christian minority in a Mussulman population. Yet "in Sasun the peasantry fought well, and only yielded to a vastly superior body of troops armed with the latest European weapons. In Zeitun the Armenians succeeded in repelling during a siege of some months a large Turkish army." Again, their want of arms told against them. What chance has the bravest man, armed with a club or a knife or a pistol, against a rifle which kills at a thousand yards? In the days of the Greek war of independence the mountaineer resisting Turkish soldiers had not only the benefit of superior agility, marksmanship, and knowledge of the country, but also weapons which were nearly as good as those of his enemy.

The long series of horrible massacres is too recent history to need any recapitulation in these columns: suffice it to say that in Mr. Bryce's chapter of eighty-odd pages there is a concise and well-written account (we note one error in the date of the defeat of the British Ministry). Mr. Bryce does not fail to call attention to the fact that the massacres were not sudden outbursts of fanaticism, but were carefully organized beforehand; that they were carried out either directly by the soldiers or else in their presence; that the greatest care was taken to protect foreigners; that the property of the Armenians was always seized, and that in places where the men had been killed the women became the helpless victims of Turkish lust, and through many districts scarcely one escaped. These martyrdoms show how little sympathy the fate of Christians now arouses in Christendom. Mr. Bryce's arraignment of his own country is the most conspicuous of any which has been published. After the massacre at Constantinople (1896)—

> No British fleet appeared, for there was no Cromwell or Chatham or Canning in England. . . . England dictated the provisions of the Anglo-Turkish Convention. In February, 1896, the Cabinet of Lord Salisbury, the Minister who had concluded the Convention, confessed that the Turks had refused to carry out the reforms promised in that instrument, that it was impossible for England, notwithstanding the possession of Cyprus, to occupy Armenia and prevent the massacres which had happened there. . . . The intimation of Russia that she disapproved of coercive measures directed against the Sultan paralyzed the arm of England. . . . Between one and two hundred thousand Christians, the most industrious and useful part of the population, have perished by the sword or by famine. . . . Of the judgment of posterity there can be little doubt.

Nor do we escape just criticism:

> The only other country in which sympathy with the Armenians was shown was the United States, where meetings were held and funds raised on behalf of the sufferers. It had been expected that the Government of that Republic, while not departing from its fixed rule against interfering in the politics of the Old World, would have used the opportunities which the harsh treatment of American missionaries and the destruction of American mission property gave it, to frighten the Turks and incidentally help the Christians. But the American Minister at Constantinople proved unequal to the occasion.

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is true. The product of God's creative evolution is a moral *person* with an independent will, not a machine which has only the semblance of moral will, and, therefore, no real independence. Indeed, I am inclined still further to modify the above statement and substitute for it this: "All life is God—all force is under the continual control of God."

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If evolution is the law under which human life is reaching after God through all the ages past, and our condition to-day marks a stage in that growth, what is to be the end? Is there to be a check to this evolving? or will the ages produce the perfect man? Christ was the perfect man; in him we see the possibilities of ourselves. Does his life represent the culmination of the evolutionary process? That is, does his life prophesy the ultimate condition of human life when the years of God shall have worked in and upon life their fullness? Into his life were crowded the results which ages evolve in us. Evolution must bring us into something greater and diviner than we are; there can be no check or break in this law, which already has secured to us such beneficent results; its ultimate is perfection; the future glory of man is an attainment, not a miracle.

Paul has at least suggested the answer to this question in Romans viii., 29: "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren;" and in the prayer of Ephesians iii., 19, that Christ may so dwell in our hearts that we "might be filled with all the fullness of God;" and Christ has suggested the same reply in his recorded prayer (John xvii., 21), "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

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How do you reconcile Moses and Christ with the belief that evolution is the history of a process—seed, blade, ear, full corn, etc.? Has the nineteenth century anything better than Moses? as good as Christ?

In Dr. Abbott's article on "The Evolution of Revelation" he says: "Greater interpreters of divine law than Moses, greater preachers of righteousness and mercy than Amos and Hosea, greater singers of God and the divine life than David, greater interpreters of the Christ life than Paul, never lived—perhaps never will live." Does Dr. Abbott mean to say that in Moses and Paul the *ultima thule* of the interpretation of divine law and of the Christ life was reached? If so, how can this statement be reconciled to, or consistent with, his theory of evolution?

See The Outlook for January 23, page 298. In the moral and spiritual realm, "evolution in the race appears rather in broadening of capacity to receive than in a creation of capacity to impart." In other words, the method of growth, or God's way of doing things in the intellectual and spiritual world, is to produce certain great types, such as Homer, Plato, Shakespeare, such also as Moses, Isaiah, Paul, and from and by means of them develop the intellectual and spiritual power of humanity. Certain it is that what we call genius in the intellectual realm and inspiration in the spiritual realm are factors which the evolutionist must recognize.

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I have found your sermons, and especially your series of articles, "The Theology of an Evolutionist," so helpful and inspiring that I want to send you a word of personal gratitude. May I venture also to ask from you consideration for what has seemed to me a flaw in the "argument from design," which from your quotation of Paley's "watch" I judge you accept? It has been with sorrow I have failed in nature to find proof of an intelligent controller, and I sincerely hope I may yet find it. I write to you because I believe you, if any one, can give the light needed to see through or around the difficulty.

In these articles my object has not been to cover the whole ground of theology, but only to show that one may be an evolutionist and still not only a theist, but a Christian, in his thought. The doctrine of evolution modifies the argument of design, but modifies only to strengthen it. See for illustration of an evolutionist's discernment of design in creation Huxley's "Lay Sermons," pages 260–61. Dr. Martineau puts the alternatives tersely and admirably: "There are but three forms under which it is possible to think of the ultimate or immanent principle of the universe—Mind, Life, Matter: given the first, it is intellectually thought out; the second, it blindly grows; the third, it mechanically shuffles into equilibrium." Let me add that only on the first hypothesis is scientific examination of phenomena possible.

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transcended by the evolutionary conception in the mind of the modern scientist. 2. In this passage, as in Romans v., 13–21, Paul, accepting the Jewish conception of creation, argues from it the universality of redemption. The Jew thought that redemption was confined to the Jewish people. Paul argues that as sin is as universal as humanity, grace must be also; and as death is as universal as humanity, immortality must be so also. 3. The third question I hope I have adequately answered in the article "Evolution and Sacrifice," in The Outlook of February 20, page 550.

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With the views of God, Nature, and Revelation that are set forth in the articles "The Theology of an Evolutionist" I am in hearty sympathy; but those views lead me to certain conclusions that you do not accept. The old orthodoxy is at least a consistent system based upon a definite philosophy of the world, however mistaken that philosophy may be. Under that system the supernatural doctrine of the Person and work of Jesus is logical and may be defended. "Liberal Christianity" is based upon another definite philosophy, and the logic of that system seems to require a natural explanation of Jesus. The "New Theology" appears to accept evolution and the results of historical criticism, and yet holds in a more or less modified form to the Christ of the Nicene Creed. If we regard the Gospels as human documents, subject to all the errors of human literature, I do not see how such a story as that of the Virgin Birth can be verified. Then if we say that the divinity of Christ is the same as that of other men, only different in degree, how can we ascertain that he had more of the divine than any one else? The only way to find out, as it seems to me, would be to learn all about his life, and all about the life of every other man, and then compare. This is impossible to do.

The answer to your question will be found in the saying of Professor Campbell Fraser ("Philosophy of Theism," page 237)—"If God is miraculously as well as naturally revealable, and if the natural is finally involved in. or continuous with, the supernatural revelation—so that, at the supreme point of view, perfect intelligence might pass in rational order from the lower or less comprehensive to the higher or more fully rational—from the realm of Nature to the realm of Grace, as Leibnitz puts it—then the superficial antithesis of nature and supernatural would disappear." The affirmation of the new theology is that all the natural is most supernatural, that nothing is explicable except on the hypothesis of the perpetual presence and the perpetual manifestation of what men have called the supernatural—that is, of one who transcends all our sensuous or scientific knowledge. Jesus Christ is thus not the only manifestation of God—for God has never left himself without a human witness in history—but is the supreme manifestation of God. The question how can we ascertain that Christ has more of the divine than any one else I have tried measurably to answer in the article in January 30 on "The Place of Christ in Evolution." It might suffice to say, with Ernest Renan, that Christ has become the cornerstone of humanity so entirely that to tear his name from this world would be to rend it to its foundation; or, with John Stuart Mill, that it would not be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life. Christ is, in point of fact, the ideal of men of all creeds and no creeds, of every age, of every vocation, of every race, of both sexes, of the mother, the statesman, the soldier, of the Calvinist and the Arminian, of the Romanist, the Protestant, and now even of the Jew, of the believer and of the unbeliever—an ideal which the most self-conceited does not think he has attained, or even in imagination can improve upon. He is the One also through whom, whatever may be our theological definition of him, all classes of religionists have received their conception of God, and to whom the thought of God is more and more conformed. To say that we cannot know that such an one had more of the divine than any one else is to ignore the most evident fact in human history—the power of the Christ to conform life to himself and his teachings. As to his Virgin Birth, belief in that rests primarily on the account in two biographies of him; secondarily on the fact that this Virgin Birth coincides with all that we know of his incomparable character.

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Dr. Abbott, in his article "Creation by Evolution," discourses about the question

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velopment as the lower organisms up to the time when their higher characters begin to become apparent. . . . And this is just what we do find. Take, for example, the case of the highest organism, man. Like that of all other organisms, unicellular or multicellular, his development starts from the nucleus of a single cell. . . . When his animality becomes established, he exhibits the fundamental anatomical qualities which characterize such lowly animals as polyps and jelly-fish, and even when he is marked off as the vertebrate it cannot be said whether he is to be a fish, a reptile, a bird, or a beast. Later on it becomes evident that he is to be a mammal; but not till later still can it be said to which order of mammals he belongs." This is what I meant by the statement (January 16) that "embryology has established beyond all question, so far as accurate scientific microscopic examination can establish anything, that all animals begin in germs so absolutely alike that the finest microscope can detect no difference, and in proceeding from this germ each individual passes through successive stages of animal life." Mr. Romanes, in the chapter on "Embryology," traces with illustrations the process through which the individual man passes from this germ to his final completion as an infant man. His illustrations show, for instance, side by side, the embryos of a fish, a salamander, a tortoise, a bird, a hog, a calf, a rabbit, and a man, in three successive stages of development. Interpreting these pictures, which speak to the eye, Mr. Romanes truly says: "We can see that there is very little difference between the eight animals at the earliest of the three stages represented, all having fish-like tails, gill-slits, and so on. In the next stage further differentiation has taken place, but it will be observed that the limbs are still so rudimentary that even in the case of the man they are considerably shorter than the tail; but in the third stage the distinctive characters are well marked." I repeat, therefore, that "while the origin of the race is a matter of hypothesis, not so the origin of the individual. He is known to be derived from a germ indistinguishable from that of the lower animals. The process of his development is seen and known, not imagined." In the light of these facts, the evolutionist cannot doubt that the individual man ascended from a lower animal condition; that growth, or development, is God's way of crea ing the individual man; and he not unnaturally concludes that it is probable the whole race similarly proceed from a lower animal condition, and that growth or development has been God's way of producing the race.

There are two methods which the Christian teacher may pursue in meeting this conclusion. He may declare that if this conclusion is accepted the Christian religion is overthrown, because the Christian religion depends upon an acceptance of the scientific accuracy of the first chapter of Genesis; or he may accept the conclusion of the evolutionist as certainly probable, if not absolutely demonstrable, and may attempt to show that the Christian's faith in the reality of sin as an awful fact, and the reality of redemption as a glorious fact, is entirely consistent with the opinion that man has ascended from a lower animal order, and that development or growth is God's way of doing things, and may maintain that the first chapters of Genesis are not to be regarded as authoritative scientific statements respecting the methods of creation, the origin of the race, or its duration upon the earth. I firmly believe that the former method, which sets theological theories against scientifically ascertained facts, is fatal to the current theology and injurious to the spirit of religion; and that the second method, which frankly recognizes the facts of life, and appreciates the spirit of the scientists, whose patient and assiduous endeavor has brought those facts to light, will commend the spirit of religion to the new generation, and will benefit—not impair—theology as a science, by compelling its reconstruction.

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A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon, to be at once perceived, limited, and described. It is a dispensation of Providence, designed to have not merely an immediate, but a continuous, progressive, and never-ending agency. It survives the man who possessed it; survives his age—perhaps his country, his language.—*Edward Everett.*

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Ballads or religious poems alike fall from her versatile pen.

The great sorrow of her life came in the death of her husband in 1890, since which time she has made her home with her son, Dr. George Preston, a skillful and eminent physician of Baltimore.

From overtaxing the eyes by night study when a student, she has been all her lifetime since in fear of blindness, and for years all her literary work was done by dictation.

Her poems have, very many of them, been widely circulated in the newspapers —often without her name—but would be easily recognized did this article permit the quoting of the first lines of some of them. "A Year in Heaven," "For Love's Sake," "Aged Eleven," "The Stirred Nest," are but a few of these.

There is a finish about her work like polished or carved marble, but it has also in it much of the fire of the opal, and now and then the flash of the diamond.

The last three years had been full of weakness and distress from extreme nervous prostration, but the end—here—came painlessly. For three days she slept—then—woke in heaven.

Two Talents

By Helen C. Candee

The plaint of a young girl first going into society was that she had not sufficient to say. An experienced man whose *cachet* made or unmade the season's belles said, "Do not let that bother you. There are more people in the world who wish to talk than there are people who wish to hear them."

Make yourself a good listener, and your success is assured. It is just as much of an art, and perhaps more of a virtue, to be a good listener than to be a good talker.

Every one who talks knows the quality of his listener as soon as the conversation has begun. If the eye speaks responsive to the words, the speaker is stimulated into further and better efforts. He feels he is being understood—most pleasant condition—and lets his soul warm in the light of sympathy and appreciation. If the eye meets his a moment, then wanders with cold abstraction, the fountains of impulse are closed; thought becomes stagnant, and the sensitive talker is blighted by the feeling of having failed in being interesting.

Good listening seems like the foundation of all pleasant intercourse. Any one with a broad interest in human nature could scarcely fail to listen well. It is productive of such immediate and satisfactory results. Hearts are warmed, confidences made, *bon mots* and witty tales are all laid before the good listener, to the joy of both.

People will not tell what they truly think, you can never learn what they really are, unless you will have the grace to listen, not with polite patience, but with sympathetic interest, to anything they may tell you. You are at times terribly bored, but that is of slight consequence in view of the fact that your companion is enjoying the conversation, and you are laying the foundation of a friendship which will in time prove its value.

The reticent and apathetic individual who is seen both in society and out, and who, either from shyness or indolence, rarely talks, is almost never a good listener. He has no appreciation of what it means. He has never cared to talk, and is, therefore, oblivious of the difference in the respective qualities of audiences.

It takes a good talker to appreciate a good listener, and, unfortunately, the best listeners are those who talk so well that one deplores their silent moments. The two talents go hand in hand, but both can be cultivated.

It seems a far easier thing, however, to cultivate listening than talking. It only needs a determined and unfaltering attention, with the indication of appreciation conveyed by a smile, a look of seriousness, disapproval, or sudden gayety, according to the tenor of the words heard.

These things are enough to relieve one of the necessity of talking much; and to talk well is in part an inward gift, but just as much a result of training, like every other good gift, from Melba's voice down to a pretty knack of compliment.

To talk serious things to strangers on frivolous occasions is not the only way of indicating that one has an intellect. To

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and again the wasp attempted to drag it away. Failing in this, it stopped, made an excavation, and buried its prey, then flew away.

The spider was taken from its grave and an attempt made to restore it to life; its legs were manipulated and cold water was thrown upon it; but the only response was a faint movement of the great hairy legs.

The wasp, in its character of a hypnotist, did not, it is true, employ the well-known and accepted methods of the hypnotizer. It was not a mere waving of antennæ, but as the wasp pounced upon the terrified spider it pierced it with its long, slender sting, the subtle poison at once paralyzing it, producing a condition in which the victim would live a long time.

The insects which have this power of benumbing others are many, but the exact process by which they produce the singular condition is unknown. In some instances the object is to obtain food, but in the majority the insect desires to secure food for its future young; the body being paralyzed and the eggs of the attacking insects introduced, where they remain until the young appear to devour it.

The intuition of some of these insects is marvelous, as they are able in some mysterious manner to discover the exact location of a grub which is developing, snugly stowed away in the fruit or branch of a tree. There is no exterior evidence of the presence of the concealed victim, but the insect discovers it readily, and with unerring aim sends its ovipositor down through the bark, penetrates the animal, and deposits in it one or more eggs. The unfortunate grub is perhaps benumbed and its faculties arrested, not being injured in any way, so that it is slowly consumed by the young as they issue from the eggs.

Certain ants may be said to hypnotize seeds. Thus seeds planted in the ground either decay from too much moisture, or sprout; yet certain ants, known as harvesters, are able to so treat certain seeds that their power of sprouting is arrested. They have received their name from the fact that they store away seeds in cells beneath the ground for future use. These seeds lie in damp chambers favorable to their growth and development, but the intelligent creatures which have placed them there have literally hypnotized them; in other words, have arrested all their functions of development, so that they lie dormant for an indefinite length of time, to be used as the ants desire.

It might seem that there is margin for mistake in this, but careful experiments have been made which show that if the ants are removed from such a nest, or prevented from reaching the seeds, the latter soon sprout, proving beyond question that the intelligent creatures have some method of holding the seeds in check, a secret which mankind would like to solve.

Tony

A Story for Young Folks

By Alice D. Baukhage

If Tony had a name at the time I am going to introduce him to my readers, it was *not* Tony, for though that is the one he bears at present, it was given him later, along with other useful and necessary things. But the particular Sunday morning that found him sitting half naked among the alders bordering Queets River, he was as guiltless of a Christian cognomen as he was of anything else pertaining to civilization.

A poor little Indian hermit he was, a boy of perhaps thirteen years, living alone on the banks of this trout stream throughout the summer, and, when the rainy season set in, wandering aimlessly coastward, expecting in a vague way to fall in with others of his kind who would give him such shelter as a ragged tent pitched on the wet beach would afford. There he would pass the short time that western Washington calls winter, huddled with others about a smoking water-soaked log, except when, room being at a premium, he was hustled away by some one bigger than himself.

Since his birth in some such temporary camp he had received less care than had the miserable, half-starved dogs who for some reason followed their masters about in spite of the kicks and blows that were their only certain portion.

He knew nothing of his parents, whether they were among the groups he had mingled with from time to time, or whether they were dead; he did not know, and it is doubtful if he ever speculated on the subject. He could remember, though, the first summer he had spent alone, probably three or four years

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his ear, to a spot hardly an inch from the misshapen thumb. The squatter wheeled around quickly enough, but even if the curses which he sent out broadcast had been so many policemen, they would never have found the naughty little Siwash, so completely had the woods taken him under their protection again. Without looking toward the cabin, the boy made his way back to the river and proceeded down its banks until the several buildings of the Reservation Schools came in sight.

No one was visible in the yards, but through the open windows of the chapel came the first sounds of music that he had ever heard. He stood still a moment to listen, and then crept nearer to the open door. When the song ceased and the children dropped into their seats, poor Tony found himself inside the building, and so completely was he overcome by the sensation that he, too, dropped into the first vacant seat, his only idea being to "lie low" until he saw a chance to escape. The chance did not come, for a man stepped before the rows of children and began to talk to them in a language he did not understand. He did not seem to see the visitor, but talked easily and pleasantly to the children, smiling often on the little ones sitting on the bench nearest him.

Tony kept his eyes fixed furtively on the speaker's face, ready at a moment's notice to slip across the space from his chair to the door. Perhaps the teacher saw him and knew him to be a stranger to English speech, for presently Tony's alert ears began to be conscious of sounds not altogether unfamiliar. He knew the words—most of them—but his little savage soul could not comprehend their meaning, put together as the man was putting them. He listened, and at last made out something like this:

"Long, long ago, before the great trees, that now are fallen in the forest, were born, there lived a child who, when he grew to be a man, spent his life in doing good and in teaching others to be good, and though many people loved and obeyed him, there were some who did not believe he was God's Son, as he said he was, and so, although he had done them no harm, they killed him cruelly.

"This good man, when he died, went to live with God, his Father, in a beautiful country far away; and because he loved the people, even those who had killed him, he begged his Father to forgive them and to make them better, and when they died to take them to live with him too."

This man, the teacher said, loved and cared especially for little helpless children, for the hungry ones and the cold ones and the friendless ones, and these he watched over, and when they died he took them to his home, where they were never again hungry or cold or friendless.

This much Tony heard and believed, because he was ignorant of doubt and unbelief, as of the marvelous story.

Then the teacher went on. To deserve this love and care we must try to live as this good man lived, loving others, forgiving them when they are cruel to us, and doing good to those that did ill to us.

This strange theory was much harder for Tony to comprehend than the facts he had heard first, and his clouded brain was still struggling with it when the scuffling of the children's feet, as they rose again to sing, warned him to escape. He went reluctantly, though, and when he had gained the first "cover" stopped to listen to the song. He saw the master come to the door, and lingered no longer. Instinctively he turned his steps toward the only home he knew, by the river, but stopped on the way to pick berries for his supper, so that twilight came before he had gone far. This miscalculation did not disturb him, however, and, tired with his long tramp, he lay down beside a log to sleep.

It was dark in the woods when he waked, roused this time neither by touch nor voice, but by another of his faithful monitors—his nose. A faint, sweet smell was about him—an odor that only one versed in forest lore would fear. But Tony knew that it meant danger, for it was smoke of burning cedar, and even as he paused to determine whence it came it grew momentarily more perceptible. It was behind him and to his left, so he started homeward, knowing that in the clearer country on the river bank he would be safe.

Dark though it was in the woods, he knew when he came to the place where he had turned off to follow the overgrown trail leading to Jones's cabin. He was passing it when he remembered that the fire was coming directly across the strip of woods lying between the cabin and the river. Had the old man smelled the smoke and come out? he wondered. He had been thinking and dreaming of the teacher's words as he picked his berries, and slept, and even since he waked; now the thought of the old man alone in his cabin mingled vaguely with the story he had heard. But still he went on. The two thoughts went on too, side by side, and then at last he understood. He turned squarely in his path and began to retrace his steps. When he came to the branching path, he turned into it and followed the rough, overgrown pathway that none but a native woodsman could have followed in the dark. Before he had reached the clearing he could now and then catch red gleams through some suddenly opened vista, and the crackling of burning twigs sounded loud and low as the gusts came

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Books and Authors

A Library of Literature[1]

The early volumes of the "Library of the World's Best Literature" which have appeared demand attention, in the first place, because of their unusual excellence from the standpoint of book-making. The volumes, although large, as such books must be, are in no sense cumbersome, and are in every sense well made. The page is especially a delight to the eye, the type having an unusual clearness and elegance, the text set in admirable proportion between the margins, the paper opaque to the right degree and yet not too thick, the titles and general arrangement showing every evidence of skill and judgment. A glance at the volumes at once differentiates them to the eye from the typical encyclopædia; and another glance at their contents puts them in an entirely different field. The purpose of the editors, as set forth in Mr. Warner's general introduction, is to present, in the first place, a representative selection from the best literature of the world. This is a large undertaking, and it is not to be expected that the editors of this series will succeed in perfectly doing what no group of men could do without some mistake. It was fortunate for the series that it secured as the editor-in-chief a man so eminently qualified by intimate knowledge of literature, sanity of literary judgment, and the possession of literary instinct and skill, as Mr. Charles Dudley Warner. With him are associated men and women who have been special students of literature, and the enterprise is further buttressed by the judgment and advice of a larger group of men who hold first places in the literary and philosophical departments of the leading American universities and colleges.

An examination of the ten volumes which have now appeared shows how vast a wealth of literary material the series is to contain. It ought to be, and it promises to be, the best condensed library of reading in any language—a kind of universal reading-book for all ages and tastes. The selections, so far as possible, are complete in themselves, so that one loses the sense of fragmentariness which is often produced by such a selection; and the selections from each individual author are so made as to present the different sides of his skill, and, as far as possible, to give an adequate illustration of his genius. In the case of Goethe, for instance, the extracts from "Faust" are very largely complete in themselves; at the same time they are so selected and arranged as to convey a very clear impression of the content and substance of the whole poem.

The article on "Faust" may serve as an illustration of the second leading purpose of the editors, which has been to secure a study or characterization of all the prominent writers from the hands of those best skilled to discuss them. In the case of Goethe, Professor Edward Dowden contributes a long and extremely interesting account of the greatest of modern writers—an account which is based on very complete scholarly knowledge, expressed with genuine literary feeling and skill, and put in language wholly free from literary technicalities. Such a work as this is intended primarily for that very indefinite but potential person, the general reader. It must, therefore, present the results of scholarship, but conceal the processes. Professor Dowden's article on Goethe is a capital illustration of the way in which a scholar can write for unlettered people. The volumes are full of valuable monographs which present the results of literary scholarship in many directions. In fact, there are so many of these articles that the work will have quite as much value for the literary student as for the general reader. On the other hand, the latter will find in such résumés as Professor Jones's account of the Arthurian legends a complete survey of a great field admirably condensed and expressed. Turning to Dumas, one comes upon a really charming study of the younger Dumas from the pen of M. Sarcey, the foremost of living French dramatic critics; one of those studies which not only give the reader clear knowledge of the work of a writer, but also put in his hands the clue to the writer's philosophy and criticism of life. Professor Charles Eliot Norton's study of Dante is another admirable piece of work, coming from the highest authority in this country, and revealing in every line the sure touch and taste of a profound student, and an accomplished writer as well.

It was no doubt part of the plan of the editors of this work to give it a distinctly educational value. They have apparently endeavored to make it the best reading-book in the world, but they have also evidently endeavored to secure such interpretations of the best literary work as will guide taste and make it intelligent. In a time when there is such a mass of miscellaneous and, for the most part, valueless reading matter, the possibility of securing in a single set of books the substance of the best writing in the world is a matter of high importance, and this Library ought to be a kind of university extension in the best sense. A special feature which will commend itself to readers and students is the series of indexes which make the contents of the set of books readily accessible under the head of authors, or separate works, or topics. In this way one not only lays his hand in a moment on the particular writer or the particular book, but also

[1] *A Library of the World's Best Literature.* 30 volumes. R. S. Peale and J. A. Hill, 93 Fifth Avenue, New York.

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sive personality. But this book, although it bears Mrs. Lathrop's name, is to a very large extent a study of Hawthorne by his wife. It is very largely made up of her letters. She was not only one of the most beautiful, intelligent, and devoted of wives, but she was also one of the most exquisite women which this country has yet produced. No sensitive nature was ever more fortunate in the closest companionship than was Hawthorne in the adoration and comprehension of his wife Their marriage was almost ideal. There are probably very few men who could bear the strain of an intimacy so complete, and who could stand out in such noble outline as Hawthorne does in these letters; for Hawthorne reversed the process which holds in the case of too many men: his beauty of soul and his delicacy of nature were concealed from those who approached him casually, and were revealed only to those who came to know him intimately. Of all these Mrs. Hawthorne stands in the first place. Her letters, put together skillfully by her daughter, with further statement, comment, and illustration, form a volume of a very unusual quality and interest. (Houghton, Mifflin & Co., Boston.)

ECONOMICS, ETC.

Municipal Problems, by Professor Frank J. Goodnow, of Columbia University, is a scholarly, thoughtful, and independent criticism of municipal experiences and the plans now urged to better municipal conditions. The author is in sympathy with home rule, but shows how American cities have lost it, and how in some directions State control has proven advantageous; he is in sympathy with a strong municipal legislature, but points out that its work should be limited to the determining of policies, and excluded from the administration of the laws; he believes in a trained force of municipal servants, but is alive to the dangers of bureaucracy, and insists that officers and boards whose duties are discretionary must be kept in touch with popular opinion. All of his judgments are carefully balanced, but the outlines of the system he recommends are nevertheless distinct. The volume is an exceptionally valuable one to close students of municipal affairs. (The Macmillan Company, New York.)

The Revolutionary Tendencies of the Age, Their Cause and Ultimate Aim, is an earnest appeal for laws to restrict the concentration of wealth and to make democracy a reality in the administration of the commonwealth. The author does not believe in Socialism, but arraigns plutocracy for producing some of the same evils. (G. P. Putnam's Sons, New York.)

RELIGIOUS AND THEOLOGICAL

The Story of the Pilgrim Fathers, 1606–1623 A.D., as Told by Themselves, their Friends, and their Enemies, has been edited from the original texts by Professor Edward Arber, and printed on exquisitely light paper by Messrs. Houghton, Mifflin & Co., Boston. The volume is so good that we hope for a continuance of the story taking us at least to the year 1630. The selection of facts has been admirable, and a bounden duty has been accomplished in exploding certain myths. An unexpected definition is that of the ecclesiastical position of the Pilgrim Church—namely, "The Church of England—once removed." The author takes special pains to acknowledge indebtedness to Dr. Dexter's "Congregationalism."——Dr. E. F. Williams has published through the F. H. Revell Company, New York, *Christian Life in Germany as Seen in the State and the Church*, a volume of special value, which we reserve for further notice.——From the same publishers we have received a volume entitled *Barbed Arrows*, a companion to "Feathers for Arrows," compilations from the sermons of the late Dr. C. H. Spurgeon. The book is full of wise and helpful sayings.——Messrs. Dodd, Mead & Co., New York, have published in beautiful form and print four small volumes in the "Little Books on Religion" edited by the Rev. W. Robertson Nicoll, LL.D. Dr. Monro Gibson's *Unity and Symmetry of the Bible* is a beautiful study which might be read with profit by every Bible lover. Dr. George Adam Smith's *Four Psalms, XXIII., XXXVI., LII., CXXI., Interpreted for Practical Use* is a model devotional and interpretative volume. Dr. James Denney's *Gospel Questions and Answers* comprises practical solutions of the questions of misgiving, doubt, failure, poverty, remonstrance, ambition, and folly. Dr. Marcus Dods's addresses to young men entitled *Why be a Christian?* are helpful expositions of "The Trials of Youth," "David, a Study for Young Men," "Why be Religious?" and "Hindrances to the Acceptance of Christ."——Another small volume of practical use is that by Dr. K. F. Horton, *The Four Pillars of Home* (same publishers). These pillars are Purity, Love, Unselfishness, and Discipline.——The F. H. Revell Company, New York, have issued two small books; the first is *Kadesh-Barnea; or, The Power of a Surrendered Life*, by the Rev. Dr. Wilbur Chapman, containing the brief but impressive observations about spiritual character which have distinguished the author's previous volumes; the second is *The Overcoming Life, and Other Sermons*, by the Rev. D. L. Moody, which is as characteristic a publication as any from the great evangelist. The last sermon, the "Seven 'I Wills' of Christ," is not only explanatory of the title, but is a stirring appeal to the wills of Christ's followers.——We reserve for more extended notice the Rev. G. W. Mead's *Modern Methods in Church Work*. (Dodd, Mead & Co., New York.)

The Hebrews in Egypt and the Exodus, by Mr. Alexander Wheelock Thayer (E. S. Willcox, Peoria, Ill.), is an attempt to separate the wheat from the chaff, if it be chaff, in the so-called five books of Moses. Mr. Thayer's argument is not destruc-

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was for many years the proprietor of the Lamb Tavern, which stood on the present site of the Adams House, Boston. "Oliver Optic" was a teacher in various Boston schools until his success as a story-teller induced him to abandon that profession. His books for boys number about thirty volumes; it is estimated that their circulation amounts to nearly half a million. Mr. Adams borrowed the name "Oliver Optic" from a personage in a play which enjoyed temporary popularity at the Boston Museum Theater.

—"Among other pretty myths and traditions," says Sir Walter Besant, "I fear we shall have to give up that of Grub Street. My friends, there never was any Grub Street. The ragged poets did not take garrets in Grub Street. That street is now called Milton Street; until quite recently there was a little square court opening out of Grub Street, in which it would have been a pleasure to live at any time. Well, but how did the legend arise? Pope invented it. Pope delighted to heap scorn upon the minor bards, and, since nothing is easier than to put on an appearance and air of scorn, he has been imitated ever since. At the present day it is the distinguishing mark or sign of a minor poet that he must assume an attitude of scorn toward other minor poets with as lofty a superiority as Pope himself."

—In connection with the Turnbull lectures which M. Ferdinand Brunetière is now delivering at the Johns Hopkins University, Baltimore, it is interesting to recall the names of the lecturers so far in that special foundation. They have been: Mr. Edmund Clarence Stedman in 1891, on "The Nature and Elements of Poetry;" Professor Richard C. Jebb, of the University of Cambridge, England, on "Greek Poetry;" Professor Robert Y. Tyrrell, of Trinity College, Dublin, on "Latin Poetry;" Professor Charles Eliot Norton, of Harvard, on "Dante," and Professor George Adam Smith, of Glasgow University, on "Hebrew Poetry." M. Brunetière's subject is "French Poetry." The lectureship was endowed a decade since with $20,000 by Mr. and Mrs. Lawrence Turnbull in memory of a son.

—Among a very interesting collection of epistolary autographs, Messrs. Dodd, Mead & Co., of this city, offer for sale the following characteristic letter of Jane Carlyle's addressed to Lady Lytton:

> When you describe that man and his treatment of you, I feel *amazed* before the whole thing "as in the presence of the Infinite." It is so diabolic—so out of the course of nature—that I, who have mercifully had to do with only imperfect *human* beings *at worst, never* with an incarnate Devil, cannot *realise* it to myself, cannot get any more intelligent impression from it than from a bad dream or a Balzac Novel.

It is hard to determine which is more amusing in this decidedly feminine note of Mrs. Carlyle's—the satirical but shallow dismissal of Balzac, or the affectionate intimation that, whatever might have been the hideous character of Lord Lytton, her Thomas was only an "imperfect human being." If every other standing-ground of the Carlyle controversy were obliterated but this brief note, about it alone the battle of the pro-Janeses and the pro-Thomases might still fiercely rage.

Books Received

For week ending March 26

COPELAND & DAY, BOSTON

Whiteley, Isabel. The Falcon of Langéac. $1.50.

THE CRITIC CO., NEW YORK

The Critic. Vol. XXVI. (New Series), Vol. XXIX. (Old Series), July-December, 1896. $2.50.

DODD, MEAD & CO., NEW YORK

Glyn, Anna L. A Pearl of the Realm. $1.25.
Raymond, Walter. Charity Chance. $1.25.
Mead, Rev. George W. Modern Methods in Church Work. $1.50.
Horton, Robert F., D.D. The Four Pillars of the Home. 50 cts.
Denney, James, D.D. Gospel Questions and Answers. 50 cts.
Gibson, John M., D.D. The Unity and Symmetry of the Bible. 50 cts.
Smith, George A. Four Psalms. 50 cts.
Dods, Marcus. Why Be a Christian? 50 cts.

HARPER & BROS., NEW YORK

Nansen, Dr. Fridtjof. Farthest North. Being the Record of a Voyage of Exploration of the Ship "Fram" (1893-'96), and of a Fifteen Months' Sleigh Journey by Dr. Nansen and Lieut. Johansen. Appendix by Otto Sverdrup. 2 Vols. 120 Full-page Illustrations, 16 Colored Plates from Dr. Nansen's own Sketches, etc., etc. $10.

HENRY HOLT & CO., NEW YORK

Price, Sadie F. The Fern-Collector's Handbook and Herbarium. $2.25.

HOUGHTON, MIFFLIN & CO., BOSTON

A Satchel Guide for the Vacation Tourist in Europe. $1.50.
Catherwood, Mary Hartwell. The Spirit of an Illinois Town and The Little Renault. $1.25.
Miller, Olive Thorne. Upon the Tree-Tops. $1.25.
Prince, Helen Choate. A Transatlantic Chatelaine. $1.25.
Lathrop, Rose Hawthorne. Memories of Hawthorne $2.
The Story of the Pilgrim Fathers, 1606-1623 A.D., as Told by Themselves, Their Friends, and Their Enemies. Edited by Edward Arber. $2.
Tsountas, Dr. Chrestos, and J. Irving Manatt. The Mycenæan Age. $6.

LAMSON, WOLFFE & CO., BOSTON

Parker, Gilbert. The Pomp of the Lavilettes.

LEE & SHEPARD, BOSTON

Katholikos. The Supernatural. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Arnold, Sir Edwin. Victoria, Queen and Empress. 50 cts.

THE MACMILLAN CO., NEW YORK

Merrill, George P. A Treatise on Rocks, Rock-Weathering, and Soils. $4.
Goodnow, Frank J. Municipal Problems. $1.50.

THE NEW ERA PRINT, LANCASTER, PA.

Buchner, Edward F. A Study of Kant's Psychology with Reference to the Critical Philosophy. $1.25.

G. P. PUTNAM'S SONS, NEW YORK

A Young Scholar's Letters. Being a Memoir of Byron Caldwell Smith. Edited by D. O. Kellogg. $1.75.
The Revolutionary Tendencies of the Age. Their Cause and Their Ultimate Aim. $1.25.

THE FLEMING H. REVELL CO., NEW YORK

Spurgeon, C. H. Barbed Arrows. $1.
Moody, D. L. The Overcoming Life, and Other Sermons. 50 cts.
Chapman, Rev. J. Wilbur, D.D. Kadesh-Barnea. 50 cts.
Williams, Edward F., D.D. Christian Life in Germany. $1.50.
Sturtevant, Julian M. An Autobiography. Edited by J. M. Sturtevant, Jr. $1.25.

SILVER, BURDETT & CO., BOSTON

Smith, Mary C. The World and Its People. Book VI. Life in Asia. Edited by Larkin Dunton.

FREDERICK A. STOKES CO., NEW YORK

Reeve, James K. The Three Richard Whalens. 75 cts.

THOMAS WHITTAKER, NEW YORK

Hart, H. Martyn, D.D. A Way That Seemeth Right. 75 cts.

E. S. WILLCOX, PEORIA

Thayer, Alexander W. The Hebrews in Egypt, and Their Exodus.

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series has attracted much attention in Chicago. Kent Theater has been crowded to the doors each Sunday afternoon, and, in accordance with a general demand, the lectures have been repeated Sunday evenings in Central Music Hall.

A Sermon by Dr. Gladden

An interesting outcome of the recent general discussions on the Bible as literature and on evolution from the Christian standpoint is the sermon preached by Dr. Washington Gladden in Columbus, Ohio, on Sunday, March 30. Dr. Gladden took up the specific subject of the utterances of Dr. Lyman Abbott on these two general subjects in Plymouth Church pulpit and in The Outlook, and then examined the criticisms made by Dr. Abbott's opponents. As to the nature and inspiration of the Bible, Dr. Gladden said:

The truth is that, whatever extravagances may be charged against the higher criticism, it has made it impossible for any intelligent Biblical scholar to hold the view of the Bible that was taught to me when I was studying for the ministry, and that is held by the great majority of our church members to-day. That view is simply not true. The Bible is not the kind of book that we once believed it to be. It is a better book, a diviner book, as I believe; but it is a different book. The people of our churches have a right to know, as well as we can tell them, just what kind of a book it is. It is not only safe for them to know this, it is terribly unsafe and terribly unjust to keep this knowledge from them. Dr. Abbott has been trying to tell his people the truth about it. And some of his clerical brethren lift up their voices and cry: "This is higher criticism, and higher criticism is full of extravagances and absurdities." The implication is that there is no truth in it; that the traditional view of the Bible is the only one that can be tolerated. The implication is that any minister who ventures to dispute the traditional view is a dangerous heretic.

It seems to me that the critics of Dr. Abbott, who put themselves in this attitude, take upon themselves a pretty serious responsibility. There are precious few of them who do not know that the traditional theory of the Bible is no longer tenable; yet their attack upon him is understood as maintaining that theory. An intelligent religious teacher who takes that position before the world to-day has something to answer for.

We may quote also a single passage relating to the discussion on evolution:

It may be that the evolutionists are not fully agreed; but the fact that the universe is the outcome of an evolutionary process is not doubted by scholars of eminence in the world to-day. What are Christian men going to do with this doctrine? Are they going to set themselves in array against it? Are they going to proclaim that Christianity cannot be reconciled with it? Evolution interprets the universe. It offers an explanation of all things that exist, which satisfies the human mind. Are we going to say that the Christian religion cannot be reconciled with this explanation?

The critics of Dr. Abbott seem to asseverate that it shall not be so reconciled if they can help it. They are trying to make the public believe that a devout man who attempts such an explanation is unworthy of public confidence. Do they mean to say that no Christian can hold any other theory of the origin of things than that mechanical creationism which we were all taught in our childhood? But that is gone out of the world of thought; it could no more be set up again as a philosophical explanation of the world than the Ptolemaic cosmogony could be rehabilitated in our universities. Are Christian men, by their profession, doomed to hold a theory of the universe which contradicts the whole body of modern knowledge?

Holy Week

Each recurring year sees the non-liturgical churches paying more attention to the observance of Holy Week. It is already quite as generally observed as the Week of Prayer. Why should it not be? There is an especial fitness in the observance of the days which speak more distinctly than any others of the great events in the life of our Lord. It would be a graceful and helpful thing if the Evangelical Alliance would lead in changing the Week of Prayer from the first week in January to Holy Week. That would put the free churches into line with the liturgical churches, and make possible a more united effort in the whole Church of Christ. We have seen many programmes of special services for Holy Week. It is not possible for us to mention them in detail, but we note with satisfaction the tendency to utilize these days for the deepening of interest in spiritual things, and for the promotion of a reverent and devout regard for the central truth of the Christian revelation. In one church the meetings of the week culminate on Good Friday night, when Stainer's "Crucifixion" will be rendered—and no service is more worshipful—and that in turn will be followed by the celebration of the Lord's Supper. Why should not groups of churches unite in such services? Why should not all the churches in small towns together observe the week which brings so clearly to mind the cross and passion of our Lord?

The Church and Civics

We have been much interested in reading the Constitution of the Civic Federation of the city of Trenton, N. J., of which the Rev. Alfred W. Wishart is the President. Among the officers and on the executive committee are four prominent and well-known ministers. That shows that the ministers of the capital of New Jersey are leading in a most important branch of work. The object of the Federation is to make a careful study of the social and municipal life of the city, to report the facts to the city, to arouse interest in municipal matters, to educate the taxpayers, to quicken the public conscience, and mass the people who believe in good order in a common effort for the public welfare. Among the committees are a Health Committee, an Industrial Committee, a Philanthropic Committee, an Education Committee, a Municipal Committee, and Committees on Public Morals and Public Recreation. All these forms of service are of great importance. The minister no longer occupies the same position that he did a few years ago, but his leadership is still required, and his position makes him independent of classes and parties. It is gratifying to know that it is being so widely used in the interests of the public. Similar federations in all cities and large towns would quickly bring a better condition of things than now exists.

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ology of some sort. He must have some conception of the Bible, God, man, Christ, sin, repentance, and the rest, and of their relations to each other. Dr. Merriman believes that the characteristics of a true preacher's theology should be, first, that it must not be somebody's system, merely imposed on him from without, like Saul's armor upon David; it must be a conception wrought out from within. Often, however, he has not the faith and courage when he has himself experienced truth, and so he preaches on the influence of the bicycle from a text about the wheels in Ezekiel, or announces his subject in the newspapers, with catching alliteration, as "Visions and Vagueness." Secondly, the true preacher's theology must be the theology of his times. "That this involves a revolution in many theological systems is just as inevitable as the fact that the Copernican theory transformed man's conception of astronomy." The Greek theologians of the early centuries brought to the understanding of the Gospel the conception of the immanence of Deity in the world and in the life of man, which was the distinguishing trait of the Greek philosophy. "This shaped all their theology, which is characterized by 'a genuine catholicity, spiritual depth and freedom, and a lofty ethical tone,' especially in the interpretation of Scripture, wholly distinct from the Latin theology, and far more cognate to modern thought. It has been well said that 'it is not Christianity in itself which is to-day obnoxious to serious men, but a Latinized Christianity which the thought of the world has outgrown.'" Lastly, the preacher's theology should be progressive, proportionate, sympathetic. Christianity is not, as some seem to think, a stereotyped thing; it is a progressive unfolding of the divine in man.

England and Greece

The "British Weekly" of March 11 contains a remarkable symposium on the question, "Shall we Coerce Greece?" Letters in answer are received from almost all the Nonconformist leaders of the Kingdom. Such men as Dr. John Watson, Dr. George S. Barrett, Principal Fairbairn, Professor T. M. Lindsay, of Glasgow, Dr. James Stalker, Dr. J. Monro Gibson, Dr. John Clifford, and a long list of others equally prominent, write in the most earnest way concerning what they think would be the crime of an attempt to coerce Greece. Dr. Stalker says: "If our arms be used in humiliating Greece, it will cover the country with dishonor." Dr. Watson says: "It would be disgraceful;" Principal Fairbairn, "I can conceive of no greater calamity to ourselves or to the hope of freedom;" and Dr. Clifford says, "To coerce Greece would be one of the gravest offenses against the living conscience of Great Britain, . . . and one of the most unjust acts ever committed by any British Government." England is sound at the heart. Her politicians may sometimes misrepresent her, as do those in America misrepresent our country, but when Christian ministers speak unitedly, it may be taken for granted that they speak the voice of the British nation. Concerning their right to speak in this instance there can be no possible doubt.

The Arrival of Dr. Pentecost

Dr. George H. Pentecost arrived in New York on Tuesday, the 30th of March, and was met by a committee from the church in Yonkers of which he is to be pastor. The farewell of the church in London is one that will not be forgotten by him. It is described as the greatest crowd that was ever in the church. Dr. Pentecost's sermon was on the "Love of God," and contained no personal allusions. Dr. Pentecost left a most important position, and has come to one less conspicuous; but the churches of the future in the vicinity of New York are quite as likely to be in the suburbs as in the heart of the city, and there is no reason why Dr. Pentecost's work in Yonkers should not be as influential as it could be either in London or in New York proper.

Notes

The tabulated statement of the receipts of the American Board of Commissioners for Foreign Missions, for the first half of the present fiscal year, shows a total of $243,817.05—a decrease of $34,283.58 as compared with the receipts of the corresponding six months of last year.

So many inquiries have reached us about the series of lectures on "The Literary Study of the Bible" which Dr. Abbott has been giving on Sunday evenings in Plymouth Church that we are glad to announce that they have been published verbatim in pamphlet form by Miss L. L. Whitlock (145 Willow Street, Brooklyn, N. Y.), who will send them to any address upon the receipt of one dollar.

The Judson Memorial Baptist Church in New York, whose grounds and buildings cost about $550,000, has still upon it a debt of about $150,000. It has just received a gift of $50,000 from Mrs. A. P. Hall, of Saratoga Springs, towards canceling its indebtedness. The church is a monument not only to the great missionary whose name it bears, but to the tireless fidelity of his son, the Rev. Edward Judson, D.D., who is its founder and pastor.

The statement of belief presented by the Rev. David N. Beach, D.D., when he was installed pastor of Plymouth Church, Minneapolis, October 27, 1890, has been printed in an attractive form. It presents in a clear way the well-known views of "the Citizen Pastor." Dr. Beach belongs to the class of intensely genuine men who will never even seem to occupy a theological position with which they are not in the fullest accord. The statement is evangelical, earnest, and on a lofty spiritual plane.

The Rt. Hon. and Most Reverend William Conyngham Plunket, Archbishop of Dublin, died in that city on April 1. He was born in 1828, and was elected Archbishop of Dublin to succeed Archbishop Trench in 1884. He was not only an eminent ecclesiastic, but a man who distinguished himself in many ways by his peculiarities and by his courage. He was one of the Senate of the Royal University of Ireland. One of the most characteristic acts of his life was in Spain, when he consecrated Señor Cabrera as Bishop against the protest of the Papal Nuncio and the Spanish Bishops. He has filled a large and honored place in his Church, and successfully administered the affairs of a peculiarly difficult position.

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Gompers, President of the American Federation of Labor, has signed the Memorial, with the following words: "It is the earnest hope of the organized workers of America, and we know it is that of our British fellow-workers, that an agreement should be reached, and the Treaty be ratified."—THE EDITORS.]

Shall We Tax Beer?

To the Editors of The Outlook:

In your issue of March 13, under the title "The President's Inaugural," you say: "The arguments in favor of a national land tax may in time revolutionize our tax methods, but meanwhile we must have an income in order that we may pay as we go. The only other method is an increase of tax on beer or alcohol or tobacco, against which there would be so great opposition as to make it impracticable as an immediate measure." Permit me to inquire from what source would there arise such great opposition as to make it impracticable or impossible to increase the tax on beer one dollar per barrel, which would give us additional revenue from this source alone of thirty-four million dollars, there having been thirty-four million barrels manufactured and sold in this country last year. If revenue is to be derived from the taxation of spirituous and malt liquors, why shouldn't beer, which is a luxury and contains 4 28 per cent. of alcohol, as shown by an analysis of twenty-eight different samples in this State, pay a tax of $2 per barrel instead of one? Beer requires so much room for its profitable manufacture that it could not be secretly manufactured or smuggled, therefore the tax would be easily collected. The additional tax would operate not only as a revenue but as a temperance measure. The brewer would add the additional dollar per barrel to his price, and the retailer would charge his customers exactly the same price per glass that he now charges, but would make the sides and bottom of the glass thicker, so that the consumer would drink less beer and remain sober much longer.

I inclose copies of some articles which have appeared in the "Wine and Spirit Gazette," published in your city, which contain much valuable information and sound sense upon this subject. To my mind it would be much better policy to raise thirty-four millions of additional revenue by a further tax upon beer than by levying such a tax upon sugar and other necessities of life. I never have heard any objection raised to the policy of such a course. The only objection that I have ever heard made to it came from one of our Congressional delegation, who wrote me that, "in his judgment, a bill imposing such a tax could not be passed because both political parties seemed to be *afraid* of the brewers."

This impressed me as being a pretty humiliating admission. Is it true? Do the brewers of this country hold the House of Representatives and United States Senate by the throat, so that they can prevent the imposition of a fair tax upon their product and compel the levying of a tax to pay the running expenses of the Government upon such necessities of life as sugar? If so, the people of this country ought to be made aware of the fact by such publications as yours, to the end that a Congress and Senate may be elected that cannot be controlled by them.

D. C. R.

A QUEER DISCRIMINATION

From the "Wine and Spirit Gazette," Jan. 14, 1897

Distillers produce pure spirits, on which they are required to pay an internal revenue tax of $1.10 for each and every proof gallon. That is, they are taxed on every gallon of spirits their goods may contain, no matter in what condition those goods may reach the market.

Beer contains from 6 to 10 per cent. of alcohol, or pure spirits. A barrel of beer containing 31 gallons therefore carries, at the lowest estimate of 2 per cent., 1.86 gallons of alcohol, which should pay a tax of $2.04 to put it on an equality with the product of distillation. Yet this barrel of beer is taxed but $1.00, no matter whether it contains 1.86 or 3.10 gallons of spirits. In other words, the Internal Revenue Law discriminates in favor of beer by an average of more than 50 per cent.

All wine contains more or less alcohol. The proportion varies from 7.33 per cent. in some Chablis brands to 25.17 in certain brands of sherries. Yet these wines, when of domestic production, pay no tax on the spirit they contain. This is another discrimination. Can anybody give a satisfactory reason for this discrepancy? The law sets out to impose a tax on spirits—not on water, grape-juice, or anything else. The distiller pays the tax on every drop of spirits he produces; the brewer pays only on about half of his product, while the wine-grower gets off free. Yet alcohol is alcohol, wherever you find it, and should be treated the same in all cases.

[The sources of opposition to an increase of the beer tax by 100 per cent., as reasonable as such a proposition may be, would be three. First, the brewers and beer-consumers, the influence of whose opinions on legislation is not small; second, the voters for constitutional prohibition, who object to receiving the benefits of a tax revenue obtained from the sale of liquor; third, and most potent of all, the great body of sincere and logical protectionists, who definitely object to a revenue system which leaves out protection to American manufactures against foreign imports. —THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. Mr. Fay Mills says in one of his addresses: "A Christian must depend entirely on the Spirit to be kept in the path of grace." How is such teaching reconciled with such texts as, "Keep yourselves in the love of God," "Keep yourselves from idols," "Pure religion is to keep himself unspotted from the world," etc.? 2. Is it Scriptural to say to a young convert, "God will keep you; you do not need to trouble about keeping yourself"? 3. Which is the best Bible commentary for giving in summary the chief interpretations put on the more difficult texts by churches and individual theologians? 4. Is there any dictionary giving the definition usages

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for 1897, 144 pp., illustrated (The Christian Publishing Association, Dayton, O. 25 cents).

E. K. M.—I have a "History of Litchfield, Conn.," written by "Payne Kenzon Kilbourne, M.A."
W. D. G.

"E. K. M." can procure a copy of the History of New London by sending to Herbert D. Utley, of New London, Conn. M. J. T.

"E. K. M." is referred to Miss Frances M. Caulkins's "History of New London, Conn., from 1612 to 1852" (New London, 1852, pp. 679); same, continued to 1860, pp. 692; also to "History of Litchfield County, Conn., with Illustrations and Biographical Sketches," published in Philadelphia, 1882, quarto. Can be seen at leading public libraries, New York, Boston, Philadelphia, etc. C. C. D.

About People

—It has been announced that the first woman to be honored by a Ph.D. from the University of Göttingen is Miss Helen Hinsdale, the daughter of Professor Hinsdale, of the University of Michigan; but we are now told that Miss Maltby, a graduate of Oberlin, was the first American woman to take this degree.

—Sir Alfred Biliotti, the British Consul for Crete, who recently effected the rescue of the beleaguered Muslims at Kandanos, is a Levantine, sixty-odd years of age. He has been employed in the British consular service as clerk, dragoman, vice-consul, and consul for many years. It was he who discovered the Nekropolis of Kamiros in Rhodes; later he superintended the excavations at Halikarnassus.

—The most remarkable instance of unbroken genealogical descent is recorded in a recent number of the "Pall Mall Magazine." It seems that, in the time of King Malcolm, Glamis (Scotland) was a royal residence, and remained so until 1372, when Sir John Lyon was made Lord High Chamberlain of Scotland. The king's daughter fell in love with the young knight and was given to him in marriage, together with the lands of the thanedom of Glamis. Ten years later Sir John fell in a duel, and was buried at Scone among the kings of Scotland. He left one son, from whom the present family of Lyon have descended without a break from father to son to the present day.

—In a recent number of the Chicago "Times-Herald" we read: "Mrs. Hannah G. Solomon, the first woman in the history of Judaism to act as rabbi, filled the pulpit of Sinai Temple yesterday morning. It could have happened in no Jewish temple but Dr. Hirsch's, and the congregation predicts that the incident will put it further from orthodoxy than any other innovation which it has been its pride to make. It makes Sinai and its leader the talk of the Hebrew world. Mrs. Solomon came to the pulpit, unrolled her manuscript, proceeded much as Dr. Hirsch might have done, save that she read, and was thus unable to walk about the platform and talk while leaning over the tops of the big chairs. She made the work of the Council of Jewish Women her theme. She was epigrammatic and logical."

—Monsignor Raffaele Merry del Val, the Papal Delegate to Canada, who lately arrived at New York, is the eldest son of the present Spanish Ambassador at the Vatican. The Delegate was born in Spain. His mother is not an Englishwoman, as has been erroneously stated, but is the daughter of Count Torri Diaz, a Spanish Senator, who, however, married in England, and lived there several years. The Delegate was educated in London by the English Jesuits, while his father was Secretary of the Spanish Embassy there. Monsignor Merry del Val completed his education in Belgium and Italy. It may not be generally known that he is also Secretary of the Commission appointed by Leo XIII. for the reunion of the dissentient churches—a commission which aims not only at the gathering of the Greek and eventually of the Anglican communion into the Church of Rome, but of all Protestant denominations as well.

—The New York "Tribune" says:

A large audience once gathered in Baltimore to hear the late Professor Sylvester read a unique original poem of 400 lines, all rhyming with the name Rosalind. He had appended to the poem a large number of explanatory foot-notes, which he said he would read first. When at last he had done so, he looked up at the clock, and was horrified to find that he had kept the audience an hour and a half before beginning to read the poem they had come to hear. The astonishment on his face was answered by a burst of good-humored laughter from the audience, and then, after begging all his hearers to feel at perfect liberty to leave if they had engagements, he read the Rosalind poem.

The New York "Evening Post" recalls another anecdote of Professor Sylvester:

He was walking down the street in Baltimore, absorbed in some mathematical calculation, carrying a small piece of chalk in his hand. During his walk he found himself near a buggy that was standing in the street, with the top lowered and the rear flap of the buggy-top hanging down. Mr. Sylvester stepped up to the flap, and began covering it with figures till it looked for all the world like a blackboard in a class-room. The owner of the team got into the buggy and drove off slowly, Mr. Sylvester following along behind, marking away for dear life, all intent on working out the problem he had in mind. This was kept up, to the amusement of those who saw it, till the horse broke into a trot, and the mathematician could no longer keep up with his rapidly moving blackboard.

—The "Army and Navy Register" declares that Secretary John D. Long owes his success in life to himself. Tradition says that when he entered Harvard College at the age of fourteen he brought his belongings from his old homestead at Buckfield, Me., in a carpetbag. He found himself at Cambridge among strangers, and with no friendly influences to smooth away the obstacles in his path. The young student did not possess the means requisite for membership and the social expenses incident thereto in the famous college clubs of that day. He was not conspicuous in the dominant "set." He boarded in that

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For the Little People

Crocuses

By Mary F. Butts

Ah! who hurries hither
On an Easter morning,
Shining like the stars,
Purple as the dawning?

Pretty little ladies,
All dressed for meeting;
Robins, hopping near,
Give them hearty greeting.

The Midnight Meditations of a Mouse

By E. R. Noble

Oh dear! I know I'll get caught in that horrid trap some one of these fine nights. But what is a poor mouse to do when he has to support a large and interesting family by his own efforts, especially when they are always hungry? These great big creatures called men think they work hard when they spend ten hours out of the twenty-four in trying to support their families—I wonder how they would like to watch every moment of the day, and night too, to seize their opportunity of making a living, as we have to do. Now, I am only one mouse out of many, but as I am one of the most influential citizens of Mouserie (the capital of Mouseland), you may be interested in learning how we do things down there.

We are a thrifty set, I can tell you, and turn every crumb to advantage. I am in the grocery business myself, and supply large numbers of more wealthy mice who have retired from active business. I bring in all the goods, which we call "laying in stock," while my children manage the store and wait on customers.

Of course I have to get out nearly every day to see after my supplies, and as I am not a very welcome visitor in most houses, and have many dangers to guard against, great care is necessary. I lie near the mouth of my private entrance to the house (the people speak of it as a "hole") until I am sure the room is empty, and that there are no immediate dangers awaiting; then out I creep, and look about for the scraps careless human beings are sure to leave about. They little realise that they support another family as well as their own. I don't wonder they complain about "hard times," but I must say, if mortals were as ready to seize opportunities as mice, there would be more rich men in the world, I am sure. Did you ever see a thin mouse, I ask you? There is hardly a poor mouse in Mouseland, and it is all because they keep their eyes open. "Busy as a bee," indeed! Bees are lazy compared to us. You'll be surprised to know that it is not only from larders, kitchens, and dining-rooms that I carry my stores. No, indeed; in these days people seem to eat all over the house, and it is from the parlors and bedrooms that I usually pick my choicest articles. Houses with children in them are my delight, for from those I never come away empty-clawed. The careless little things drop cookies and candies about like toys, and always forget to put the top on the sugar-bowl. We mice, you know, are splendid climbers, and many's the good piece of apple or cake I've stolen from the top of a sideboard when it was thought to be safe. And sometimes when a thing is too big for me to move, I run home and call my family Then we all come back, and eat as much as we can, and this is what we call "dining out."

You have no idea what risks we run in the pursuit of business. The pirates that I hear about never had such dangerous times. In the first place, there are those frightful cats and dogs. Oh, I do so hate a cat! They are such sly things, always pretending to be asleep until you get well to work, and then pouncing on you when you least expect it. I tell you, you have to be pretty wide awake to escape from them. Dogs I don't mind so much; that is, the big ones, for they are clumsy, and we can nearly always get out of the way, besides teasing them by nibbling behind them just where they can't see us; that is great fun, for they do get so angry. But the little dogs are dreadful—quite as bad as cats (though not so sly); while there is one kind of dog they call a ferret—ugh! I cannot talk about him, it makes my fur go the wrong way; but I'll whisper you what we call him—it's "Sure Death." Really, the very thought of the dreadful thing makes my teeth chatter. Then another way they have of catching us is to spread a nice piece of bread and butter with something else, and put it in an easy place for us. What the something else is I am not quite sure, but we have learnt from sad experience that it doubles us up with pain, and now we very seldom touch bread any more. As if there were not enough ways for catching us poor little bodies. There are the traps, and I almost believe those are the worst of all, for they are set about dark rooms at night, most temptingly baited, and unless you are an old mouse you are very apt to put your head in danger before you think. Old hands like myself, sometimes, when times are bad, deliberately try to steal the bait off the hook. It is very dangerous business, and though a clever mouse often succeeds, he sooner or later becomes careless and loses his head. I am sure it will be the end of me, for my grandfather, and his father before him, wound up that way; but risks must sometimes be taken when one's stock of cheese is low. In this very house they have put a trap right by a

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The Home Club

An American Problem

During the winter one of the leading clubs in New York announced a discussion on the question "Is American Home Life Declining?" This question was published in the Home Club, and two correspondents replied in the affirmative. Their replies were published without comment in the issue of March 13. Since then several other correspondents have replied to the question; some of their letters we publish:

Dear Outlook: Is American home life declining? Not much—"the trend of the age is toward God . . . this is a Christly age," to quote from Dr. Boardman. Tables and chairs, center-tables and perfect lamps, a house for every family, all these may do much for home life, but they are not its source; the home life can thrive without them, as it does in boarding-houses, and in tents, and under even more trying conditions. What was it Helen Hunt once wrote about an old apple-woman who made a happier home for her children under her canvas umbrella on the street corner than did many a fine lady in a mansion on the avenue? I have known the home life at its sweetest in cramped rooms of boarding-houses—yes, and in a prairie schooner and its camps by the roadside on the plains. The gravitation to boarding-houses and hotels in large cities is largely an effort to save what is left of the home instinct after long suffering from the servant trouble. If anything menaces our domestic life, "set apart in families," it is the servant trouble. Shall we sacrifice mothers and daughters to the false idea that the home depends upon their slavery in the kitchen? upon the whims and impudence of untrained housemaids? Does not the home life depend upon the happiness of the mother most of all, and largely upon whatever the family as a whole have a common interest in? If that common interest—the cohesive force of the family—be constantly shaken and broken up by poor service in the kitchen, better give up the kitchen and preserve, at sacrifice, the home instinct—the common interest—in a boarding house or hotel. Just now when we hear so much of cooking-schools, training-schools for servants, and improvements of all kinds for kitchens and the rulers thereof, we need not despair of the permanency of our domestic life. And are the happiest homes those which have little to do with the world outside their gates? where the wife and mother is so confined by what are called home duties that belonging to a woman's club is out of the question? Contrast the houses built for homes only twenty years ago with those of to-day. Every woman does not know just how to make the most of them, to get the most home life out of them; but the majority do, and the average woman is equal to the enlargement of the home life that they make possible; and that enlargement means *distribution* as well as hoarding of blessing. Boarding-houses and hotels are not the best places for family life; but that the home may not exist and flourish in them I, for one, deny. I. M. P.

Another correspondent indignantly denies that the home is declining, and believes that the question was born in New York, where it is admitted that hotels and boarding-houses are increasing. Throughout the land this correspondent sees the home growing in beauty and in the love of its inmates. She believes that where the question apparently can be answered in the affirmative it is largely due to the inability of the woman to say "no" to the outside demands made upon her time and abilities. Our correspondent says:

Men are more honorable than women when it comes to a question of demand upon their time. They do not say yes when they know it is an utter impossibility to perform what is asked. As a rule, they have strength of mind sufficient to refuse what would interfere with their legitimate business, while a woman, as a rule, will promise more than she can perform without neglecting her home duties.

Other correspondents write:

Dear Outlook The two correspondents who answer Yes! to the query, "Is American Home Life Declining?" printed as the leader in the Home Club of March 13, doubtless speak sincerely from their point of view, but are they right? Now, I am writing in a city of over 40,000 people—our population is, say, 50,000 in this State capital—and in a home. My tablet is resting on a comfortable center-table, lighted by a lamp not too fine to be fully practicable in a room that is emphatically a family room, whose walls yet echo the feeling and uproarious recitation of Eugene Field's "Jest 'Fore Christmas" by the younger man of the house, aged nine, to the appreciative audience of sister, cousin, parents, and grandmother. There are books and papers and maps and magazines close by, and a desk that is used as often as is the comfortable couch. The children's play-room is next, and the door is always open. That center-table serves for games, and the amateur photographer of the family mounts his pictures under the kindly light of its lamp, while the running fire of family conversation passes from a discussion of the "Theology of an Evolutionist" along to the proper spelling of a tough geographical name.

Your pessimistic correspondents will say this is one home. So it is; but "there are others"—many others, where, as in the one sketched, the family is together some part of every day in a family life, lived in a real family room. Others in this city—why, I can count more such homes now than I can of the club kind your correspondents think prevail. And I know of such homes within an hour of New York's City Hall in more than one direction.

True, the intellectual activities of the day present many diverse interests to members of the family circle, but that circle, once joined, has yet strength to hold in its pleasant round all the household for some portion of the day or evening in thousands of happy homes. I say to the query "No," and I sign as a "home-lover," but more as A Home-Lover.

Dear Outlook: Much has been said and written of late regarding the possible decadence of the American home. And woman, in the minds of many, seems to be responsible for such a condition.

Is there not another and a more hopeful side to this subject? Is not the average home the real basis of all that is true and noble and desirable in American life to-day?

A recent correspondent of your paper deplores the fact that the American home has no visible corner in it for children; that delicate upholstery and choice bric-à-brac have crowded the children to an upper story, away from the interests of the home proper; that there is no home life. Such is sometimes the case; but the writer has the entrée to both city and country homes, and can remember very few in which children live, whose libraries, luxuriously and tastefully furnished though they may be, have not scattered through them children's games, books, toys, and chairs. Even footballs and ball-clubs and tennis-rackets are no strangers to velvet carpets and Dresden china surroundings.

Abnormal conditions exist in all phases of life and are unavoidable, but are rather the exception than the rule. Never in the history of the country have children been able to grow up in such an atmosphere of love and knowledge and culture as the present age furnishes.

It is true that less time is spent by the mothers of to

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The Outlook

Leslie's Burwell 1897

Saturday, 17 April, 1897



O Risen Christ! O Easter Flower!
How dear thy grace has grown!
From east to west, with loving power,
Make all the world thine own.

—*PHILLIPS BROOKS.*

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The Outlook

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THE elections last week in Ohio, Illinois, Michigan, Wisconsin, Iowa, Kansas, and Rhode Island exhibited the same phenomenon that all State and local elections have exhibited since hard times set in in the summer of 1893—a general turning against the party in power in the National Government. As in the fall of 1893. National issues had properly no place in the elections last week; but the separation of National issues from local elections is as yet a creed practiced only by the most thoughtful and the most conscientious. The mass of those voters who are without definite views as to the cause of hard times, and without strong party attachments, voted against the Democratic party so long as it was in power, and turned against the Republican party when its success in November, instead of restoring confidence, was followed by the hardest winter since that of 1893–94. To deny that National issues influenced the result is as blindly partisan on the part of Republicans as it is on the part of Democrats to claim that great masses of voters, who believed in November that a high tariff would restore prosperity, now believe that an increase of the currency is essential. The shifting vote expressed a change in feeling rather than a change in conviction. It corresponded precisely with the overturn in '93, and with that in '73 as well. In an irrational degree the party in power is always held responsible for hard times, and for this reason, during the last quarter of a century, except during the business revival from 1880 to 1882, whatever party has been in power at Washington has suffered reverses in State and local elections.

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While this influence was everywhere present, innumerable local influences were at work modifying the results in various places. For example, in Cincinnati, Ohio, where a plurality of 20,000 for McKinley was replaced by a Democratic plurality of 7,000, the overturn was chiefly due to Republican opposition to Boss Cox. For years Cox has been the Tammany Hall of Cincinnati, and lately he has assumed a like rôle in State politics. This last year he had secured an appropriation of $6,500,000 for a new water works plant, and taxpayers rebelled against the expenditure of this money under his direction. His opponent, Gustav Tafel, a former Republican who had become a Democrat on the silver issue, received a large vote from gold Democrats and anti-Cox Republicans. In Columbus, where the silver issue had been more prominent, the liquor question was also present, and the Anti-Saloon League at the last moment withdrew its candidate and indorsed Mr. Black, a man of fine private character, who was at the head of the Democratic ticket. In Cleveland, where the Populists refused to indorse the Democratic candidate, the present Republican Mayor was re-elected by a majority not significantly less than that of Mr. McKinley. In Toledo also the Republicans were successful, having nominated Mr. S. M. Jones, a successful manufacturer, of pronounced anti-monopoly views and rare public spirit. In the smaller cities in Ohio the Democratic gains were general, and these gains in all the cities were sufficient to overcome Mr. McKinley's plurality in the State. In Michigan the head of the Republican State ticket, Judge Long, was re-elected by a large majority; just one-half of the cities were carried by the silver forces. Detroit, which in November gave 10,000 plurality for McKinley and nearly double that for Pingree, chose a Democratic Mayor. The Republican candidate was Governor Pingree's selection, but in his

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science that has been witnessed in years. Independent nominees, supported by the machine of the minority party, have polled larger votes, but we do not remember a case in which an independent candidate without any machine whatever back of him has made anything like such a record. What was most encouraging about the support he received was that it came from all parts of the city. Although he stood for distinctively American ideas on the question of the saloons, he polled more votes than the regular Republican candidate in three-fifths of the wards. This, in a city where nearly four-fifths of the adult males are of foreign parentage, is worthy of note. Had it not been for the intensity of feeling among the silver forces, he would probably have been elected. The Republican machine opposed him with more bitterness than it opposed Mr. Harrison, and with good reason. Here is one of his references to Governor Tanner:

"I wish we had a loyal man at Springfield for our Governor. We have for a Governor a man who is a reproach to the name of the Republican party; a man who is disloyal to his oath of office, a man who has played traitor already to the public by appointing a confessed member of the boodle majority in the Council, Joseph Bidwell, to the important office of Railroad and Warehouse Commissioner."

His campaign was a revelation to those who believed that the Bryan movement monopolized the anti-monopoly sentiments in the community. His speeches during the campaign were full of the boldest and most direct accusations of bribery and corruption against the great street railway monopoly of the city, and the large vote which he polled is a ground for encouragement to those who have faith in the possibilities of independent and purified municipal politics in this country. When the returns of the election came in, there was almost as much rejoicing at the Harlan as at the Harrison headquarters. An impromptu mass-meeting named Mr. Harlan for the Mayoralty in 1899 and for the next United States Senatorship from Illinois.

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Whatever may be thought of the competence and efficiency of Mr. Terrell, who has for the last four years been our Minister to Turkey, it is certain that he has done his work there under great disadvantages. Not only has an Ambassador social precedence over a Minister, which by undiplomatic minds in democratic America is not easily comprehended, but he has also official advantages in the right to claim, and the ability to secure, audiences with the Sultan, and in the power to press claims upon him, which a Minister, no matter what country he represents, does not possess. If we understand the matter aright, under our law, as it now stands, the President has no authority to accredit an Ambassador to any country which does not first accredit an Ambassador to us. He is, therefore, compelled in this matter to await the pleasure of the Sultan—a condition not altogether, we should say, agreeable to him, and certainly not altogether agreeable to this country. Congress should rectify this condition, either by authorizing the President by special act to send an Ambassador to Turkey—in which case the initiative would lie with us, and Turkey would be compelled either to accept our Ambassador and send one in return, or take the responsibility of refusing to follow our lead; or by conferring on the Minister to Turkey the authority, for the time being, of a special Ambassador; or by authorizing the President to appoint such special Ambassador to press the present claims of this country upon the Porte—claims both for damages because of past wrongs and for protection against similar wrongs in the future.

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There are three reasons why this should be done: First, because we have large interests in Turkey, which cannot be adequately cared for by a Minister; secondly, because, being under no suspicion of desiring aggrandizement or extension of territory or political advantage in our dealings with Turkey, we should be able, if we were properly represented there, to exert an influence on behalf of Christians such as no European power could exert, except one backed up by display of force; and, thirdly, because it is difficult to secure the ablest representative for Turkey unless he is given the rank of Ambassador. It is unlikely, however, that such an act will be passed at the present session of Congress, and accordingly it

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the State is Roman Catholic, and we are glad, therefore, to report the ringing letter of the Roman Catholic Bishop Shankley, declaring war on the present moral condition of the State which has produced the inaction of the Senate. We quote:

"I hereby enter my protest against this hell-born social enemy, and I call on all Christian people in the State to aid me in the war of extermination which now, God helping me, I declare against it. A worse state of morals than Utah ever saw is at our door, invading us. Against it I shall contend, if need be, alone, so long as God leaves me earthly life. Hitherto relying on the persuasiveness of human words explaining divine wisdom, I neglected other agencies, refusing even to ask for any man's vote. Henceforth, and until the divorce laws of this State are brought into the lines of comparative decency, with all the powers of my official position as bishop and of my personal influence as a citizen, I shall fight like with like."

It may be hoped that public sentiment in the rest of the Nation, reinforcing the Bishop's ringing protest and the nearly unanimous action of the State House of Representatives, may suffice at another session to overcome the moral apathy or the corrupt influences which have controlled the Senate.

The condition of affairs in the lower Mississippi Valley continues to be extremely serious. In the Yazoo Delta the terrible destruction wrought by the flood has increased, and the immediate destitution following is already very great. Congress last week acted promptly in response to President McKinley's special message pointing out that between Marion, Arkansas, and Greenville, Miss., at least fifty towns and villages were partly under water; that a territory nearly three hundred miles in length and from five to forty miles wide was submerged, hundreds of thousands of acres of cultivated soil flooded, and the property of from 50,000 to 60,000 people destroyed. A bill appropriating $200,000 for relief purposes was quickly passed by both branches of Congress and signed by the President. This sum will, however, go but a little way in relieving destitution, and there is urgent need for private contributions. The river and its larger tributaries continue to overflow their banks, and it is by no means certain that the injury done has reached its greatest extent. One result will be a very serious loss to the cotton crop in the river States. The protecting levees near New Orleans have thus far served their purpose admirably; they have been temporarily strengthened by the work of thousands of men; there has been constant fear that they might give way. The engineering problems involved are peculiarly perplexing. Indeed, there is still a serious difference of opinion among the most eminent civil engineers as to the right method of dealing with the enormous difficulties involved. One expert engineer, in a letter to the New York "Evening Post," declares that the whole system of jetties and levees now employed only serves to raise the bed of the river by confining it within narrow banks, to thus heighten the flood-swell, and to cause inundation of the river above the levees, as well as to bring insupportable pressure upon the levees themselves. Other experts, on the other hand, declare that the efficiency of the present levee system has been demonstrated, and that if it were not for the levees we should have inundations like the present every year. That expenditure by the National Government for the protection of the different States bordering on the river is constitutional and desirable is, we think, beyond dispute. The only question is as to how Government aid can be rendered economically, efficiently, and on scientific principles.

The Republican caucus of the New York Senate, in conformity with the wishes of Governor Black and against the protests of the Republican machine in New York City, has indorsed the Raines Law Amendments taxing clubs at the same rate as saloons, and restricting the Sunday privileges of hotel guests to the bona-fide guests of bona-fide hotels. Three Senators refused to take part in the caucus. Had they remained, it is probable that the amendment taxing clubs at the same rate as saloons would have been defeated. It was adopted only by a vote of sixteen to thirteen. Although this amendment merely incorporates in the law a provision which the temperance people were assured that it originally contained, Governor Black and the rural Republicans are entitled to much credit for its adoption by

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the spruce. Such owners may receive immediate payment, or they may say that they wish the timber, and in that case hold the land until they remove the spruce-trees. The wood-pulp and paper manufacturers were, of course, against the bill. The recent alarming overflow of the Mississippi has been in large measure due to the indiscriminate cutting of forests at its head-waters; the new law in New York State will insure a certain immunity from such disasters, and also secure a proper water-supply to the cities in the lower part of the State. Another object of the new law will be to protect the Champlain and Erie Canals, on the enlargement of which the sum of $9,000,000 is now being spent.

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A very hopeful movement for early closing and partial Sunday closing is gathering strength among the druggists and drug clerks. In this city a union has been organized with an employing druggist, Mr. C. F. Doherr, at its head, which has for its object the amendment of State pharmacy laws by limiting the hours of drug clerks to sixty-six per week. Inasmuch as druggists have to be especially licensed in order that the public may be served by competent men, it is believed that a reasonable limitation of hours will not be overthrown by the courts. A noteworthy circumstance in connection with the organization of the New York union was that its first hour of meeting was at midnight. The ordinary hours for drug clerks in this city, we are told, are from seven in the morning till eleven at night, with an allowance of about two hours for dinner and supper. On Sunday the hours are not materially different, for in this city, unlike many smaller ones, the drug-stores keep open all day. It is proposed that certain hours, morning, afternoon, and evening, shall be designated by law, and that during the remainder the stores shall be closed. The movement in favor of such Sunday closing is already strong among employing druggists. "The Era" cordially supports it, and several other prominent trade papers are publishing letters advocating it. A bill is now before the Connecticut Legislature limiting Sunday sales to the hours from 8 to 10 A.M., and 3 to 5 and 7 to 10 P.M. The druggists who favor this law state that the number of "emergency" calls on Sunday is simply insignificant, and that even these cases can always be provided for by physicians. The great bulk of the Sunday trade, they say, is the cigar, confectionery, and general "department store" business, which drug-stores carry on while competitors in the same lines are compelled to close. If laws forbidding all sales except those of medicine were strictly enforced, few druggists, they declare, would care to remain on duty all day.

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One of the principal events last week in the business world was the annual meeting at Montreal of the shareholders of the Canadian Pacific Railway Company. Sir William Van Horne, the President, stated that, while the shrinkage in earnings in the carriage of wheat from the last crop, as compared with that of the year before, will reach at least $1,250,000, this has largely been made up by an increase in general business. An encouraging feature is the wide attention which the mines of British Columbia are attracting and the great activity which prevails there. The effect of all this is manifest in an increase of one-fifth in the earnings of the Pacific division of the Canadian Railway, while the new traffic contributed considerably, of course, to the earnings of the rest of the system. The building of a line into the Kootenay mining district was authorized. The railway activity in British Columbia is being to a certain extent imitated in the adjacent province of Alberta. The demands of the people there ought to help trade on both sides of the boundary, since they are for the extension of the Calgary and Edmonton Railway southward to Blackfoot on our Great Northern Railway, and the widening of the narrow-gauge road from Lethbridge south to Grand Falls, also in Montana. Canada and the United States are commercially one country: hence the free connection with our systems enjoyed by the people of Quebec and Ontario is already to a gratifying extent imitated in the West, and is bound to be in yet greater degree. For the past month, as compared with a year ago, there was a gain in the gross railway

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Ultra-Clerical party has been strengthened relatively more than any other group. The hatred of the Jew has been elevated into a political principle, and has become in many quarters of Austria not only bigoted but passionate and riotous. One of the pressing questions of the day in Austria is the renewal of the financial arrangement between that country and Hungary, which is about to expire. The prospects of that renewal, which the Emperor strongly urges, are very gloomy. The Hungarian Ministry has not only opposed the Ultra-Clerical party in that country, but has also beaten it. That Ministry treats the Jews with fairness, and is even charged with favoring them. Under these circumstances it cannot be expected that the reactionary majority will feel warmly drawn toward Hungary. Count Badeni, the Prime Minister, although he has a majority behind him, is not likely, as was pointed out in these columns some time ago, to find his lot an easy one. He is trying to consolidate a party in the Reichsrath out of the Clericals, the Poles, and the Czechs; but when a Minister is dealing with groups, he is always expected to pay for his support in some form or other, and Count Badeni is obliged to pay for the support of the Czechs by offering to recognize their language officially in Bohemia—a concession which will irritate the German population more than anything else the Minister could do.

The indifference to the franchise in Italy has rarely been more strikingly brought out than in the recent general election. In Rome less than half the electors took the trouble to record their votes, and this seems to have been about the average throughout the country. The result was a decided victory for the Ministry. Out of 430 ballots, reported by the newspapers latest received, 320 were secured by Ministerial supporters; of the strong group formerly led by Crispi only 75 remain. In the last Chamber there were only 6 Socialists; in the new Chamber there will be 18—an increase which is not at all surprising when the industrial conditions of Italy are recalled. The position of the Ministry will not, however, be as comfortable as these figures indicate. The position of an Italian Ministry rarely is comfortable, because it never has a compact body of supporters behind it; it has always to deal, as a French Ministry is obliged to deal, with groups. Its supporters in the new Parliament will be divided into three or four different groups led by as many men, who, while acting with Premier Rudini, hope some day to be Premiers themselves, and whose eyes, therefore, are fixed quite as much on the possibilities of their own political future as on the success of the Ministry. The result of the election means, probably, that there will be no sudden change of policy; but it is quite clear that new lines of national sympathy and probably of national alliance are slowly but surely defining themselves. A large part of the Italian people are in hearty sympathy with the Greeks—a fact which has its weight with the Ministry, although in the present condition of affairs Italy would be slow to withdraw herself from what is euphoniously but untruthfully known as the European Concert.

The present Ministry is committed to a pacific and conciliatory policy at all the points where there has formerly been friction. The present relations between the Quirinal and the Vatican are probably as easy as they can be until there is some radical change; and the next Papal conclave is likely to pass off without the development of any irritation between the two powers in Rome. Italy is apparently slowly drifting away from the Triple Alliance. The friendly feeling for France, which has often been commented upon in these columns, is distinctly deepening and widening. There is a disposition to cut down expenses, and this will make definitely for the withdrawal of Italy from active alliance with Germany and Austria. It is interesting to note the indications which come from many quarters of the reorganization of Europe, and of its division along the lines of imperialism and democracy. What is likely to be known as the league of the Emperors promises to become something more than a possibility in the near future; and when Europe fully understands that the three Emperors are acting together, the republican countries will realize the necessity of combining for

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their own safety. Italy, France, and England represent tendencies quite as antagonistic to imperialism in all its forms as does this country, and they are in most respects quite as democratic—in some respects even more democratic. Historically and traditionally they are so involved with countries of different political organization that they have not always realized the radical character of the differences between them; but the time is apparently at hand when one of the fundamental elements in the European situation, so far as the international alliance is concerned, will be the political character of the different States. The countries which are governed by their peoples will stand on one side, and the countries which are governed by their sovereigns on the other.

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The past month has witnessed the issuance of two decrees abolishing slavery in different parts of Africa. The first was a decree for abolition in the British Niger country, the decree to go into effect upon the completion of Queen Victoria's sixty years' reign. The second, also the work of the British, was a decree from the Sultan of Zanzibar. It provides, however, that existing rights over concubines shall remain as before, unless a concubine claims her freedom on account of cruelty. For all slaves legally held the Government will pay compensation, and if Zanzibar is unable to meet the full expense the British Government will assist. In connection with the preparations at Lisbon to celebrate the discovery of the route from Europe to India by the way of the Cape of Good Hope, it is interesting to recall the fact that a King of that Benin which has just been conquered by the British gave to the Portuguese their first knowledge of India. This king visited Lisbon, and was in transcontinental intercourse with Prester John, the Negus of Abyssinia, who, in turn, was in communication with East India. Encouraged by the success of their two recent campaigns on the rivers Niger and Benin, resulting in the acquisition of the kingdoms of Benin, Bida, and Ilorin, the British have now embarked on a third little native war on the African west coast, namely, against the great Mohammedan chief, Samory. In Abyssinia t
are now two rival missions, one
Great Britain and one from France.
latter has the start of the former by
months. M. Lagarde, the leader of
French expedition, has already concl
a commercial convention with the Ne
his present object is to obtain a poli
treaty. The British Envoy's object
precisely similar; more particularly,
Rennell Rodd will claim recognitio
British and Egyptian territorial r
throughout the regions of the V
Nile, including Darfur, Kordofan,
Sennar.

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As was expected, the Venezuelan
gress has ratified the treaty of arbitr
with Great Britain negotiated by
United States. The action was u
mous, it is gratifying to note, and
seems now no possible obstacle to th
sonable and just settlement of th
pute which has for so long a time e
between Venezuela and Great Br
The tribunal of arbitration will cons
Chief Justice Fuller and Justice Br
of the United States Supreme
Baron Herschell (ex-Lord Chanc
and Justice Collins, of the British
Council, and a fifth arbitrator to be
by these four arbitrators, or, in case
fail to agree, by the King of Swede
Norway. The treaty is both specifi
broad. The arbitrators have ample
ers finally to settle the matters in qu
under certain clearly defined limit
the most important of which is th
verse holding (or prescription) of te
for fifty years shall make good titl
that exclusive political control as w
actual settlement shall constitute a
holding. The arbitrators are to m
Paris within sixty days of the time
the final printed arguments have
laid before them by the agents of th
countries. The submitting of argu
and replies will no doubt consume
months. This formal action by th
gress of Venezuela must be wel
as the rational and satisfactory te
tion of an international misunderst
which at one time threatened to
the two greatest English-speaking
in an attitude of bitter hostility.

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Immortality

Easter Day becomes every year the occasion of a wider and deeper joy among religious people; for the instinct of the Christian world has fastened upon this great festival of the Christian year as the consummate proof of immortality. The risen Christ is a fact in history, not a demonstration, and in the risen Christ immortality finds its shining and indestructible evidence. But in the larger religious thought of the time Christ is related more and more closely to the whole order of God's dealing with man. It is seen more and more that his appearance in the world marks, not the defeat of a divine design, but its consummation; that he comes, not to save a remnant, but humanity; that redemption is not for the elect, but for society. The great idea of immortality must, therefore, find its evidence, not only in the reappearance of the visible Christ after the crucifixion and the sepulcher, but also in the total impression which the whole creation makes on the mind.

This larger argument, which is part of that disclosure of religious truth coming to our time slowly but inevitably—antagonized, misunderstood, and misrepresented, but triumphantly asserting itself and making its way to the open hearts and consciences—has received no more impressive statement than is to be found in the little book on "Immortality and the New Theodicy" (Houghton, Mifflin & Co.), by the Rev. Dr. George A. Gordon, whose steadily deepening thought and growing vision are bearing fruit in a series of comprehensive presentations of religious truth. The spirit of Easter breathes through the lecture which Dr. Gordon delivered as the first on the Ingersoll Foundation at Harvard University, by the terms of which he was obliged to discuss the question of immortality upon purely rational grounds. It is interesting to note how insensibly the rational and religious fade into each other in this noble discussion, which presents the great thought of immortality in the light of the larger vision of God and of his purpose for man; which treats the great theme from the standpoint of the unbroken spiritual life of the race both here and hereafter, instead of from the narrow historic point of view. Dr. Gordon has broken many bonds of ignorance and prejudice, but he has never illustrated before so clearly the emancipation of spiritual vision from provincial views, partial standards, and purely metaphysical methods as in this discussion. The question is not, and never can be, one for purely abstract discussion. It is so rooted in the deepest life of men, and so much a part of their destiny, that it can never be, either in thought or in discussion, a purely speculative question. When Plato touches it in the "Phædo" with such noble eloquence, interest centers at once in the figure of Socrates. The question is not a matter of philosophy; it is the question of Socrates's destiny.

Dr. Gordon strikes into the heart of the whole matter, and roots his demonstration in the profoundest conceptions which men have yet evolved concerning their relationship to God. Three great foundations support the idea of immortality. The first of these is the moral perfection of the Creator. The Supreme Mind evidences itself in heaven and earth, in the order, the beauty, the range, and the uniformity and variety of creation. The absolute goodness of God is not thus demonstrable. It is a belief for which there is proof but not demonstration. The logical impulse drives to it, because, by accepting it, it becomes possible to account for the good in the world and to hope for a good issue from all the apparent evil; but the moral impulse confirms the great fact, and the whole nature of man compels the assumption. "Though he slay me, yet will I trust in him" is the instinctive expression of the faith which is bound up in the soul of every noble human being. Without it human character is impossible of comprehension, human history impossible of interpretation.

From this great fact one passes insensibly to the acceptance of the reasonableness of the universe. It is everywhere the expression of intelligence, and as fast as men master its structure their knowledge becomes science; that is to say, it is coherent, rational, and ordered. But there cannot be a reasonable universe, of which man is a part, which does not provide for the perfect development of all his capacities; and that development involves personal immortality. In the face

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of all apparent contradictions, both as a matter of moral instinct and as the ultimate assumption compelled by such knowledge as we possess, we are bound further to assume the worth of human life to the Creator. The larger our vision of God, the more inevitable the doctrine of immortality becomes. It is the narrow and inadequate conception of God, which is always more or less a compromise with atheism, which brings in the element of doubt. Wherever the moral purpose of God is made coextensive with the universe, and the moral character of that universe stated without qualification, it is inevitable that God must save the race. He cannot do otherwise without violating his own nature.

To this conclusion we are driven, not only by what is sometimes called the new theology—which is nothing but a further advance of belief against unbelief—but also by what may be called the new humanity; that is to say, the wider, deeper, and more accurate historical knowledge of what the race has passed through and is passing through under all its conditions. No man can know those conditions as facts without feeling the Christ spirit of compassion and sympathy born in him; and nobody can have this spirit without being impelled to burst through the old limitations which made men satisfied with the salvation of the elect or of a remnant. We are compelled to choose between a world utterly lost or a world absolutely redeemed. There is no other alternative. It is this sublime faith to which Dr. Gordon has committed himself in his impressive argument for immortality; and this faith gives the movement of his thought the force of an advancing army. One feels in reading his book as if the whole order of creation were marshaled to the great end of declaring the purpose of God in the salvation of men.

And Dr. Gordon is entirely wise and sound in closing his noble statement by an appeal to those ancient instincts which are not mere aspirations, but are, as he declares, the voices of God speaking in us and through us, and pronouncing the verdict of the Infinite upon this great question. Through all the intricacies and perplexities of argument there is something final in the affirmation by the universal instincts of the reality o world in which we live, the reality o moral struggle in which we are eng the reality of our own nature, anc reality of the life to come; and thes stincts constitute "the sacred and lime gravitation of the heart into fa response to the call of the Almig God sends them. The mind respor the visible universe because the intelligence and order are in both. heart responds to the noblest ideals because the one bears to the the relation of achievement to aspi Men crave sonship to God becaus is the relation in which they really So along many roads the argument to its conclusion; and in this Easte when all thoughts turn to the fig the risen Christ, it is significant larger faith of the time that the order of life is brought to the ope ulcher to bear witness, with the di and the unbroken continuity of the tian Church, to the sublime tr immortality.

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The Cretan Questic

The Cretan question involves, i senses than appears upon the surf peace of Europe. The issue is not between Turkey and Greece, n question merely the government of Far more is, or at least may be, in It is not strange that the "Powers a war between Turkey, all of wh ditions are despotism, and Greec whose traditions are liberty. For war might easily involve, before it we pleted, all Europe in a war betwee lutism and democracy. And the cipation of Crete might mean larger emancipation.

When France became a Repu Europe joined in a crusade to f back to her allegiance to Bou again. The Napoleonic wars, fought for the overthrow of existi ernments, became a campaign establishment of a Napoleonic and ended in the temporary d Republicanism for France as we the other nations; but the def only temporary. In England tl lutism of Pitt was followed by

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progress toward liberalism, in which Gladstone has been an eminent leader. In Italy, Papal and Bourbon absolutism gave place to constitutional monarchy, under the arms of Garibaldi and the statesmanship of Cavour. In Germany the strong arm of the Emperor and the stronger arm of Bismarck have succeeded in checking but not wholly in thwarting the development of democratic ideas and the growth of the democratic spirit. Even in Spain and Austro-Hungary the people are by no means as much the subjects of absolute authority as they once were. Only in Russia is absolutism still triumphant, though not undisturbed, and liberty in hiding, though not extinct. In these conditions the *governmental authority* in every European country is in natural though unexpressed alliance with every other authority, to put down any insurrection in any land for fear that the flame of liberty once kindled will spread to other lands. But also the *people* in every country are in natural though unorganized fellowship with every popular uprising, being stirred by an ill-defined hope that it may lead to a general extension of popular rights.

Thus, the English Liberals are all hearty and avowed supporters of Crete and the right of the Cretan people to choose their own rulers. In Italy the Radicals are fiercely opposed to any European concert which lends a helping hand to Turkish absolutism. In France there is a reluctance to co-operate with Russia in a pro-Turkish campaign, notwithstanding the strong desire to maintain a treaty offensive and defensive with that country in hope of advantage to be derived in a future Franco-German war. If, indeed, it were not for the hostility between these two peoples, if Frenchmen and Germans could forget their old rivalry in a common desire for universal liberty, it is doubtful whether the famous "Concert of Europe," rapidly becoming infamous, could be longer maintained. It is really to-day more a concert of powers than of peoples, and more a concert for the preservation of political authority in present hands than for the preservation of peace. Should plucky little David once let fly a stone from his sling at Goliath, especially if his courage should win its deserved reward in an emancipation of a part of the Christian populations from the power and the fear of the Moslem sword—and if war be once begun, and emancipation from Turkey for any part of its subject populations is won, no one can tell where the revolt and the emancipation will stop—the result might be an uprising throughout Europe which would not end until every government east of Russia was revolutionized, either by warlike or peaceful overturnings, and liberalism had become dominant from the Mediterranean to the Baltic.

It is on the power of these allies—the more or less restless subject peoples of Europe—that the Greeks are evidently relying, and it is by no means clear that their reliance is to be in vain. The Powers are in alliance with Turkey; but the conscience and sympathy of the people are, at least to a considerable extent, in alliance with Greece. And this alliance is one not to be despised.

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The Churches and Ethical Culture

Mr. Lecky, in his "History of European Morals," mentions as one cause of the rapid spread of early Christianity, "that it produced more heroic actions and formed more upright men than any other creed" The early churches were societies for the amendment of life, or, as one might phrase it, for ethical culture. Ethical culture societies are multiplying to-day. Their professed aim is "to elevate moral life." The fact that such societies, professing an aim identical with that of the early churches, are now springing up outside of the modern churches, and asserting that this aim can be realized in them better than in the churches themselves, deserves more attention than the churches have thus far given it.

Granted that the paramount interest is religion; but what is religion, except, as the Bishop of Ripon has said, the doing of daily duties as the commands of God? Christian faith is essentially ethical, working by love and working for righteousness. Out of this ethical interest grew the primitive confession of faith known to us as the Apostles' Creed. Christian fellowship, also, was at first organized on

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the lines of ethical effort in imitation of Christ, and embraced, as Jesus enjoined, all who were seeking to do the will of God. If it is not so now, if the churches show a keener interest in theological questions about creeds than in ethical questions about personal conduct and social conditions, it is natural that ethical culture societies should spring up outside of the Church, to attend to a vital but neglected interest.

But it is also plain that the Church cannot look with indifference upon this, or consent to let another take her office for "the elevation of moral life." In the early stages of the temperance reform the Church refused to demit that special tract of morals to outside agencies, and declared herself to be the original temperance society. The same logic requires her now to recognize her original calling as Christ's ethical culture society.

To insist on the need of it, rather than to speak of methods, is our present purpose. But we would call attention to two important publications that we deem helpful: (1) An article on "The Function of the Church," reprinted from the October number of the "American Journal of Sociology," gives practical outlines which, even if not found imitable, will at least be found fruitful in suggestion. It can be had of the "Educational Church Board," 117 Lake Avenue, Albany, N. Y. (2) In The Outlook for November 14, Mr. Theodore F. Seward, in behalf of the Brotherhood of Christian Unity, proposed as a basis for a comprehensive Christian fellowship the ethical confession suggested by Dr. Watson (Ian Maclaren) in his book, "The Mind of the Master:"

"I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."

Dr. Watson did not, as is clear from the context in the chapter of which it is a part, offer this paragraph as a complete and comprehensive statement of either Christian doctrine or Christian duty. To claim this for it is to claim what the author never intended. It is illustrative simply. But, so regarded, it lifts into clear light what has long been obscured, with loss and scandal resulting—the preme ethical interest, out of which Apostles' Creed sprang, and on w Jesus based Christian fellowship. what Scotch Presbyterians call a " claratory Act," but with this differen instead of declaring, as the Scotch Ch does, what is *not* meant by giving a to the creed—*i. e.*, agreement with a particulars—it declares what *is* meant avows the ethical purpose with whic creed is understood and adopted fo inspiration of endeavor towards righ living. Such an avowal at least s to clarify conscience. It helps to t form mere belief into the working which alone is saving faith.

The way for the Christian Chur counteract whatever is erroneous i Societies of Ethical Culture is to pre and present all that they posse value and add what they lack; it preach a righteousness of life, an as a substitute for it, a correctne opinion; it is to show that the Chr Church and the Christian faith can higher ethical ideals and present powerful and more enduring ethic pulses than any school of agnosticis is to inspire a greater passion for righ ness, and to make every revival of re a revival of the spirit which does and loves mercy and walks humbl God.

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The Outlook has recently had some say upon "Infidelity and Geography." C surprising facts have recently come to lig cerning infidelity to geography. It is known that the untraveled Bri on insulat self from acquaintance with America raphy that criticism of him on that sc become dumb. But when no one, in the of London's recent hearing of the applica the return of the Plymouth Colony MS rectly called "the Log of the Mayflowe the episcopal library at Fulham to the chusetts Historical Society, was able t the Bishop "whether New England was Massachusetts," the limitation of humar edge was unexpectedly illustrated. A goo to this is furnished by the Birmingham (Joseph Chamberlain's paper), which sa before last, "Yesterday New York and were consolidated by an act of *the Unit Legislature*." It is now perhaps in orde to remark that the London County Co by several decisive votes declined to gra Rule to Ireland.

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The Spectator

The other day the Spectator heard of an interesting forthcoming event, and immediately called on the Rev. Dr. Gilman, Manager of the American Bible Society, at the Bible House, New York City, to see if the report were true. The Spectator found that the report was true. It is as follows: Some time since the American Bible Society, recognizing the value to students of its collection of Bible literature, and also the fact that this collection has been stored in a non-fireproof building, determined to deposit it for greater accessibility and safety with the New York City Public Library. The new Library, as every one ought to know, is an amalgamation of the Lenox Library, the Astor Library, and the Tilden Fund. Part of the Bibles have been already removed, and the rest will follow soon. The collection comprises several thousand volumes. Its deposit is an event not only in the literary and scholastic world, but also in the library world. It is a marked tribute to the new classification and the official helpfulness which will distinguish the remodeled library system of the metropolis, and is the first great compliment which the system has received. Scholars and students everywhere will welcome the opportunity of seeing this collection where it can be examined with ease.

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For over eighty years the Bible Society has been gathering its unique collection. During the past twenty-five years the rate of accession has been over a hundred volumes annually. It includes such rarities as copies of the "He and She Bible," from which, as has been aptly said, a mighty progeny has sprung. There is a vast number of Bibles in the collection—prints from America, Europe, Africa, Oceanica, Japan, China, and other Asiatic countries. In addition, the collection comprises the journal, letter-books, and scrapbooks of the recent Revision Committee. These were presented to the Society a decade since by the Company of Revisers and by Dr. Philip Schaff. The Spectator was greatly interested in noticing how careful the Revision Committee had been to preserve the rather stiff English of the old King James's version, especially as Dr. Gilman had called his attention to something of a slap at the Committee in the last Hartford Seminary "Journal." That paper wanted Mr. Moulton or some other Bible student and master of our language to give us a new translation in colloquial English. The Society also has much bibliographical matter concerning various versions and editions. An interesting feature of this collection is a facsimile of the Chinese New Testament, presented to the Empress-dowager of China by ten thousand Christian women. The Spectator has never seen so beautiful typography as is this of a language which he cannot understand. He can well believe, however, that an unpracticed eye, such as his, must admire the beauty of the writing. If there be such a thing as unprejudiced universal taste, its decision in regard to this Chinese Testament would be that, "taken as an expression of human thought in writing, the appearance of these pages is not surpassed by anything in Arabic, Hebrew, Syriac, Sanskrit, Greek, Latin, English, or any other language." In this connection the Spectator remembered that the General Conference of Protestant Missionaries, held seven years ago at Shanghai, decided on the preparation of a union standard Chinese Bible in Classical, Mandarin, and Wenli. The Bible Society's collection of editions published in Japan is almost complete. The deposit of all these precious books at the Lenox Library will give a great dignity to a library which has already dignified itself by a rich collection of various editions of the Holy Scriptures. Students of languages will be helped as well as students of the Bible itself, for the gain to philology must not be overlooked.

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The Spectator learned that those who have frequented the salesrooms of the American Bible Society need not expect the special collection there to be included in the above. That special collection will remain where it is, and the Spectator found that he was as much interested in it as in the other. He saw, for instance, a Chaldean flood tablet; a Calmuc Matthew; a Slavic manuscript of Matthew of the fourteenth century; an English Hexapla (six early versions with the Greek); an illuminated Latin Bible of the fourteenth century; facsimiles of Wyclif's New Testament, of Tyndale's and of Coverdale's Bibles; the first English Bible printed in America (1782); that interesting edition, Laser's "Holy Gospels," printed in 1887 with the authorization of the Roman Catholic Bishops and Archbishops, but suppressed shortly after by the Index; the "Breeches," "Vinegar," and other quaint editions of the Bible; a magnificent Greek Testament printed in Paris in 1642 in folio (both print and paper being most remarkable); and, finally, the first edition of our Authorized Version (1611). Then there are, of course, specimens of all the Bible Society editions. There is no book in the world in which so much interest is taken as in the Bible; this is true whether the Bible be regarded as inspired directly by God, or whether it be regarded

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as "mere literature." It is, therefore, a help that these collections are as accessible as they are, and that one of them is to be made still more so.

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The sight of these two collections brought to the Spectator's mind a day some years ago when he was in Oxford and saw a collection of Bibles there. We often read the title "Oxford Bible" without thinking that the Bible is a direct and characteristic product of the old university town. Everything in the publication of the Bible is made in or about Oxford. The rags are picked near by at Wolvercote, and the paper is made, glazed, and calendered there. What is more, the famous Oxford India paper is also manufactured there, and the secret of that manufacture is known only to three persons. The Spectator was told that, when the Oxford people began printing, it had to be done in the university church of St. Mary's for want of other quarters, but was later transferred to the more appropriate Sheldonian Theater. So great did the business become, however, that the Clarendon Press building was erected. The printers were printing other books as well by this time, among them being Lord Clarendon's "History of the Great Rebellion," and the profits from this popular work were large enough to cover the cost of the building's construction. The Spectator's visit, however, was to a still newer building belonging to the Clarendon Press—its home for the last seventy years. The type-foundry which the Spectator saw there is the oldest in England. He saw, too, the mixture of the ink—a very careful process, because no letter, however small, may be clogged. A chance was offered to the Spectator, as to other visitors, to detect any error in the Bible, and the fee of a guinea was promised to him on the detection of an error. The Spectator might have accepted this offer if he had not inquired how many errors had been previously detected. An injudicious foreman thereupon remarked, "Only five a year." The Spectator saw the plates of all the Bibles, ranging from the Brilliant to the Folio. The latter is the only Folio Bible now in existence. An Oxford Don told the Spectator that a million pages were preserved by electrotype, stereotype, and standing type forms in the room in which they were standing, and that the room's contents would amount in value to half a million dollars.

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The Spectator has just intimated that he saw every process of Bible-making in Oxford, but in one sense he did not. The Bible itself is made there, but it is bound in London, and when the Spectator went up to town l an early occasion to go to Aldersgate where the sheets, which have been de in huge bales, are folded. Here was opener, for he found that only the c Bibles were being sewn by machine better volumes were sewn with silk b In the actual binding of the books, best work was all done by hand. It teresting to see that just as much c given to the tiny volumes—a specialty Oxford University Press—as to the Like the record work of our own A Bible Society, so the Oxford Society at Oxford, sent to London, bound an ered memorial Bibles of over one t pages each, all within twelve hour occurred during the recent Caxton tion. They told the Spectator at Lon the skins of more than seventy t animals were used every year to cove Bibles. The output of the Oxfor averages twenty thousand per week.

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The Spectator was much impre other day at the American Bible H years ago in his visit to Oxford, by nection of modern machinery and handiwork with the venerable book love the best. At first there was shock at finding the new and the ol so closely together, but, after all, th old because it is forever young. thing impresses the Spectator more a that there is so much talk about ag and atheism nowadays, and yet that is selling better than ever.

A Sonnet to Greec

By Henry van Dyke

Hail, little nation with a noble nam
Hail, minor kingdom with a king ir
The giant empires, in a ring of gre
Stood silent, watching, spiritless an
Like dumb spectators at a play of
While the foul Turk, true to his t
creed,
Trampled the Christian folk and r
bleed,
And ravaged like a dragon breathi
O for a fearless champion to meet
This loathly monster with the s
smite!
Listen, a voice from Athens ring
Crete:
"I'll dare the dragon! God defend
Hail, new St. George! thou brin
release
To captive isles, and glory back t

—From the New York

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The Easter-Song

By Alice G. Steele

A TENDER lily raised its head,
And on the air its fragrance shed;
Its dainty cup was white and fair,
As if God's smile had re-ted there.
And as it upward held its face
Towards heaven's blue ethereal space,
It sang a song to God's dear Son—
"All praise to thee, thou mighty One!"

A little bird paused in its flight,
And held its head toward the light,
And sang a song so sweet and clear
That all the flowers turned ~~round~~ to hear,
And all the sunbeams stopped their play
To listen to the joyful lay;
And this it sang to God's dear Son—
"All praise to thee, thou holy One!"

A little child, with spirit meek,
And heart that tried God's truth to seek,
Lifted her tiny hands on high,
And all the angels in the sky
Silenced their harps to hear the song
That mounted up, so sweet and strong;
And this she sang to God's dear Son—
"All praise to thee, thou loving One!"

And up in heaven the risen King
Had heard the bird and lily sing,
And He had murmured: "It is well
That they abroad my glories tell."
But when he heard the little child,
His tones grew sweet, and then He smiled,
And said: "All praise to her be given,
For of such little ones is heaven!"

Reading for Children

By Hamilton W. Mabie

NO greater good fortune can befall a child than to be born into a home where the best books are read, the best music interpreted, the best talk enjoyed; for in these privileges the richest educational opportunities are supplied. Many things are said in such a home which the child does not fully understand; there is music which is far beyond his intelligence; there are books to which he lacks the key; but the atmosphere of such a home envelops him in the most receptive years; his imagination is arrested by pictures, sounds, images, facts, which fall into it like seeds into a quick soil; his memory is stored without conscious effort. It is his greatest privilege that a life so large and rich receives him with unstinted hospitality, and offers him all he can receive.

Now, nothing could rob a child so circumstanced so grievously as to attempt to bring such a home life down to his comprehension instead of leaving him free to grow into it and up to it. The boy who hears the talk of cultivated men and women at table about current affairs and subjects of permanent interest has the very finest of educational opportunities; the boy who listens to talk which is intentionally brought down to the level of his intelligence is by that act robbed of his opportunities. Parents make no more serious mistake than taking the tone of the family life from the children instead of giving that life, clearly and pervasively, the tone of their own ideals, convictions, and intelligence. Nature does not present one aspect to children, another to mature persons, and a third to the aged; she presents the same phenomena to all, and each age takes that which appeals to it; dimly discerning, at the same time, the larger aspects which are to disclose themselves later on. The child loves Nature for certain obvious and beautiful things which it readily finds; but Nature is all the time enriching the imagination of the child beyond its care and consciousness. And the method of Nature must be our model.

If we could arrange Nature for children by selecting a few pretty flowers, a few colored stones, a few fleecy clouds, and separating them from the sweep and majesty of the universe, we should make

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the same blunder which we are constantly making by excluding children from the influence and power of great books and condemning them to the companionship of books written to fit different stages of development, as shoes are manufactured to fit feet of different sizes. The attempt to create reading matter for children, based on their ability to receive and understand at a given age, shows lamentable ignorance of the child mind and lamentable ignorance of the stuff of which great books are made. The mind is not, like the feet, accurately measurable at a given moment; it presents, at given moments, certain definite limits of expression, but it never discloses its capacity for reception. And it is an open secret that it can receive, brood over, and find delight in ideas which it only dimly understands; more than this, such ideas are often the most nutritious food of the growing mind.

There are a great many so-called children's books which are wholesome, entertaining, and educative in a high degree; but they possess these high qualities, not because they are children's books, but because they are genuine, veracious, vital, and human; because, in a word, they disclose, in their measure, the same qualities which make the literary masterpieces what they are. It is a peculiarity of such books that they are quite as interesting to mature as to young readers. Of the great mass of books written specifically for children it is not too much to say that it is a sin to put them in the hands of those who have no standards and are dependent upon the judgment and taste of their elders; a sin against the child's intelligence, growth, and character. Some of these books are innocuous save as wasters of time; many more are sentimental, untrue, and cheap; some are vulgar.

The years which are given over to this artificially prepared reading matter—for it is a profanation to call it literature—are precisely the years when the mind is being most deeply stirred; when the seeds of thought are dropping silently down into the secret and hidden places of the nature. They are the years which decide whether a man shall be creative or imitative; whether he shall be an artist or an artisan. For such a plastic and critical time nothing that can inspire, enrich, and liberate is too good; it the very highest use to which the results of human living and doi thinking and speaking can be pu feed the mind of childhood in thos orable years when the spirit is itself and feeling the beauty of the This is the moment when the race the child by the hand, and, leaning in the silence of solitary hours, w to it those secrets of beauty and and knowledge in the possession o the mastery of life lies. This is t when the boy who is to write " worth" is learning, with bated the great stories and traditions race; when the boy who is to w lines on Tintern Abbey is feeling t der of the world and the mystery when the boy who is to write the of the King" is playing at kni with his brothers and sisters in colnshire fields, and the brave g noble boys and girls are weaving romances of old adventure and This is the time when, as a rule, t lectual fortunes of the child ar for all time.

In these wonderful years of exploration and discovery the chi to have access, not to cheap sto ficially and mechanically manufa keep it out of mischief, but to the of the childhood of the race; companion is this august but playmate. That which fed the r childhood ought to feed each ch into its vast fellowship. The gr book of mythology, with its sple ures, its endless shifting of s crowding incident, its heroism an ought to be open to every c mythology is the child's view of t a view which deals with obvio often, but deals with them poeti with a feeling for their less obv tions. The dream of the wor those imaginative children who fathers of the race dreamed w prophetic glimpses of the futur and beautiful visions, of large an achievement, and of that wholes bolism in which the deeper me nature become plain. Out of period, when men first felt the the world, and felt also the n ties which bound them to Natu

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that great stream of story which has fed the art of the world for so many centuries and will feed it to the end of time. For these stories were not manufactured, they grew; and in them is registered the early growth of the race. They are not idle tales; they are deep and rich renderings of the facts of life; they are interpretations and explanations of life in that language of the imagination which is as intelligible to children as to their elders; they are rich in those elements of culture which are the very stuff of which the deepest and widest education is made.

Now, this quality, which invests Ulysses, Perseus, Thor, Siegfried, Arthur, and Parsifal with such perennial interest, is characteristic of the great books, into so many of which mythology directly enters. The "Odyssey" is not only one of the great reading-books of the race; it is also one of the great text-books. Shakespeare is not only a great story-teller; he is also an educator whose like has been seen only two or three times in the history of the world. Teach a child facts without the illumination of the imagination, and you fill the memory; give these facts dramatic sequence and impart to them that symbolic quality which all the arts share, and you stir the depths of a child's nature. The boys whose sole text-books were the "Iliad" and the "Odyssey," and who learned, therefore, all their history and science in terms of the imagination, became the most original, creative, and variously gifted men who have yet appeared in history; they were drilled and disciplined, but they were also liberated and inspired. A modern writer has happily described Plutarch's "Lives" as "the pasture of great souls;" the place, that is, where such souls are nourished and fed. Now, the great poets, novelists, historians, supply the food which develops a strong, clear, original life of the mind; which makes the imagination active and creative; which feeds the young spirit with the deeds and images of heroes; which sets the real in true relations to the ideal.

These writers are quite as much at home with the young as with the mature. Shakespeare is quite as interesting to a healthy boy as any story-writer who strives to feed his appetite for action and adventure; and Shakespeare is a great poet besides. He entertains his young guest quite as acceptably as a hired comedian, and he makes a man of him as well. There is no need of making concessions to what is often mistakenly supposed to be the taste of children, by giving them inferior things; let them grow up in the presence of superior things, and they will take to them as easily as they will take to cheaper things. Accustom a child to good painting, and he will never be attracted by inferior pictures; accustom him to good music, and the popular jingle will disgust him; bring him up with Homer, Shakespeare, Plutarch, Herodotus, Scott, Hawthorne, Irving, and it will be unnecessary to warn him against the books which are piled up at the newsstands and sold in railway trains. The boy who grows up in this society will rarely make friends with the vulgar and the unclean; he will love health, honor, truth, intelligence, and manliness. For reading is not only a matter of taste and intelligence; it is a matter of character as well.

"On That Glad Day"

By Stephen Henry Thayer

How shall we seem, each to the other, when,
On that glad day, immortal, we shall meet—
Thou who, long since, didst pass with hastening feet—
I, who still wait here, in the haunts of men?
Speech—we shall need it not—nor language, then,
Nor troth, which here conveyed its passion sweet,
Nor any signal from loved lips, to greet
In happy seal of loyalty.

Then, ken
Of the spirit, vision of the soul, will tell,
More than ecstatic pleadings in lost years;
More than our trysting, with its magic spell,
Or faltering faith, half-perjured by pale fears;
From these all dross will then have fallen away,
And peerless love shall flood our souls, that day!

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American Diplomacy on the Bosphoru

By the Author of "The United States and the Porte"[1]

BEFORE these pages shall have gone to press, the nomination of a new Minister to Turkey will in all likelihood have been sent to the Senate for confirmation. It is, therefore, too late to urge those considerations which ought to control in the selection of a man for this responsible post; but it is neither too late nor too early to lay before the public, as emphatically and clearly as possible, the nature and importance of the post of Minister to the Porte, the peculiar character of the problems which the new appointee will have to face, and the union of tact and vigor, diplomacy and blunt straightforwardness, which the solution of these problems demands.

All independent and intelligent men deplore the system which controls appointments to our diplomatic service. Happy are we when, on rare occasions, not partisan service and the payment of political debts, but merit and experience alone dictate the nomination of a minister or consul. Most unhappy and disastrous are the short tenures of diplomatic appointees, and the constant shiftings, dismissals, and resignations, for partisan reasons, of even subordinate officials. No sooner does a minister, consul, or secretary, by from two to four years of faithful work, acquire the experience necessary for the proper transaction of his business, than he is recalled to make room for some party worker who, whatever may be his personal worth or ability, is absolutely inexperienced, and all the business of the office—the sacred interests of the Republic and its citizens—plunged into confusion or subjected to long and vexatious delays. We constantly, systematically, turn out the experienced official to put in his place the tyro.

And yet American diplomacy has not been without its triumphs in Turkey. It has achieved some notable results at the hands of men of marked distinction of character. Commodore Porter, George P. Marsh, E. Joy Morris, General Lew Wallace, Oscar S. Strauss, among have handled difficult matters wit discretion and energy. Among taries of Legation the late John P. (nephew of Commodore Porter) tinguished for profound acquaintar Turkish ways, and skill and fidelit dealings. George H. Heap, Pe King, and the present Secretary, dle, have each rendered notable to our Government and citizens prudence and firmness. Were t wisdom, vigor, and courage, c with equal comprehension of the of Turkish action, always displaye representatives and adequately s at Washington, the list of our ful diplomatic defeats in Turk which I dwelt in a former artic be less portentous. Unfortunat rarely that the State Department Minister Resident are both alike intelligent in Turkish affairs. O two is almost sure to misunder misunderestimate the significan question at issue. Thanks to t of previous diplomatic experienc tary of State and Plenipotenti alike have to depend, in most ca trusty subordinates, kept at the through successive administra cause of their mastery of the loc and conditions—men, usually, o and colorless natures, often o birth and destitute of intelligent with American ways and ideas. certainly true of the Constanti gation. It is also true that ma Secretaries of State have been to avail themselves of those ex sources of information concernin affairs by which they might h verified or corrected the impres views gained wholly from offi dinates, who could not by an acquaint themselves with man miliar to those who have lived living in the very midst of th peoples, speaking their langu hearing their conversations, and

[1] See The Outlook for February 27.

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apprehending their feelings and temper. This has been a serious obstacle to the proper handling of our intercourse with Turkey. Mr. Olney has shown himself particularly impatient of information volunteered by any one outside of the Legation at Constantinople; and as no one at the Legation or Consulate, except the Dragoman—an Italian—and the servants, knows Turkish, Greek, or Armenian, and most of the higher officials are even ignorant of French, it can be imagined how narrow and inadequate were their opportunities for really mastering the inwardness of Turkish affairs. It is sincerely to be hoped that the new Minister will at least be able to converse reasonably well in French.

These difficulties, however, are a part of the situation, and must for the present be accepted. What should not be endured without protest is the failure of the State Department to keep informed thoroughly and profoundly on Turkish affairs. Our statesmen make little or no effort to fathom the Ottoman spirit, methods, and intrigues. They are deplorably ignorant of historic cases; notable facts, which are brought officially to their notice, are quickly pigeonholed and forgotten. Another deplorable feature of our recent diplomacy is the tendency so often shown at Washington to make light of what concerns American missionaries and missions, as though they were not American citizens and institutions, or had in some way forfeited their rights by going to Turkey to engage in a lawful occupation recognized by Turkish law, and protected by repeated enactments since the granting of the original capitulations. This attitude is wholly unjustifiable, and is contrary to a long line of official enunciations by our State Department in the past. It is a violation of its own precedents, and a disparagement of an activity which not only represents a constituency of several millions of Americans at home, but has done more than any other agency to hold aloft the American name and win respect for our country and people, not only in Turkey but in other European countries.

The interests of the United States in Turkey are considerable—very much out of proportion, indeed, to the mere numerical strength of the American colony in the Empire. This numbers hardly five hundred, all told. Of these about one-half are missionaries with their families. Two great colleges, wholly independent of missionary control, one the Syria Protestant College at Beyrout, the other Robert College at Constantinople, both of them magnificent institutions for secular and professional education, count thirty or forty Americans in their faculties and the professors' families; while the Girls' College at Scutari, and the colleges at Marsovan, Harpoot, and Aintab, more intimately connected with the mission though separately incorporated, add perhaps thirty names to the list. There are a number of American business houses having branches or representatives in Turkey. The various Bible and publishing societies print forty millions of pages a year, and do a business running into many thousands of dollars. At and near Jerusalem is quite a little colony of Americans engaged in farming or small business of various sorts—most of them, I believe, German-speaking Americans; some of them Jews. There is constantly coming and going a stream of American tourists, numbering thousands in a season, visiting Constantinople, Smyrna, and the Holy Land. For the past ten years there has hardly been a year in which archæological exploration was not being conducted somewhere in the Empire by American societies, or by Americans working with British societies. The volume of commerce passing through the consulates at Constantinople, Smyrna, Alexandretta, Beyrout, and Salonica is important and varied.

These varied interests, representing constituencies of millions of citizens at home, and capital of millions of dollars invested since the Treaty of 1831, demand equal and efficient protection. For this end there is required a man of rare qualifications. There is perhaps no diplomatic post in the whole list calling for greater skill and higher character in the incumbent. A thorough education, including an adequate mastery of European history and of the French language, is a *sine qua non*. Previous diplomatic training, much as it is to be desired, we probably are unreasonable to hope for—but what a satire that is on our system of appointment! In its place, however, certain qualities are essential. Our Minister to

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Turkey must have independence of character combined with willingness to learn. He should be capable of so mastering not only the recent history of our diplomacy on the Bosphorus, but also the details of its administration, the habits and methods, the tricks and devices of the Porte and Palace, as to require of his dragoman nothing but the most ordinary routine of linguistic and clerical help. We need a man of the utmost firmness, capable of the plainest and most direct utterance, a hater of subterfuge and euphemisms, and yet courteous and patient. Never to yield a point based on right, and yet to avoid giving needless offense, is not easy, but it is necessary. He should inspire the utmost confidence in his own statements, by an undeviating and absolute truthfulness; yet he should never place the slightest reliance on a single utterance, official or unofficial, of the Turkish authorities, unless amply corroborated. Above all, he should make the State Department and the Porte alike understand that no Turkish promise is to be esteemed as worth a snap of the finger until verified by actual performance. He must foil the Ottoman device of procrastination—that ancient trick so fully exposed by experience, so uniformly successful in duping our Government—by setting fixed and narrow limits of time for every engagement, and bringing instantly to bear the most serious consequences in the event of the overpassing of that limit. Such action taken after the Harpoot outrage would have spared us the disgrace of the Marash and Knapp affairs. This requires the co-operation of the State Department; but the really able envoy can do much to secure this.

On the part of the State Department we want a little more of that spirit which in 1853 rescued Koszta from the Austrian corvette in the harbor of Smyrna; which in 1862, under Seward, with Morris at the Porte, compelled the Turkish Government to execute the murderers—Mohammedans at that—of the Rev. Mr. Merriam—an almost unparalleled diplomatic victory; which dispatched the Alliance and Congress in 1876 to Volo to redress the grievances of Miss Leyburn; which brooks no denial of justice and no oppression of the humblest citizen by a foreign power. For this, diplomacy suffices with most nations; with Turkey the plomacy must be backed by ocular d onstration of the instant readiness use force, if diplomacy should fail. S evidence suffices; it always has suffi and when it is furnished the actual e cise of force never has to be resorte But the *readiness to use it, without he tion*, must be shown. It was the abs of this which converted into such a r ulous anticlimax the recent dispatc the Bancroft and Minneapolis to Tur waters. It will never be necessar seize Smyrna or Beyrout, or to force Dardanelles; yet we should not f moment hesitate to take even such a and to show our readiness to do so sh the honor of the Nation or the safe its citizens and interests demand it. Turk knows the length of the rope all him at any given time; he will neve it taut. On the other hand, every dressed outrage, every failure to upon him stern and condign punish for wrongs committed, every manifes of hesitancy or indifference on our brings in its train new outrage a creasing difficulties for our Govern We have been piling up these diffic now for years; only the greatest firn vigor, and discretion can now disp them. The consulates at Erzerou Harpoot should be immediately lished. M. Poché, our efficient Co Agent *without pay* at Aleppo—an i tant station—should be promote paid a salary for his devoted se Mr. Knapp should be at once vind and his oppressors disgraced. Th poot and Marash indemnities sho pressed to immediate collection, ap made, and the flag saluted *at Con nople*. The Fourth Article of the of 1831 should be given a final interpretation in accordance wi rights of the most favored nation. rights of naturalized American c should be protected under a liber generous construction, and their r tion enforced by the most vigorous sentations. The Porte and Palace be taught, once and for all, that t of trifling has passed, and the ti action come.

This is a large and difficult ta requires a great man to perform it. men we possess. Will such a r

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sent out? Will he be wisely and strongly supported at Washington? There is no doubt of the support the people will give him. They look to President McKinley, to Secretary Sherman, and to Senator Davis to make their support effective. The opportunity is great; God grant them strength and wisdom to embrace it!

Robinson Crusoe and Defoe

By Edward E. Hale

SOME months ago I wrote for the younger readers of The Outlook some recollections of the "six books in the attic" by which two boys directed their occupations in those periods of daylight when they were not at school.

Among them, of course, was "Robinson Crusoe." It was in a poorly printed Philadelphia edition, with poor pictures from plates badly worn. Grander editions I have had since—have now! But what matters the edition, so the words are there, unabridged and not improved by any well-trained student of nineteenth-century style?

I tried to crowd into three hundred words what I would fain say about the greatest of novels—for "Robinson Crusoe" is a novel—about the book which has a wider circulation than any other English book except the Bible. But I could not do it. The several three-hundred-word essays are lying, not printed, before me. So I begged the good Outlook people to let us have one separate paper on "Robinson Crusoe"—and here it is:

Ah, it is a bad business for the bystanders to start me on dear Robin Crusoe, if they want to stop. And here, in the preparation of this paper, I switched off into a discussion of the politics and the religion of the dear book, such as does not fairly belong to the reminiscences of boyhood. So we must cut that out, and we will ask The Outlook to print it at some other time, when it thinks the public needs instruction in the great William III. doctrine of "The Love of Liberty protected by Law."

"Robinson Crusoe" has proved itself more than a story-book. At the beginning nobody thought it a mere book for children; and there is now something out of the way in that house where it is treated simply as a child's book. Its steady popularity, as great now as ever, is not easily explained by the critics. A boy who likes it need not, probably cannot, tell why he likes it. No, nor can the best critics, by counting the words or telling why the sentences are long or short, explain why the boy ought to like it.

What is certain is this, that so many new editions of it are published every year that no librarian pretends to keep the account of them. A young friend of mine who knows all about publishing in America has sent me a list of forty-seven editions now on the book market. I think that only four of these are abridgments. Two of those are "Robinson Crusoe" in words of one syllable, always excepting the word Crusoe; Robinson can be shortened to Rob. The other two are little toy-books such as you can give to your three-year-old brother before he can read, so that he can see Robinson, and Friday, and the Spaniards, and the savages, and even some parts of the island. Besides these, if you have money enough, you can buy to-morrow forty-three editions of our dear book in America. If you sent to London, and had money enough, you could buy hundreds of other editions. If you want, you can have it in the shape of a quarto newspaper, and then you will have to pay fifteen cents for it; or, if you want, you can persuade your grandfather to give you Charles Scribner's imperial edition, which will cost six dollars.

All this shows that, for some reason or other, people like "Robinson Crusoe" as well now as they did in the year 1719, when it was published in London. No such permanent favor has ever been won by any other book printed in the English language.

When we were all boys, my best adviser, himself a boy, said: "I like Robinson Crusoe because he doesn't succeed in everything. It is not like most children's books, where the good boy makes every-

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thing come out right." For instance, Robinson Crusoe cannot make ink. It is long before he succeeds well in his pipkins or pottery. Possibly here is a hint taken from Defoe's own manufacture of drain-pipes and tiles. It is interesting, by the way, to know that when, a few years ago, the site of his old factory was dug over and some broken tobacco-pipes found, which may have been made there, the English laborers engaged were greatly delighted. They knew Robinson Crusoe as well as the boy does who reads this article.

Another blunder of Robinson Crusoe is his building his boat where he could not possibly launch it. How many of us in our own way have done something just like that! Lord Salisbury may find that boat next month if he sends out an officer who shall discover again this "uninhabited island at the mouth of the great river Oroonoque."

It is worth remarking in passing that when this island at the mouth of the Orinoco came to be inhabited, it had an English governor at first, and a Spanish governor at the end. Last year, when Lord Salisbury was trying to learn whether England or Spain first settled the mouth of the Orinoco, I called his attention to this curious bit of history, but he did not seem to care.

Indeed, Robinson Crusoe reveals himself all along as beginning things in the wrong way, and having to work himself out from the consequences of his own follies. I do not believe that the average boy thinks this out. But what he is conscious of is that Robinson Crusoe can do what is wrong as well as what is right. And, what is more, he can do what is right as well as what is wrong. He is not a prig. He is human.

Half a century after "Robinson Crusoe" was written, the maudlin philosopher, Rousseau, said in one of his books on education that "Robinson Crusoe" would be the first book which he should put in the hands of a boy after he had learned to read well. Rousseau said a few sensible things in his life, and this is one of them. His general theory was that it would be well for men to go back to the natural condition of things, even of savage life. And that was the reason why he wanted boys to read "Robinson Crusoe."

But here a German named Campe came in and said that Robinson Crusoe ha the ship and powder and shot and knive and axes and nails and other products c civilization. He said it would be bette to have a Robinson Crusoe thrown on th shore with none of these things. Afte wards he might profit by having a shi with the contents from Europe. So th Campe wrote a new Robinson Cruso avowedly as a book for boys and girl This book also had an immense circul tion. It was translated into almost all tl languages of the Continent. When I w a boy of eight, in 1830, I was made to re my Latin from a Latin version of it. A so were a good many boys and girls that time. At this moment it is bett known on the Continent of Europe than Defoe's book. It was translated in English as early as 1795, and you son times find references to it in respectal authors who ought to know better, as i were the true Robinson Crusoe.

But it is sad stuff. No honest boy w has had the true book ever read this wi out contempt. All along it is goo goody and wishwash and fuss and fea ers: a book about a person who on desolate island hopes all the time t somebody is looking at him.

The charm of our book is in its na ralness and probability, what the Fre call *vraisemblance*, which means the semblance to truth. Now, when I you that the first experience of this Rc seau-Campe Robinson is that he finds the shore a bit of hard rock, just shape and size of a European hatc blade, which happens to have been washed by the sea that it happens have a sharp edge, and also that at other side the stone happened to ha hole worn through it where the hol the hatchet-blade would have been, will see that there is not much chance probability as the story goes on.

In a much better spirit, Mr. Wyss w early in the century the first part of " Swiss Family Robinson." This also had an immense circulation on the C tinent of Europe, in England, and America. It is a much better book t Campe's book. For it is honest, and writer does not intentionally tell lies. it does not compare with our book in of the real foundations. One great ject of the book was to teach natural

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tory, and its natural history was generally wrong. It has, of late years, a new interest; because in the early editions you find that it was the great island of New Guinea on which the famous Swiss Family settled. In the last twenty years there has been much question as to the right of discovery there; but the Swiss Confederacy never put in its claim. A sequel to this book was prepared by J. B. Wyss, the son of the original author, and different translators have so witched over it that it is now rather difficult to find the simple and quaint original.

A great number of other imitations have been printed in different countries. "Peter Wilkins; or, The Flying Islanders" is the best known, perhaps, of those in English. A very interesting book by Souvestre is the best of them all. I once wrote myself a story called "Crusoe in New York," into which I transferred long passages from Defoe.[1]

The best boys' books are books not written for boys; and this is one of them. Defoe has such a knack for telling a story, as if he had seen what he describes, that when the book was published it was taken by many readers, perhaps by most readers, as being the genuine record of real adventure in a real life. This feeling was so general that as early as the 28th of September, 1719, a bitter attack on the book was published. "How could Crusoe fill his pockets with biscuits when he was naked?" It is said that in the next edition Defoe yielded to this attack so far as to let his hero wear breeches in later editions.

He said himself, in the introduction to the Second Part, that it was the real history of a real man. "All the endeavors of envious people to reproach it with being a romance, to search it for errors in geography, inconsistency in the relation, and contradictions in fact, have proved inoperative, and as impotent as malicious." This Second Part was published in the autumn of 1719. It takes Robinson Crusoe to his island again, and then takes him round the world, so that he returns by way of Siberia.

Defoe afterwards published a Third Part, which is now hardly known except by antiquarians. It is not included in most of the editions of Robinson Crusoe. Its title is "The Serious Reflections during the Life and Surprising Adventures of Robinson Crusoe; with his Vision of the Angelic World." In the original edition there was a picture of Robinson Crusoe's island, which may be supposed to convey some of Defoe's own ideas regarding it. A more curious picture represented Robinson Crusoe walking alone on the orbit of the world, with the sun and the moon both modestly in the background.

People are generally told that Defoe founded his story of Robinson Crusoe on the adventures of Alexander Selkirk, a Scotchman who lived four years on the island of Juan Fernandez, and the island of Juan Fernandez is generally spoken of as Robinson Crusoe's island. But I have already quoted the words from the original title-page. The whole title is: "The Life and strange surprising adventures of Robinson Crusoe, of York, Mariner, who lived eight and twenty years all alone in an uninhabited island on the coast of America, near the mouth of the great River Oroonoque; having been cast on shore by shipwreck, wherein all the men perished but himself. With an account how he was at last as strangely delivered by Pirates. Written by Himself."

The original edition contained a map, in which the place of this island was laid down. And anybody who reads the book sees that Robinson is going from the Brazils to Africa when the tornado strikes the ship and carries it to the point where he was wrecked. Of course this could not have been on the island of Juan Fernandez.

It is quite true that Defoe knew Alexander Selkirk, talked with him, and perhaps had some of his papers—if, indeed, Alexander Selkirk had any. Selkirk had been landed by Dampier on the island of Juan Fernandez, and had lived there alone as a hermit for four years. His adventures had been already printed before Defoe printed "Robinson Crusoe;" and people curious in such things in London knew of his experiences from the crew of Dampier's ship, and from the crew of Rogers, who brought him home. But so

[1] Bright boys and girls who have begun to read a little French can hardly waste their time to more advantage than by taking from the public library almost any volume of Garnier's "Voyages Imaginaires." These are translations, made a hundred years ago by Garnier, of the most distinguished of such books. There are thirty-nine volumes.

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careless are people in another generation that you frequently find the statement that the most important experiences of Robinson Crusoe are taken from Selkirk's experience. Even Mr. Wright, in his "Life of Defoe," enumerates the resemblances. "Each of the two built two huts, each employed himself in reading, singing psalms, and praying. Selkirk cut the time of his being left and continuance on trees, and Crusoe had a post with notches. Selkirk was pestered with cats, and made himself a coat of goat-skins when his clothes wore out." These are all the similarities. As one of Crusoe's two houses was a cave, that similarity vanishes, and Crusoe's island was in the Caribbean Sea and Selkirk's in the Pacific; Selkirk landed voluntarily, Crusoe was shipwrecked; no savages troubled Selkirk, he did not have a Friday, and he stayed on his island only four and a half years, while Crusoe was twenty-eight years on his.

Disraeli, the father, is even more careless in his notice of the same points. He seems to have been better acquainted with Campe's Robinson Crusoe than he was with Defoe's. In writing of Selkirk's narrative, he says: "In this artless narrative we may discover more than the embryo of Robinson Crusoe. The first appearance of Selkirk, 'a man clothed in goats' skins, who looked more wild than the first owners of them;' the two huts he had built, the one to dress his victuals, the other to sleep in; his contrivance to get fire, by rubbing two pieces of pimento wood together; his distress for the want of bread and salt, till he came to relish his meat without either; his wearing out his shoes, till he grew so accustomed to be without them that he could not for a long time afterwards, on his return home, use them without inconvenience; his bedstead of his own contriving, and his bed of goat-skins; when his gunpowder failed, his teaching himself by continual exercise to run as swiftly as the goats; his falling from a precipice in catching hold of a goat, stunned and bruised, till coming to his senses he found the goat dead under him; his taming kids to divert himself by dancing with them and his cats; his converting a nail into a needle; his sewing his goat-skins with little thongs of the same; and when his knife was worn to the back, contriving make a blade out of some iron hoop his solacing himself in this solitude singing psalms, and preserving a soci feeling in his fervent prayers; and t habitation which Selkirk had raised, reach which they followed him 'with di culty, climbing up and creeping do many rocks, till they came at last to pleasant spot of ground full of grass a of trees, where stood his two huts, a his numerous tame goats showed his s tary retreat;' and, finally, his indiff ence to return to a world from which feelings had been so perfectly wean Such were the first rude materials o new situation in human nature—an Eu pean in a primeval state, with the hab or mind of a savage."

Exactly what one means by the "e bryo" of Robinson Crusoe it would hard to say, or what Disraeli meant it. But with regard to this curious p sage it may be said that Defoe's Rob son Crusoe did not build two huts; had no difficulty about fire; he alw had English bread excepting for a months; nothing is said about his fail to have salt, and a man who could make salt at the mouth of the Orinoc a fool; nothing is said about his wea out his shoes; he never slept in a b stead, but always in a hammock; gunpowder never failed him; he ne fell from a precipice; he never dan with kids or with cats; he never mad needle from a nail, for he had plent needles; his knife never wore out. habitation was not reached with difficu there did not stand any two huts in he was not indifferent to return to world, but was eager to do so. In o words, the passage shows that Dis was not fresh on his Robinson Cruso indeed he had ever read it. The parallel in the two is that both of t prayed. Robinson Crusoe never sp of his singing psalms. And in sh when Disraeli says that Robinson Cr was "a European in a primeval s with the mind of a savage," he sh that he had not the slightest acquaint with the banished Englishman.

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Books an

Don Emilio Castelar [1]

Through the medium of the timely series, "Public Men of To-Day," we have been glad to learn new facts concerning such notable contemporaries as the Amir Abdurrahman, Li Hung Chang, Stambuloff, William II. of Germany, Mr. Chamberlain, and Pope Leo XIII.—certainly a picturesque assemblage. In Mr. Hannay's volume on "Don Emilio Castelar," however, we have what is found in no such degree in the others—namely, environment and criticism. The man Castelar is shown to us, not so much in his personality, his habits, manners, principles, ideals, as in his niche in Spanish development. Mr. Hannay does not hesitate frankly to inform his readers when he thinks that Don Emilio's figure is too short, or too long, or too broad for the niche. With such a biographer, then, we have not only biography; we have also history and criticism. The union of all these elements is quickly evident, and is an increasing satisfaction as we progress through the book. Another reason why the three elements ought to be ever present is that just now we are naturally taking a special interest in Spain, and this book throws a just light, not confused or lurid, on the century's events in the Peninsula. The volume's value as a history would have been doubled by the insertion of an ample index; the omission is inexcusable.

Mr. Hannay is fortunate in his subject, for Castelar is, in some respects, a typical Spaniard. He is generally sincere, though he has the Andalusian's love of the grandiose. He has wide education, though we cannot rid ourselves of the feeling that he has read at second hand about many things, and has never mastered any one thoroughly.

How to See the Birds

By Estelle M. Hart

A young woman, in talking the other day with a friend whose experience in some lines of nature-study had been greater than her own, said, "I feel quite discouraged about ever becoming acquainted with the birds. The trouble is that I don't know how to *see* them. Their movements are so quick that I can't accommodate my eyes to them well enough to distinguish form and markings with any distinctness. If a bird would politely stand still long enough for me to walk around him and really get a good look at him, there would be some probability of my recognizing him the next time we met. As it is, the case seems about hopeless, unless you can give me a recipe for quick-seeing eyes."

Other people have experienced similar difficulty, in the outset, in studying birds—people, too, who love nature, and who know many of the flowers and trees and rocks of their neighborhood, but whose eyes have not been trained to "quick seeing."

To some such, a few suggestions, growing out of experience with a pair of eyes which, not many seasons ago, were as slow to see as anybody's could be—if physically in a normal condition, I mean—and which have become so keen as to be a constant surprise to their possessor, may not be amiss.

The prime necessity is a note-book.

Begin with the first bird you see. Perhaps it will be the robin—don't disdain him because he is one of the very few birds that you think you do know. Watch him as he hops about the yard; note how he really looks to you. Estimate his length, the general color of the upper parts, of the breast and under parts. In your note-book put down what you *actually see* yourself, not what your reading of bird-books makes you think you ought to see. Describe the colors by terms that recall the exact shade to you. Don't call the back brown and the breast red, if dusky and mahogany seem truer terms. These general colorings may be all you will see the first time you look. The second time, perhaps you will notice that the head and the back of the neck are considerably darker than the rest of the back; you may have a suspicion, when he flies, that there was a little white about the tail—make a note of it, with a question-mark, if necessary. The next time you will see that the tips of the outer tail-feathers are white. Every time you look at the robin, for a while, you will discover something new to note. You will observe the color of the bill and legs, the shape of the tail. Some day you will see the fine white line over the eye. Besides the description of his appearance, note the time and place of your seeing him, also what he was doing. You may be fortunate enough to be able to watch the nest-building and the growth of the little ones.

[1] Quoted in Professor A. V. G. Allen's "Jonathan Edwards," page 134.

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Make careful notes of everything you see. Every observation helps toward quicker seeing next time.

Now take another bird. Perhaps it will be the familiar chippy. Did you ever notice before that the top of his head is cinnamon-brown, that there are straight black lines back from the corners of his eyes, as if he had spectacles on, that his breast is a smooth ashy gray, that he is considerably smaller than his despised cousin, the English sparrow?

Now may come a bird that you do not know by name. Perhaps it is a little grayish bird that is perched quite still on the end of a dry twig. Once you could not have told him from a chippy, but you have noticed that the chippy has a cinnamon-colored crown, that his bill is short, that you have usually seen him hopping about in the grass. This little visitor has an olive-gray head, a rather long, sharp bill, he sits very erect, and you almost think that he occasionally raises a slight crest. Suddenly he darts off into the air to catch a passing insect, and is back again before you can think. The name flycatcher passes through your mind. You turn to your handbook and read what is said of the flycatcher family. You compare your notes with the descriptions of the different members of the family, and presently you read that of the least flycatcher. The description is almost identical with your own. You know another bird.

Some day you will see, balanced on a tall grass or on a topmost tree-branch, perhaps, a bird nearly as large as a robin. You will only see that he is dark above and almost white below, and that the tail-feathers are tipped with white. You wouldn't know where to look for him in your handbook, but you recall something familiar in his form and in his erect attitude. Where have you seen an outline like that? Ah—the least flycatcher! You turn to the flycatcher family again, and it is easy to find that this is the kingbird. You will be interested to know that another bird is added to your list, but you will care more to realize that you are beginning to see. A little while ago you couldn't have told whether a bird perched in an erect position or not. In fact, you had an impression that a bird didn't do much but fly!

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"Note, 'tow-ree'—harsh.

"*Think* it raised a crest."

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I know of the two people, I doubt
second would have seen as much
first did, had it not been for p
months of careful note-taking.

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Books and Authors

Don Emilio Castelar [1]

Through the medium of the timely series, "Public Men of To-Day," we have been glad to learn new facts concerning such notable contemporaries as the Amir Abdurrahman, Li Hung Chang, Stambuloff, William II. of Germany, Mr. Chamberlain, and Pope Leo XIII.—certainly a picturesque assemblage. In Mr. Hannay's volume on "Don Emilio Castelar," however, we have what is found in no such degree in the others—namely, environment and criticism. The man Castelar is shown to us, not so much in his personality, his habits, manners, principles, ideals, as in his niche in Spanish development. Mr. Hannay does not hesitate frankly to inform his readers when he thinks that Don Emilio's figure is too short, or too long, or too broad for the niche. With such a biographer, then, we have not only biography; we have also history and criticism. The union of all these elements is quickly evident, and is an increasing satisfaction as we progress through the book. Another reason why the three elements ought to be ever present is that just now we are naturally taking a special interest in Spain, and this book throws a just light, not confused or lurid, on the century's events in the Peninsula. The volume's value as a history would have been doubled by the insertion of an ample index; the omission is inexcusable.

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Castelar's office as professorship of the Philosophy of History at the University of Madrid was not marked by the development of the republican influences which we might expect. Nor was his exile (1866–68) a period when anything more important came forth than his emotionally fluent "Recuerdos." It was not until King Amadeo had given up Spain as a bad job that Don Emilio's great opportunity came. To the Federal Republic of 1873 Mr. Hannay does full justice, and also to the Nemesis which overtakes a party that, in opposition, has been too lavish of promises. Besides this, the Republicans had no sooner "arrived," as the French say, than they split into factions, and Don Emilio's following was only a respectable minority. To do the statesman justice, he had been shocked into great sobriety by the dangers menacing the new Republic. Even those who thought his acts mischievous must admire his behavior at the crisis which soon came, behavior vastly better than that of the other Republican leader, that "unteachable pedant," Señor Pi y Margall. Out of the crisis came Don Emilio's four months' dictatorship. This was his supreme opportunity; and it is not too much to say that its use gained him the gratitude of a majority of Spaniards. Since he was

[1] *Don Emilio Castelar.* By David Hannay. Frederick Warne & Co., New York. $1.25.

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expelled (1874) he has never held office. He went back to his professorship, his literary labors, and his private life; yet during these latter years he has exerted as much influence as he ever did. He has done two apparently irreconcilable things: he has convinced the world of his honesty, and he himself has become reconciled to the Monarchy. He is not, in the severest sense of the word, a great statesman; he has not always been a great orator; but he has played a great part in his country.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending April 3. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

The fourth volume of the collected *Works of Rudyard Kipling*, of which we have already spoken, contains under the title *In Black and White* a few of the author's most famous tales, such as "Without Benefit of Clergy" and "The City of Dreadful Night," some sketches not familiar to most American readers, and several rather unimportant stories. The preface is delightfully appetizing. (Charles Scribner's Sons, New York.)——The great popularity of Mr. Harold Frederick's "Theron Ware" makes peculiarly timely the issuing of an edition of his earlier novels. *The Lawton Girl*, *In the Valley*, *Seth's Wife's Brother*, and *In the Sixties* reach us in a uniform and handsome binding. It may be said of Mr. Frederick's works that they are uneven in quality not only as compared one with another, but as different parts of the same novel are compared. This is especially noticeable in "Seth's Brother's Wife." Yet in all they contain some of the freshest and strongest of recent work in American fiction. "In the Valley" deserves to rank with the best of American semi-historical novels. "In the Sixties" contains some extremely forceful short war-stories. In their new form Mr. Frederick's novels will please a new and wide audience. (Same publishers.)

Mr. Hardy's story *The Well-Beloved*, which has just come from the press of Harper & Brothers, first appeared in the London "Illustrated Weekly" five years ago, and was written, therefore, before "Tess" or "Jude the Obscure." It is entirely out of the line which Mr. Hardy has followed of late years, and it seems to bear very little relation to his work. It is a psychological study of a young sculptor whose ideal incarnates itself in a succession of women in whom his interest for the moment is intense, but whom he soon forgets. This motive, under Mr. Hardy's later treatment, would have probably been extremely disagreeable by its frankness, but "The Well-Beloved" is entirely free from too great an emphasis on the physical side of life. The story lacks reality, it lacks both the force and beauty which are characteristic of Mr. Hardy at his best, and it does not seem to be in any way significant of his present attitude. It has, nevertheless, some strong qualities, and the hand of Mr. Hardy is in it in many ways.

Cooper's *The Last of the Mohicans* cannot be reprinted too often. It is a pleasure to find it put forth in so attractive a form in Longmans' series of English Classics. There are notes and an introduction by Professor C. F. Richardson. (Longmans, Green & Co., New York.)

Mark Twain's *The American Claimant and Other Stories and Sketches* takes its place in the handsome edition of his collected works which is coming from the press of Harper & Brothers.

A collection of short stories by A. G. Plympton has been published by Roberts Brothers, Boston, entitled *A Willing Transgressor*. They are made up of New England tales, with a New England village for background. The first story is "A Willing Transgressor," while it ends with has touches of humor that lighten the tragedy which one feels from the first page is inevitably awaiting the heroine. This story is the strongest in the book.

Dr. Willis Mills is the author of a story, *Silver or White* (Authors' Publishing Association, New York), dealing with the question of social purity. Dr. Mills justly holds that a woman who has committed an error through trustfulness and ignorance of the world, without any vicious motive, should not be trampled on for the rest of her life by society.

The Mistress of the Ranch, by Frederick Thurston Clark (Harper & Brothers, New York), pictures the life of two Eastern girls on a Western ranch which one of them had inherited from a brother. The plot is based on the mistaken identity of the sisters. The story has distinct local color and character.

There died a few months ago a young woman whose stories had appeared in various periodicals, Miss Ada A. M. Pratt. After her death her published stories and the manuscripts that she had accumulated were carefully edited, and have been published under the title of *Widow Monopoly*. (A. D. F. Randolph & Co., New York). These are dialect stories, and create active sympathy for the limited lives they photograph.

ECONOMIC AND POLITICAL

The thirty-fourth annual publication of the indispensable work *The Statesman's Year-Book* is of special interest in this year of grace 1897 by reason of its admirable series of maps illustrating of the political changes which have taken place during the sixty years of Queen Victoria's reign. Several instructive tables are also given covering the statistics of progress in various directions during the same period. (The Macmillan Company, New York.)

Nominations for Elective Office in the United States, by Frederick W. Dallinger, A.M.,

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ber of the Massachusetts Senate, is a work as scholarly as it is timely. Compactly yet exhaustively, the law and the practice governing nominating bodies in all our commonwealths are presented, and the remedies for existing abuses, so far as experience anywhere has proven their value, are clearly set forth. The author's point of view is that of a legislator fairly well satisfied with the existing system of primaries and nominating conventions in the commonwealth of Massachusetts. He is not, therefore, an earnest champion of the system of direct primaries, which has done so much to prevent machine rule in many counties in Pennsylvania, Ohio, Indiana, California, and in most of the States of the South. Nevertheless, he recognizes that this system has, as a rule, worked satisfactorily wherever tried. His belief is that the direct nomination of candidates by the whole body of voters belongs in precisely the same category as the direct action of the voters upon legislation. "If," he says, "the referendum in legislation should prove successful in the United States, and be generally adopted here, then the system of primary elections may also gradually displace our present system of delegate conventions." He forgets, apparently, that while relatively few conservatives demand that the whole body of citizens shall directly choose their laws, quite as few would consent to the indirect choice of the public's representatives. The indirect election of President has long since become an empty form, and the indirect election of United States Senators is increasingly felt to be an intolerable anomaly. The right of the people to directly elect their officials is everywhere conceded, and their right to directly nominate them is equally clear. We believe that Senator Dallinger's book will itself have a strong influence in furthering the cause of direct primaries, because the laws which he most commends—especially the Massachusetts law governing primaries in the city of Boston—show the method by which primaries may be held which all the voters may attend and may vote official ballots, on which the names of independent candidates as well as machine candidates are impartially presented. The volume is one of the Harvard Historical Studies, published from the income of the Henry Warren Torrey Fund. (Longmans, Green & Co., New York.)

Sugar: A New and Profitable Industry in the United States for Capital, Agriculture, and Labor, to Supply the Home Market Yearly with $100,000,000 of its Product, by Herbert Myrick, editor of the "American Agriculturist," is a book accurately described by its title. The author is an intense protectionist, who believes that the United States could reduce its foreign purchases of sugar by nearly $100,000,000 without foreign nations materially reducing their purchases of us. In this way, he figures, we could add to our currency nearly as much money in gold as "free coinage" would add to it in silver. Just what would become of currency and prices in other countries under this process he does not figure. He is thoroughly well informed about the experiments made in sugar-raising in all parts of the country, and tries to recount impartially the failures as well as the successes. He admits that the trend of the bounty system in Nebraska and Utah does not promise that property-owners will consent to a system of direct taxes to aid an unprofitable business, but he believes that the mass of the people will support very high indirect taxes for the same end. The volume contains a directory of about five hundred communities in the United States that have organized branches of the American Sugar-Growers' Association, and are ready to offer inducements to obtain sugar-factories. While we do not agree with the author in commending special favors to particular industries, we do most cordially agree with his argument that our reciprocity treaty with the Hawaiian Islands has proved a bad business arrangement from every standpoint. Under this treaty, he says, we have remitted duties on sugar to the aggregate of $60,000,000. In other words, our taxpayers have more than paid for all the property, real and personal, now in the Hawaiian Islands, and have nothing to show for it. (The Orange Judd Company, New York.)

A revised and enlarged edition—the seventh—*Agriculture in Some of its Relations with Chemistry*, by Professor F. H Storer, of Harvard, has just been published. The work, it hardly needs to be said, is a standard for practical farmers interested in the scientific principles of their craft, and also for the large class of cultivated men from the cities who wish to conduct their farms at the least possible loss. The volume is not written for students of chemistry, but to place at the disposal of farmers the results of experiments in agricultural chemistry in all parts of the world. (Charles Scribner's Sons, New York.)

POETRY

Mrs. E. M. Davis, of New Orleans, whose admirable stories of Southern life have been so widely read and enjoyed, has written a masque which she calls *A Christmas Masque of St. Roch* St. Roch is a very interesting mortuary chapel in New Orleans, which is the center of strong local tradition, a place of supplication for those who need help or husbands, and on the altar of which votive candles are always burning. Mrs. Davis has touched the popular faith of the French Catholics in New Orleans with a sympathetic and tender hand, and has interpreted it in a group of brief dialogues which have a common motive, and which are illumined here and there with deep feeling, with reverence, and with fine poetic imagination. The little volume also contains two poems of some length, "Père Dagobert" and "Throwing the Wanga," both studies in verse full of local color. (A. C. McClurg & Co., Chicago.)

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Mrs. Margaret E. Sangster, that sweet and gentle poet, whose songs have won their way into many hearts, has published a new volume, *Easter Bells*, upon which more extended comment will be made later. (Harper & Brothers, New York.)

Longmans, Green & Co. (New York) have added to their series of English Classics *Palæmon and Arcite*, edited by William T. Brewster. As with all the other volumes of this series, there are a sketch of the author's life and character and a literary analysis of his works. This book contains a comparison of Chaucer and Dryden as the retellers of old tales.

BIOGRAPHY

A posthumous work of the late Philip Gilbert Hamerton has now been printed by his publishers, Messrs. Roberts Brothers, Boston, and is entitled *The Mount*. It is the narrative of a visit to the site of a Gaulish city on Mont Beuvray, with a description of the neighboring city of Autun. Readers of that admirable book, the "Autobiography and Memoir of Philip Gilbert Hamerton," will remember how closely associated Autun was with the art-critic's life. Hence this book has an added personal charm; indeed, it seems much more personal than most of Mr. Hamerton's other volumes. It only emphasizes the universal regret that we shall have no more books from him, unless he has left—and we hope he has—other posthumous remains.

The Rev. Dr. Joseph Parker has published "Some Life Notes," and has entitled them *Might Have Been*. Dr. Parker tells us that he has long desired to invent something and at last has succeeded. He has invented the Dreamograph. "I have in this book looked at life as it might have been." Dr. Parker reviews his public career and makes notes of its ups and downs. The potential mood helps him, since it ekes out the possibilities of the austere and more responsible indicative, and so gives fancy a chance to humor a whim or two. There are many clever and illuminative sketches of Dr. Parker's contemporaries—Dean Stanley, Bishops Fraser and Lightfoot, John Bright, Mr. Gladstone, Charles Spurgeon, Henry Ward Beecher, and others.

RELIGIOUS AND THEOLOGICAL

The lectures delivered in the Union Theological Seminary, New York City, in 1896, by Drs. Cuthbert Hall, Alexander Allen, Egbert Smyth, C. C. Tiffany, H. E. Jacobs, William Rupp, W. R. Huntington, Allan Pollok, George Dana Boardman, and T. S. Hastings, have been published in a volume by Messrs. Charles Scribner's Sons, New York, and entitled *Christian Worship*. As may be gathered from the names of these eminent clergymen, we have an exposition of the methods of worship used in the chief religious bodies of Christendom. Dr. Hall's admirable lecture has to do with "The Principles of Christian Worship," and Dr. Hastings's with "The Ideal of Christian Worship;" thus the new President of Union Seminary opens and the outgoing President closes the book. Perhaps the most important and scholarly essay is that of Dr. Allen on "Primitive Christian Liturgies." The other lectures have to do with the Greek, Roman, Lutheran liturgies, with the Book of Common Prayer, with the Presbyterian Book of Common Order, and with worship in non-liturgical churches.

——The tenth edition of Mr. Frederic Hopkoper's *Indirect Testimony of History to the Genuineness of the Gospels* (D. G. Francis, New York) has just appeared.——*The Heaven of the Bible*, by Ida C. Craddock (J. B. Lippincott Company, Philadelphia), is an interesting little volume. The author maintains that the Bible says much more about heaven than is contained in the Book of Revelation, and that all through the Bible there are glimpses of the heavenly life, not only in its religious but also in its social and industrial aspects.

The Macmillan Company has added *Jeremiah* to the Modern Reader's Bible, edited, with the usual introduction and notes, by Professor Richard Moulton.

HISTORY

A new edition of the Rev. William Elliot Griffis's *Corea, the Hermit Nation*, was imperatively demanded on account of recent events in the East. To this, the sixth edition, has been added a chapter on "Corea in 1897," which, with the preceding chapter on "Corea in 1888," brings the history down to date. The work will remain the standard work on this interesting country—the "Land of the Morning Calm." Its full information, accuracy in facts is combined with a sense of the picturesque and novel. (Charles Scribner's Sons, New York.)

Literary Notes

—It is announced from London that the suit in the Queen's Bench Division of the High Court of Justice has awarded Mr. Joseph Pennell, the well-known pen-draughtsman and essayist, $250 damages in the suit for libel which he brought against the "Saturday Review." The "Saturday" had published an article accusing Mr. Pennell of issuing lithograph illustrations which were mere transfers and not drawn on stone.

—The Springfield "Republican" says: "We report that Rudyard Kipling, our Brattleboro neighbor, who has been in England of late, has been sent to Crete as war correspondent for the London 'Times,' at a salary of $5,000 a year, is confirmed by letters received by his friends in Vermont. Both parties to this contract should be congratulated—the 'Times' on obtaining a 'feature' of such great interest as Kipling's letters will be, and the novelist and Boswell the British private soldier on securing a program outing that ought to be much to his liking.

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will be not only plenty of present fun and excitement in this assignment, but a wealth of 'material' for future literary use."

—Professor Richard T. Ely's "Introduction to Political Economy" is certainly meeting with a cordial reception abroad. Professor de Laveleye's praise of the work as "the best elementary treatise I have ever seen" was, if possible, less enthusiastic than that recently accorded it by Professor Treud, of the University of Amsterdam, who declares it to be "the best work in either English, French, or German." Professor Treud is having the work translated into Dutch for use as a text-book in his university. It will be recalled that this book was some time since translated into Japanese.

—M. Ferdinand Brunetière began his lectures at Bryn Mawr College on April 6. In this course M. Brunetière discusses the evolution of a literary *genre* with French tragedy as his instance. The special subjects of the lectures are Corneille, Racine, and the Decadence of French Tragedy in the Eighteenth Century. As M. Brunetière never repeats a lecture, it is interesting to compare the programme of the several courses to be given by him in America. At Harvard, where he will lecture after leaving Bryn Mawr, M. Brunetière will speak on Molière; at Columbia, where his course will be given just before he sails, he will discuss the various sorts of literary art—the novel, the drama, etc.; at the Johns Hopkins University his subjects have been French poetry and literary movements from the Middle Ages to the present time.

—According to the London "Academy," Professor Drummond left plenty of biographical material behind him, and, though no editor has yet been chosen, it is thought that Dr. James Stalker, his lifelong friend, may undertake the work. The New York "Tribune" says that in England the literary merits of "Natural Law in the Spiritual World" and of Drummond's other books are passed over in silence or denied, but there is unanimous praise for the good which the man did, especially among young men. "The last days of Professor Drummond," says the "Christian Commonwealth," "seem to have been extremely pathetic. He was quite helpless, and had to be wheeled about in a bath-chair. On the occasion of his last visit, Drummond gave Dr. Stalker a portrait of himself seated in the bath-chair, under which he had written 'The Descent of Man.'"

—Succeeding the late M. Challemel Lacour, President of the Senate, and the late M. Jules Simon, the distinguished statesman, the French Academy has just elected M. Albert Auguste Gabriel Hanotaux, the Minister for Foreign Affairs, and the Comte de Mun, the well-known Clerical Deputy. M. Hanotaux did not secure his election until the fourth ballot, the conflict having become a serious one on account of the Minister's position in regard to Crete. All the Grecophiles, ardently led by M. Henri Houssaye, joined forces against him. Madame Adam sent to the Academicians an extremely violent pamphlet, which, it is said, cost M. Hanotaux the vote of one of his new colleagues, an ex-Premier. M. Hanotaux is chiefly qualified for admission to the Academy by his historical works. His researches had covered grounds both ancient and modern. He has published historical studies upon Thebes, Nineveh, Babylon, Troy, Carthage, and Pompeii. He has also published studies upon the sixteenth and seventeenth centuries in France, and a monograph upon the historian Henri Martin.

Books Received

For week ending April 2

AUTHORS' PUBLISHING ASSOCIATION, NEW YORK

Mills, Willis, M.D. Scarlet or White? $1.

R. F. FENNO & CO., NEW YORK

Merrick, Leonard. A Daughter of the Philistines. $1.25.

DAVID G. FRANCIS, NEW YORK

Huidekoper, Frederic. Indirect Testimony of History to the Genuineness of the Gospels.

HARPER & BROS., NEW YORK

Hardy, Thomas. The Well-Beloved. $1.50.

Sangster, Margaret E. Easter Bells. (Poems.) $1.25.

Twain, Mark. The American Claimant and Other Stories and Sketches. $1.75.

Clark, Frederick T. The Mistress of the Ranch. $1.25.

J. B. LIPPINCOTT CO., PHILADELPHIA

Craddock, Ida C. The Heaven of the Bible. 50 cts.

Train, Elizabeth Phipps. A Marital Liability. 75 cts.

LONGMANS, GREEN & CO., NEW YORK

Dryden, John. Palæmon and Arcite. Edited by W. T. Brewster.

Cooper, James Fenimore. The Last of the Mohicans. Edited by C. F. Richardson. 75 cts.

Dallinger, Frederick W. Nominations for Elective Office in the United States. $1.50.

THE MACMILLAN CO., NEW YORK

Jeremiah. Edited by R. G. Moulton. 50 cts.

THE OPEN COURT PUBLISHING CO., CHICAGO

Carus, Dr. Paul. Homilies of Science. 35 cts.

ORANGE JUDD CO., NEW YORK

Myrick, Herbert. Sugar: A New and Profitable Industry in the United States. 50 cts.

THE PETER PAUL BOOK CO., BUFFALO

Browne, Irving. The House of the Heart.

A. D. F. RANDOLPH CO., NEW YORK

Pratt, Ada A. M. Widow Jones' Monopoly and Other Stories.

ROBERTS BROS., BOSTON

Plympton, A. G. A Willing Transgressor and Other Stories. $1.25.

Hamerton, Philip Gilbert. The Mount and Autun. $2.

CHARLES SCRIBNER'S SONS, NEW YORK

Kipling, Rudyard. In Black and White. $2.

Frederic, Harold. In the Valley. $1.50.

Frederic, Harold. In the Sixties. $1.50.

Frederic, Harold. The Lawton Girl. $1.50.

Frederic, Harold. Seth's Brother's Wife. $1.50.

Storer, F. H. Agriculture in Some of Its Relations with Chemistry. 3 Vols. $5.

Griffis, William Elliot. Corea, the Hermit Nation. $2.50.

Hall, Charles Cuthbert, D.D.; A. V. G. Allen, D.D.; E. C. Smyth, D.D.; C. C. Tiffany, D.D.; H. E. Jacobs, D.D.; William Rupp, D.D.; W. R. Huntington, D.D.; Allan Pollok, D.D.; G. D. Boardman, D.D.; T. S. Hastings, D.D. Christian Worship. (Lectures.) $1.50.

FREDERICK A. STOKES CO., NEW YORK

Parker, Rev. Joseph, D.D. Might Have Been. $1.25.

H. S. STONE & CO., CHICAGO

Moore, F. Frankfort. The Impudent Comedian and Others. $1.50.

STONE & KIMBALL, NEW YORK

Corelli, Marie. Ziska. $1.50.

FREDERICK WARNE & CO., NEW YORK

Mather, Marshall. The Sign of the Wooden Shoon. $1.25.

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The Religious World

The Next International Congregational Council

The Executive Committee of the General Committee appointed to arrange for the next International Congregational Council held an important meeting in Boston on Friday, March 2. Communications from the Congregationalists of the Old World were received. It was decided that the next Council should be held in Boston in the summer of 1899, probably in July, but possibly in June. The committee on the programme was constituted as follows: the Rev. George A. Gordon, D.D., the Rev. Arthur Little, D.D., the Rev. Albert E. Dunning, D.D., the Rev. P. S. Moxom, D.D., the Rev. H. A. Hazen, D.D, and the Rev. A. H. Bradford, D.D. In accordance with the precedent of the last Council, the preacher will probably be selected from the English churches, and the president from the American. The Council held in London in 1891 was one of the most memorable gatherings of Congregationalists ever convened. It is hoped that the Council to be held in Boston in 1899 will be equally representative and valuable.

Methodist Episcopal Conferences

As we go to press, two or three Conferences of the Methodist Episcopal Church in the vicinity of New York are in session. Few subjects of special importance to the outside world have come before these bodies. The only exception which we recall is a resolution which was introduced at one of the sessions of the New York East Conference. It concerned the question of transfers from one Conference to another. The resolution was presented by the Rev. Joseph Pullman, and is as follows:

> We hereby record our approval of the rule among Bishops by which the transfer of a preacher from one Conference to another requires the concurrent action of the Bishops of the two Conferences concerned. In view of the unusual pressure upon the Conference at this session, we respectfully request our Bishop to make no transfer into the Conference without a transfer of equal grade out of the Conference.

It was supported by several vigorous addresses, among them one by the Rev. George Adams, who seems to have made a decided sensation. He said that "this was not a resolution for Home Rule, but for Home Protection." "I am willing to go back to the old style and do away with special invitations, and endure going where the Bishop says we must go. Individual members are annoyed by the apparent favoritism likely to be evolved out of the practice of inviting outside men into this Conference. There are some persons with us to-day who may not be with us four, three, or two years. These men are aiming at the upper appointments, and if they don't get those they get sick, go to Europe, or ask to be superannuated; and Bishops have allowe though there is a rule which says that should be superannuated unless he is ill sort of disloyalty should be discouraged." resolution and the remarks made conce indicate a deep feeling on the part of ma ministry of the Methodist Church. Th churches do not regard Conference lines choice of pastors. In order to secure whom they wish, he must be transferred f Conference to another. Thus the mor tant fields are closed to the rank and have done good service, and who, if th were in the hands of the Bishop, might e be promoted. The result is discontent well known that the Bishop does little m confirm the call of churches and perhap a few appointments to the smaller fields not care to issue calls themselves. It cently the writer's privilege to enjoy th dence of a committee of a prominent ch this denomination. They did not seek th of the Conference officials or hold any c cation with the Bishop until they were s their own minds as to whom they wished We have no fault to find with this plan; it seems to be the only one by which chu these times can be satisfied. The pe that they are the better judges as to who fied to serve them. But the calling of pa churches is a wide departure from the o odist order, and a serious infringemen efficiency of the itineracy. It is not stra the members of the New York East Co have protested against the custom of tra

A Labor Study from Professor Gr Taylor

The "Chicago Commons" is a valuab published in the interests of the social se of the same name in Chicago. One of it m•nts is entitled "Labor Studies," an ducted by Professor Graham Taylor. March number of the little magazine is on "Ethics and Competition" from the p tessor Taylor. We do not propose to an analysis of the article, but rather to selections which are used as its basis, trast between which conveys its own le seems that somewhere, probably in Chic was a gathering of workingmen discu subject of "The Economics and Ethics try." They had reached the point whe cussion turned on Socialism and Indiv An eminent Socialist from the workingm ranks had presented his argument when (not a workingman) arose and took up t let that had been thrown down. He sa

> I am tired of hearing this "brotherhood" t workingmen, and this appeal to the stronger

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weaker. By force all things that exist are evolved, maintained, perpetuated. In nature, only the fit survive. Everywhere and always the debilitated perish. Everywhere and always the mightiest have won. Black, furious, and tragic are the bloody annals of man's evolution. In business and in industry competition must be to the death. The strongest beast gets the biggest bone. Might is master—it ought to be—for progress depends upon its triumph. With the *normal* man, it is a pleasure to struggle, a pastime to fight, and nothing is sweeter to him than to confiscate his confiscator and surpass his surpasser; to smite his enemy, hip and thigh, and to spoil him of that of which he has despoiled others. The normal man prefers to eat others, rather than to be eaten. Only with the abnormal man is it otherwise. He is of the mob. He sheepishly obeys public opinion. He is one of a "flock." Might is right, absolutely, unreservedly. The chief intent of false religions and false moralisms is to arrest competition half-way, in order to safeguard degenerates in possessing that which they could neither seize nor defend, if competition were unlimited.

The Golden Rule never has been, is not, and never will be practicable. It is a lying dream. Grim and harsh all this may appear to nervous souls, but it is true to nature.

It would hardly be possible to put selfishness in a balder or more repulsive form. It is worthy of note that the speaker did not represent the class for whom he was speaking. It remained for a workingman to give the following crushing reply:

There is in nature, as Drummond teaches us, a struggle for the life of others, as surely as for the life of self. This mother instinct prevails in every realm of life. The hyena type of animal shows it least. This is not the power impelling human progress! Have the best things of the world been prompted by selfishness and achieved by competition? Are the highest things that man possesses in art, literature, and music, through discovery and invention, either the product or the possession of this brute force? No, no, no! The struggle for the life of others, not selfishness, the co-operation of brothers, not the competition of beasts, have given the world its best things. Our common possessions only have proven fittest to survive.

It was to get out of all of us the beast which we see in that man yonder that He who gave us the Golden Rule died on the cross, and it makes a fellow's heart full to think of it.

The contrast between the theory of selfishness and the gospel of hope for the present life has seldom been presented in a clearer or better way

A Mission to the Life-Savers

Heroism in the life of to-day is not so common that when we find a conspicuous illustration it may be passed without notice. A recent number of the New York "Sun" contains an interesting account of the work of the Rev. John H. Green, of Belmar, N. J., a young minister who has devoted himself to the life-savers of the New Jersey coast between Sandy Hook and Barnegat. The stations are located at Deal Beach, Shark River, Spring Lake, and Manasquan. Mr. Green is a Baptist minister who was born not far from Long Branch, and his father was in the old Volunteer Life Service. His early days were spent within sight and sound of the ocean, and his familiarity with those engaged in the lifeboat service has made him acquainted with their needs, and caused him to devote his labors in their behalf. His plan is to go from one station to another and conduct brief meetings, consisting of hymns, Scripture reading, a short sermon, and prayer. His familiarity with the men and their work enables him to succeed as others could not. The story of what he has to endure is thrilling reading. In the midst of the wildest weather, without other means of conveyance than walking, often traveling twenty or thirty miles a day on foot, he goes from station to station conducting his ministry of love. Although he is married and has a family, he has received during the last six months but about $150 for his services; but he believes that when the Lord calls a man He will provide for his support. This work among the life-savers is something like that among the deep-sea fishermen of the North Sea. It is peculiarly hopeful, for those who are engaged in saving other people's lives are usually of a quality to which appeal can be made even though they have rough exteriors. Among the thousands who spend their summers on the Jersey coast there ought to be a sufficient number of earnest Christians to make diligent inquiry concerning this work of Mr. Green, and to make provision for its generous support throughout the year.

Ian Maclaren on Preaching

The author of "The Bonnie Brier-Bush" does not seem to be in immediate danger of trial for heresy. That was a significant word in one of the English papers which says that "no one takes seriously the proposed attempt to bring Dr. Watson before the Presbytery." In the meantime he is going on his way preaching and lecturing as he has opportunity—and opportunities are numerous enough. He was recently invited to read a paper at Sion College, and his subject was "The Positive Note in Preaching." He made the following points in his address: 1. Preaching has too largely lost the positive note. It may be that our fathers were too sure about everything; it would be an immense gain if some of us were absolutely sure about anything. 2. A preacher ought to be positive, and if he is not he has fallen short of his vocation. Doubt can be got anywhere; faith ought to be supplied by the pulpit. 3. The preacher ought to be positive about the right things, and be careful to distinguish between the facts and theories of Christianity. Our faith lives and moves and has its being amid certain facts in the sphere of religion, such as Revelation; the Deity of Christ; Redemption; the Holy Ghost; the life to come. 4. The preacher ought to be positive in the right spirit. Preaching shou'd never be destruction; it ought ever to be fulfillment. 5. The vast majority of Christian people hold the same venties. With the exception of a handful of Unitarians, all Christians hold the doctrines of the Holy Trinity, the Deity of Christ, the Revelation of the Will of God in Holy Scripture, the Salvation of the World by the Sacrifice of Christ, the Gift of the Holy Ghost, the Forgiveness of Sin, the Judg-

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ment of the World by Christ, and the Life Everlasting. 6. The preacher has good grounds for being positive, and ought to have them in his mind when he faces his fellow-men from the pulpit. The preacher does not stand alone before his audience, for his single puny figure is flung into relief against the saints of all ages—the Catholic Church of God. These are but the bones of a wonderfully interesting and inspiring address. And a man who speaks like this some are willing to criticise for heresy! He can stand it well enough; and there should be only pity for those who so little understand the heart of the Gospel as to imagine that such teaching is unsound.

The Jubilee of Frederick W. Robertson

A paragraph in one of the English weeklies reminds us that it is now fifty years since Frederick W. Robertson began his ministry in St. Ebb's, Oxford. The event was commemorated in a sermon preached before that University. In the course of the sermon the preacher, Mr. Walker, said that Robertson "was very little read by the clergy of the Church of England; that his influence was among the laity and outside the Established Church; and that this was a state of things that ought to be remedied." He went on to characterize Robertson as the most remarkable preacher of the century. Wide as has been Robertson's influence in England, it is quite as vital and extensive in this country. He belongs to no school, but is a prince among the class of preachers who emphasize the spiritual rather than the theological; who reach for reality and are careless of tradition. In the little chapel in which he ministered at Brighton is a memorial erected to his memory. It is a picture of Christ in the midst of the doctors, and the inscription reads as follows: "They were thinking of theology; he was thinking of God." Those who think of God more than of theories concerning him are glad to acknowledge their debt to the peerless preacher of Brighton and Oxford, who died at the age of thirty-eight, but whose influence has reached as far as the English language is spoken.

The American Episcopate and the Lambeth Conference

The programme for the next meeting of the Lambeth Conference of Anglicans and Episcopalians throughout the world has been issued. In it we find several important places assigned to members of the American Episcopate; for instance, the Bishops of Long Island and Pennsylvania will speak on "The Position and Functions of the Lambeth Conference;" in the debate on "The Relation of Religious Communities within the Church to the Episcopate" the Bishop of Fond du Lac will take part; the Bishop of Arkansas speaks on "Foreign Missions;" the Bishop of Albany on "Reformation Movements on the Continent of Europe and Elsewhere;" th of Pittsburg on "Church Unity." On most important of all the discussions wil on "International Arbitration," and an speakers on this subject will be the B New York and New Jersey; while Bish tington, of Central New York, has bee to speak on "The Office of the Church gard to Industrial Problems." It is s that almost all the religious bodies are place for the subject of International A on their programmes. The United Stat may pigeonhole this important subject Christian churches of England and Am not allow it to remain there, and soon the will of the people will surely be hee

Theology on the Pacific Coa

The united Faculties of the Presbyte ological Seminary at San Anselmo and gregational Seminary at Oakland, C arranged to hold a Summer School of in the Young Men's Christian Associati ing in San Francisco, May 4–7. The four lectures each day. It is hoped will be a large attendance of the minis denominations in California. The pro suggestive, and shows that our frien Pacific coast are fully alive to the great of theology in their relation to moder Full information may be had from Prof Nash, Pacific Theological Seminary, Cal.

Notes

The seventy-third anniversary of the Am day-School Union will be held in the Br Rochester, N. Y., on Sunday evening. Ap dresses will be delivered by the Revs. W. D.D., and O. P. Gifford, D.D., and Mr. Jesup, who is expected to preside.

The eighty-eighth annual meeting of th Board of Commissioners for Foreign Miss held in New Haven October 12-15. The ser Meredith will be preached on the evening and the address of the President, Dr. R. S. be delivered on the evening of the 14th. has met in New Haven six times.

There is no charity which appeals more t sal sympathy than the Home for the Aged and of such Homes that for the Colorec especial claims upon the philanthropic, beca especially dependent. The Home for Ag People in Brooklyn, N. Y., which has just start in life, and has purchased a lot and h build, is indebted to the Polytechnic, wh are going to give an entertainment in t Academy, April 24, for the benefit of this H

The thirty-second International Conventi Men's Christian Associations will meet in April 21–25; and the thirty-seventh annual of General Secretaries will be held in April 27–29. Among the special speakers are Mr. John R. Mott, who has just return tour around the world; Mr. L. B. Wishard, in behalf of the Student Volunteer Move known; the Rev. C. I. Scofield, D.D., of Mass., who will have charge of the Bible Convention; the Rt. Rev. David Sessums, I of Louisiana, and Chancellor J. H. Kirkla Vanderbilt University.

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Correspondence

An Explanation

Some time ago there was printed in this department of The Outlook a letter from Mr. R. B. Wells, Jr., Postmaster of Cloud City, Oklahoma Territory, which called in question the character and motives of Mr. J. D. Ballard, of Colony, O. T, and warned readers not to intrust funds or books to Mr. Ballard for use in mission work. We printed Mr. Wells's letter because it was signed by him in his official capacity, and it seemed probable that he spoke from full knowledge and with good motives. Correspondence since had by The Outlook with Mr. Ballard, and with several persons of good standing in the community in which he lives, convinces us that the publication of Mr. Wells's letter was unwise. Mr. Ballard refers us to several men of position and influence in Oklahoma, and other reports received by The Outlook state that he is the school physician at the Leger School (the United States Indian School) at Colony, is a member of the Indian Rights Association, and that he is an honest, public-spirited citizen and a consistent church member. We very greatly regret it if our publication of the Postmaster's letter has done Mr. Ballard an injustice. Of course The Outlook is without knowledge of the facts except as presented by correspondents, and its only motive for printing the letter referred to was to protect its readers.—THE EDITORS.

"Foreigners in Japan"

To the Editors of The Outlook:

The Outlook of March 27 contains a contributed article by Mr. R. van Bergen, entitled "Foreigners in Japan." It evidently is intended as a complaint against the abolition of the extra-territoriality régime, which is to take place in 1899. In view of the importance of the matter it touches upon, and also in view of the gravity of the charges it makes against the Japanese, I deem it my duty to correct some of the wrong impressions it gives.

Extra-territoriality, in the sense of exempting Americans and Europeans from local jurisdiction in the Orient, is essentially an abnormal state of affairs. It ought not to be allowed to exist longer than there is reason for it. The only reason why it has existed at all in Japan is because forty years ago, when she made treaties with the Occidental nations, she had laws and procedure which were unlike those of the latter. Japan has since made a complete reorganization of her courts, her laws and procedure being now similar to those of America and Europe. There is, therefore, no ground upon which the claim for the continuance of the abnormal state of affairs created by the extra-territorial clause of the old treaties can be based, now that the reason of its life has ceased. The application, in this case, of the maxim "*Cessante ratione juris cessat et ipsa lex*" ought not to be "more than the foreign resident can understand."

That foreigners do not receive nowadays the same sort of treatment at the hands of Japanese that they did thirty years ago is undoubtedly true. It was once within the reach of almost any "foreigner" to be a principal of a Government school in Japan. At present there is no Government school in Japan that has a foreign principal. This is but a natural outcome of the advance Japan has made, and she ought not to be blamed for it. It certainly cannot be used as an argument against the abolition of extra-territoriality.

Mr. van Bergen calls the Japanese judiciary "inexperienced and prejudiced." Neither epithet is applicable. Japan has a system of competitive examination for appointments in the judiciary. Under this system, if one aspires to be a judge, he must stand a series of competitive examinations held in Tokyo once a year. If he passes these examinations successfully, he is appointed a "probationer" (usually unpaid), and is assigned to some inferior court. After serving three years in the capacity of a probationer, the candidate passes another series of examinations—this time to test the amount of experience he has had during the three preceding years. If he shows that he has been careful to avail himself of his opportunities to become familiar with the actual practice, he is then appointed an "inferior judge"—corresponding to a justice of the peace. After this, his elevation to a court of general jurisdiction depends upon his native ability. But it generally takes five years. No one can be appointed a judge of a court of appeals unless he shall have served as a judge of general jurisdiction for five years. Nor can one be appointed a judge of the Court of Cassation who has not been a judge of general jurisdiction for ten years. In other words, a judge of the Court of Cassation is one who has had an experience of about eighteen years on the bench; a judge of a court of appeals, thirteen years; a judge of a local court, eight years; a justice of the peace, at least three years as a probationer after passing his examinations for entrance to the judiciary service. It may be that the American practice of picking up for the bench the best men available from among the ranks of practitioners is a better way of securing men of ability for the judiciary than this Japanese system of judicial hierarchy based upon competitive examination at the bottom. So far, however, as the question of securing experience for the bench is concerned, the Japanese system is decidedly the better. Under the American sys-

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tem a man who has never been a judge may at once be appointed a member of the highest court. Under the Japanese system such a thing is impossible. It is not correct, therefore, to apply to the Japanese judiciary the epithet "inexperienced."

But Mr. van Bergen has used another epithet. He has called the Japanese judiciary "prejudiced." This is indeed a serious charge, and in this regard I am happy to be able to demonstrate by figures that it is not correct. Under the existing extra-territoriality régime, if a foreign resident has a claim against a Japanese and wishes to sue him, he has to institute his suit in a Japanese court. This is so both by virtue of the provisions of the old treaties and in the nature of things. I say in the nature of things, for a judgment obtained in a consular court cannot be executed upon the goods of a Japanese. The only instance, therefore, in which a foreign resident appears in a Japanese court as a party to a suit is, under the existing régime, when he seeks relief against a Japanese. Were the Japanese judiciary "prejudiced," it would be natural to expect that the judges would avail themselves of this only chance of showing their prejudice, and that foreigners would find no relief in the Japanese courts. But the figures demonstrate that the alleged prejudice does not exist in the Japanese judiciary. The "Japan Weekly Mail" of December 19, 1896, prints a complete list of suits brought by foreigners against Japanese in the Yokohama Local Court during the period of six years extending from September, 1896, back to November, 1890. The following tables show the result of my analysis of the list:

TABLE I.

Suits brought	106
Suits withdrawn (settled out of court)	34
Suits compromised	2
Suits nonsuited	1
Suits still pending	5
Suits decided	64

TABLE II.

Suits decided	64
Suits decided in favor of foreigners	36
Suits decided in favor of Japanese	20
Suits decided partly in favor of foreigners and partly in favor of Japanese	8

Thus, out of the sixty-four cases decided foreigners won in thirty-six; Japanese in twenty. The eight remaining cases were decided partly in favor of foreigners and partly in favor of Japanese. It is unjust, therefore, to charge the Japanese judiciary with being "prejudiced."

I trust that I have succeeded in showing that the apprehensions of Mr. van Bergen regarding the consequence of the abolition of extra-territoriality are without ground. Foreigners in Japan may rest assured that after July, 1899, their lives and property will be as secure as ever before.

TOKICHI MASAO, LL.B., LL.M.

Yale University, New Haven, Conn.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom p to answer any inquiry in the next issue after its r Those who find expected answers late in comin we hope, bear in mind the impediments arising the constant pressure of many subjects upon o ited space. Communications should always be writer's name and address.*

1. I have somewhere seen the statement mad Paul's system of theology, or his teaching conc the cardinal doctrines of Christianity, differs fror of Christ himself. Would you say that such is th and, if so, in what respect? What work develo idea? 2. What work has ever been published goes at some length into the adoption or the a tion on the part of Christianity of various custc stitutions, habits of dress, doctrines, etc., of the l world; and where can it be obtained? T

1. It has been said that Christ's sayin nished subjects, which the Apostles in their wrote out into chapters. St. Paul's teaching thus from Christ's by amplification, not position. See Bernhard's "Progress of D in the New Testament"—an old book, good one. 2. "Paganism Surviving in tianity," by A. H. Lewis, D.D. (Putnams York).

I have been reading the articles in The Out "The Theology of an Evolutionist," and woul read and study the Bible further in the light of criticism. I write to ask you to suggest son which will aid me in this matter. First, what or editions of the Bible are peculiarly adapted purpose; second, what introductions and critica are suitable for a layman. I do not expect to b make any exhaustive study of the Bible, but like, so far as time and opportunity permit, to intelligently, and to know what reverent and i ive men think about it. I can spare perhaps abo dollars now for this purpose—perhaps more lat F

We suggest the following, which need c little, if any, over $20, and need not all be at once:

The Revised Version; "The Modern Reader (sixteen small volumes); Gladden, "Who W Bible;" Horton, "Revelation and the Bible Smith, "Old Testament in the Jewish Chu "Prophets of Israel;" Sayce, "Higher Critici "Verdict of the Monuments;" Farrar, "Messa Books;" Gilbert, "The Student's Life of Sabatier, "The Apostle Paul;" Stevens, "Th nine Theology;" Bissell, "Biblical Antiquitie

Friends who have been inquiring du winter for information on various partic church work—as, for instance, boys' cl other organizations—will find all desirab mation in a book just published by Dodd, Co., New York: "Modern Methods of Work," by the Rev. G. W. Mead (price $

"R. H. P." will find the poem desired in the W. W. Storey, published by Houghton, Miffl (1886, Vol. II., Monologues and Lyrics). Victis," and begins,

"I sing the song of the conquered,
Who fell in the battle of life."

The passage from Mrs. Browning, beginning crammed with heaven, and every common bush

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God," is in the seventh book of "Aurora Leigh," about two-thirds of the way from the beginning to the close.

H. M. I.

Can any one tell me who wrote this verse?

A RECEIPT FOR A DAY

Build thyself a fence of faith
Around this little day;
Strew its path with loving deeds
And inside it stay.
Don't attempt to pierce the future,
Anxious for to-morrow.
God is faithful, and will help,
If it bring thee sorrow.

I. R.

About People

—It may not be generally known that Katzuo Hatoyama, who has just been made Speaker of the Japanese Parliament, was graduated from Yale in the class of '78.

—The oldest of French physicians, Dr. de Bossy, has just died at Havre at the extraordinary age of a hundred and three years. Almost to the day of his death he gave consultations and attended his patients regularly.

—By a melancholy but interesting coincidence, the establishment in which the Hungarian painter, Munkacsy, is now restrained, is the same asylum, near Bonn, Germany, in which the composer, Robert Schumann, was confined during his insanity, and from which he attempted to commit suicide by jumping into the Rhine.

—"Next to Booker T. Washington," says the Washington "Post," "probably no colored man in all the South has done more in the last few years toward the elevation of his race in that section than Dr. W. R. Pettiford, of Alabama, who is in the city. Dr. Pettiford enjoys the respect of the leading white people of his State, as well as the esteem of his own race, furnishing a most conspicuous refutation of the old threadbare charge of racial antagonism in the South on account of color. He is at present the president of the only colored bank in Alabama. He is a fine specimen of the best type of the Southern negro."

—The New York "Tribune" says that Mr. Washington Hesing, one of the unsuccessful candidates for the Mayoralty in Chicago, is a unique man in some respects. Being asked the other day what was the assessment on his newspaper office, he replied: "It is $42,000, and our rent roll alone is $24,000 a year. I regard that as infamously low. I have gone year after year to the South Town Assessors with my hat in my hand begging them to raise this assessment, but they refused to do so. I believe I am the only man in Chicago who ever demanded that his assessment be raised. Almost all the down-town property ought to be assessed at least 20 or 25 per cent. higher in proportion to residence property than it is now."

—In a letter to the Philadelphia "Inquirer" Mr. R. P. Porter tells a story which goes to prove that there are kings and kings, and that they are not all like the German war-lord. "Walking the streets of Copenhagen some years ago with the American Minister," writes Mr. Porter, "I saw an elderly gentleman in a modest uniform, accompanied by a magnificent bloodhound, walking toward us. The pavement was narrow, and we were on the inside. Without giving us a chance, this kindly man, erect as an arrow, stepped from the sidewalk into the street, and saluted our Minister, military fashion. We both returned the salute and passed on." It was, of course, the King of Denmark, who loves to ramble unattended about his capital, and who may be seen nearly every afternoon walking along the wharfs and quays of Copenhagen, and in the public thoroughfares.

—Next October the Rev. Dr. G. H. Houghton will have been rector of the Church of the Transfiguration, New York City, for half a century. His connection with the church is also coincident with the church's existence, so there will be a double anniversary. Transfiguration Church is connected in the public mind, to a large degree, with the funerals of actors, but those who know about church work know also that Transfiguration Parish is one of the most earnest, although one of the least pretentious, in the metropolis. As to the peculiar connection of the church in the public mind, it was entirely the result of an accident which gave to the edifice the familiar name of "The Little Church Around the Corner." Dr. Houghton has been inside of a theater but once in his life. That was sixty-three years ago, when he was a boy of fourteen. He has not remained away from theaters because he disapproves of them, but because he thinks that he can do his appointed tasks more acceptably if he keeps out of the playhouses. Among celebrated actors who have been buried from this church were Edwin Booth, Lester Wallack, Dion Boucicault, Harry Montague, James Lewis, and Nelson Wheatcroft. Messrs. Joseph Jefferson, E. A. Sothern, and other well-known players have been pewholders in the church. Few men in New York City have won for themselves a more enviable position than has Dr. Houghton. The unselfish devotion to good works which this rector has inspired in his parishioners is equally worthy of notice.

Suburban Homes

The City and Suburban Homes Company of New York has purchased the ground and buildings of the Colored Orphan Asylum at Sixty-fourth and Sixty-fifth Streets and First Avenue, for the erection of a model tenement, and seven hundred lots at New Utrecht Avenue, Brooklyn, for the erection of small houses. In the suburban homes plan rent becomes purchase money; the first payment making the purchaser or renter's heirs owner of the property under a system of life in-

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surance should he die before payment is completed. There are all necessary restrictions as to saloons, objectionable business, and objectionable neighbors. This model tenement is the second of these buildings to be erected by this company. The other is located at Sixty-eighth and Sixty-ninth Streets and Amsterdam Avenue. Both of these locations are admirably adapted to meet the needs of the better class of tenement-house dwellers.

Good Deeds

Mr. Levi Strauss, of San Francisco, has offered a sum to the University of California by which $3,500 will be annually available for scholarships in that institution. The scholarships will be equally distributed to deserving youths in seven Congressional districts of California.

The Lend-a-Hand Advisory Committee of Boston, inspired by the Rev. Dr. Edward Everett Hale's seventy-fifth birthday, has determined to mark the day in some special manner, preferably by raising an endowment for Lend-a-Hand Clubs. In the words of the Committee, "Of all the memorials which might be proposed for Dr. Hale, none would please him so much as this monument of the Ten Times One Corporation, so well furnished that it need not depend upon his personality, and it would be a constant reminder of him and his grand work and life to coming generations. Is it not also well for a man to see and enjoy his own memorial?" Dr. Hale spent his birthday in Washington, preaching in the morning in the Church of Our Father. The following lines were written by Colonel Archibald Hopkins, of Washington:

TO EDWARD EVERETT HALE ON HIS SEVENTY-FIFTH BIRTHDAY

Well may we pause and listen to the tale
Of all we owe to Edward Everett Hale.
Threescore and ten, with five full years besides,
And on them each the verdict still abides,
"Well done." The goal is yet far off and dim,
But nearer and more bright because of him.
Who so untiring with both voice and pen
In love and service to his fellow-men?
Till now all up and down throughout the land
Stand some who watch and wait to "lend a hand."
We lend him all our hands and hearts to-day—
A loan we'll never call on him to pay;
And when a hundred years shall crown his brow,
We hope they'll find him just as hale as now.

The Countess of Aberdeen gave a clear explanation at Toronto lately of her project for a national Canadian memorial honoring the sixtieth year of Queen Victoria's reign. Lady Aberdeen proposes to establish a "Victorian Order of Nurses," a scheme which will be at once acceptable to all, permanent, embracing the whole country, typical of the Queen, and practicable. Some of the objects of the Order would be:

(*a*) To provide skilled nurses in sparsely settled and outlying country districts.

(*b*) To provide skilled nurses to attend the si in their own homes in cities.

(*c*) To provide skilled nurses to attend c cities at fixed charges for persons of small inco charges being paid to the funds of the Order.

(*d*) To provide small lying-in rooms or ward tage hospitals or homes.

(*e*) To prepare trained nurses thoroughly q to carry out these objects.

The benefit of the Order, however, will confined to the regions of Canada where work is necessary, though the needs of regions are pressing, owing to the sparsity ulation and the larg distances to be tr Again, there are many people who ought trained nurses, but who are unable to p regular fees. Lady Aberdeen asks for or ion dollars. There are five million pe Canada, and if each family contributes a the thing will be done.

Bits of Fun

A man is happiest when he is giving a advice on a subject of which he knows not *Life.*

Ostentation has been described as t other people "show off."—*Town and Journal.*

Hobson—I've seen a drop of water run tric-light plant, mill— Dobson—Where see a drop of water do that? Hobson—agara Falls.—*Buffalo Courier.*

Information.—Upguardson—What do word "sinecure" mean? Atom—Well, means "without," and you know what means. The word signifies "incurable." doesn't seem right. I'm reading here man who holds an office which seems t sinecure." "That's all right. When a once had an office of that kind he's incur *Chicago Tribune.*

A Scotch cobbler, described on the polic as a "notorious offender," was sentenc Forfar magistrate to pay a fine of half a c in default, twenty-four hours' hard labor chose the latter, he would be taken to th Perth. "Then I'll go to Perth," he sai have some business there." An official o him to Perth, but when the cobbler rea gaol he said he would pay the fine. T nor found he would have to take it, and said the cobbler, "I want my fare hom governor demurred, but discovered there alternative; the prisoner must be sent at lic expense to the place he had been from. So the canny Scot got the which represented his fare, did his busi went home triumphant—twopence halfp a railway ride the better for his offen beats the old "saxpence" story.—*Scottis can.*

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For the Little People

In April

By Alix Thorn

Little baskets lightly swinging
As they wend their happy way,
Flock the children gayly trooping
On a sunny April day
Out across the level meadows,
Down the narrow, winding lane,
High upon the breezy uplands
To the piney woods again.

Push aside the tender mosses
And the fallen leaves so sere,
For they hide the shy arbutus,
Earliest flowerets of the year.
Blushing pink and ever pinker,
White as snowdrops in the spring,
Breathing odors of the woodland—
Such a wealth of blossoming!

Crowding close a rugged boulder,
Creeping to a fallen tree,
Starry faces ever lifting
For the little ones to see.
Yet reluctant Winter lingers,
Wandering snowflakes flutter down,
Powdering the drooping branches,
And the fields all bare and brown.

Wildly blow the wayward breezes,
Peeps the sun through giant trees—
Surely 'tis a time of gladness,
Never hours so sweet as these!
Hear the bluebirds calling, calling;
Singing low, a brook runs by;
And above the world awakening
Smiles the arching April sky.

The Story of the Silver Fox

By Frances Margaret Fox

The shadows of the trees grew longer and longer as they fell upon the bit of open ground in the forest where five fox babies were playing. It was a special treat to be taken to this playground, and the little ones scampered about in high glee. There was nothing near to harm them, for the proud fox mother was very careful of her babies, and never let them leave the safety of their cozy home when danger was near.

It was no wonder she was proud of her family, for they were very cunning little foxes, with sharp, bright eyes, brimful of mischief. They were so fat and round that their mother sometimes laughed until her sides fairly ached when she watched them play leap-frog. Their bushy, white-tipped tails were her special pride, and she loved to bury her nose in their soft, silken fur when they lay cuddled together in the burrow.

These were Silver Foxes, and the only ones within many, many miles of their home. Long ago the Silver Foxes were quite numerous; but their beautiful fur made lovely muffs and trimmings, so the hunters and trappers gave them no rest, but shot them and caught them until they have almost disappeared.

The five little foxes not only had no cousins, nor uncles, nor aunts, but their handsome father went away one evening and never came home. Their mother guessed his fate; she knew there were plenty of people in the world who coveted his rich coat, and well understood that she and her little ones would never hear his cheerful bark again. With five hungry young children to provide for, the mother fox had no time to mourn the loss of their father.

When the babies had played as long as she thought they ought, each little fox obediently answered her call, and soon five little forms were snuggled together in the bed their father and mother had made of old leaves and grass the fall before they were born.

The mother fox waited until they were asleep, and then started forth in search of food. It was nearly dark in the forest by this time, and as she hurried along in the deepening gloom her mind was full of serious thoughts of the future.

To continue living where they were was out of the question; for one thing, it was almost impossible to get a bite for her little ones to eat without risking her life. Many a time she had been chased by a dog when, perhaps, she had secured nothing but one small chicken for her big family.

It was very seldom she found a rabbit; the hunters were after them too. It was hard to catch birds and the children, one and all, disliked toads. There was nothing left for her to do, then, but watch for lambs in the fields, and rob hen-coops. It was dangerous work, but the precious little ones at home must be fed! She couldn't let them starve!

One thing, however, she decided to do; just as soon as the babies were a little bigger and stronger, she would take them with her away up North, where, perhaps, there would be enough to eat, and, as she fondly imagined, they would be safe from the cruel hunters.

She reached a farmyard at last, and, to her great surprise and delight, captured a plump old gander, with scarcely any trouble at all. Although very hungry herself after her long journey, the poor fox resolutely turned her back on the tempting bunches of feathers perched on the roosts in the henhouse, and, thankful to have secured enough for her little ones, she took the heavy gander in her mouth and trotted homeward.

With no thought of impending danger, she sped

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along, her heart gladdened by her unexpected good fortune. Alas! when about half-way home, the poor fox was caught in a trap which held her tight in its merciless grasp.

The trap was an ingeniously contrived affair, and although she was quite unhurt, her cries were piteous in the extreme; struggle frantically as she might, escape was quite impossible. Five hungry babies at home who would miss their mother and starve to death if she never came back to them! She tried again to free herself. The forest rang with her despairing howls. All her strength and agility availed her nothing.

Five starving babies, with no one to care for them! Again and again she tried to tear herself away. It was useless.

The hours crept slowly but steadily on. When the morning light flooded the waking world, it brought added anguish to the suffering captive, for then the hunters found their prize.

Two great men were wild with delight when the beautiful creature met their gaze. It was in vain she lifted her tired, mournful eyes to them in mute appeal. They called her a wretched thief when they saw the stolen gander, and at the same time were loud in their praises of the long, silvery black fur God had given her and they were taking.

Instead of killing the unfortunate fox, they bound a long rope about her shapely limbs and body, while the proud head, held so gracefully but the day before, drooped upon her silken breast.

When she learned the fate for which she was destined, her anxiety was all for the hungry little ones; for herself she had no thought. She listened intently to the conversation of the trappers, however, for, with the sagacity common to her kind, she meant to escape even then, if possible.

A famous riding club intended giving a fox-chase that very day; fifty hounds were in readiness for the chase; but the fox the sportsmen had secured was ill; this, then, the trappers agreed, was their chance to make some money; they would sell their prisoner to the club.

This matter was arranged very easily, and not a member of the club knew that the fox in question was a beautiful silver fox worth many times the sum they agreed to pay the trappers at the close of the chase.

Poor mother fox! Sometimes she moaned and cried in a heartrending fashion; at other times she snarled and barked, showing her sharp white teeth in a savage manner. But all that long day, until the hour appointed for the chase, her heart ached for the hungry babies.

When the fatal hour came, an unlooked-for occurrence took place. Four officers of the Humane Society put in their appearance and declared that chasing a live fox was nothing less than extreme cruelty, and they would never allow such a thing to take place if they had power to prevent it. A heated argument followed, with the result that the long-talked-of chase wa appointment to the members of the ridir and ended in a "drag;" which means tl ailing fox was killed and dragged over the land at the tail of a horse; the club, in th time, refusing to pay the trappers for the f no longer needed.

Then it was that the officers of the H Society together visited the beautiful sil and at last her appeals were heeded. St enough, these trappers who captured knew so little of the value of her fur tl readily agreed to sell her to the four men price promised them by the riding club, only condition imposed on them was t handsome creature should be taken bac forest and set at liberty on the very spo she was taken.

That night there was a happy reunio home of the Silver Fox, who now lives, wi sturdy grandchildren about her, in the r Hudson Bay

He Watched and Learned

Recently a small boy, a real boy, wh cats, and wears out his clothes, and slan showed that he had rare ability in sol problems and answering the questions frequently come into a boy's life. Near t was a tall maple-tree, and the boy an late in the summer, that that tree measur three feet. "How do you know?" he w His answer was, "I measured it." " climb it?" "Why, no," the boy said, prise; "I measured the shadow." S near made the comment that shadows length. He said, "Yes, but twice a shadows are just as long as things are th All summer I have been trying to get t of that tree. I drove a stick into th and when the shadow of the stick wa long as the stick I knew the shadow of would be just as long as the tree. I m and it was thirty-three feet."

The Cat on a Journey

The newspapers told the story this of a cat. At a station on the road whe ber of passengers got on the train a ca one of them. She was not discover was too late to put her off. At Jerse cat lost her owner and was not seen afternoon. A brakeman went under tl uncouple the cars, and found pussy rid of the trucks. She was taken into th car and cared for until the station w where she boarded the train in the mor she was put off carefully. She trot road as if she understood what was that she should go home. What fu have had telling her experiences in ca to her relatives and neighbors!

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The Home Club

The King's Lesson

Never was the value of experience more clearly demonstrated than in a letter sent by an African king to the Consul General of the Niger Coast Protectorate. He engaged in war with Great Britain. The war ended on the third day, and the king was exiled. He writes:

"I used to think my country big, and no man fit or able to touch me, but I have now been away from my country nearly three years and have seen the world, and I know I have been very foolish." He asks the Consul to remember that wisdom was not to be expected of a man who had never left his native village, and says that the first real instruction he ever received was when the English man-of-war bombarded him. "I learn big lesson now," the letter proceeds, "for I lose all my cargoes, all my cash, all my houses, and my town is now only sand and bush. All my people are far away, and many of my family killed by the ship. I think your Queen she punish me plenty. I beg you, Consul, to ask Queen to let me sit down for my river before I die. I swear I never do wrong again, but will make small place for trade, in one river close for Sapele. I hear Queen have big play for this year because she live long past other King or Queen. I beg you ask her to have mercy on me and pity my case."

This letter may, and should, convey a lesson to every mother of young children. The training of the child is dependent on the education that comes from experience gained in liberty, not through repression that prevents experience. The pity of it that so many intelligent mothers make accomplishment, instead of character, the aim of their training! Give, as far as possible, experience by freedom of choice, and refrain from averting the discomfort that results from that choice. Liberty to choose means the training of the will, and discipline that comes from this liberty is natural discip'ine. Point out dangers, possible disasters, and the results of a foolish or wrong choice, and then give freedom as far as is consistent with safety. Do not permit the habit of vacillation to form by permitting the varying of the choice without reason.

Textile Schools

Under a law passed in Massachusetts over a year ago, giving towns where twenty-five thousand dollars was raised, twenty-five thousand dollars of State funds to establish textile schools, one was opened in Lowell last fall. No women have applied for admission; 80 per cent. of the students are the sons of workingmen. A few college men have entered, who are supposed to be connected with mills controlled by their families, and are preparing for positions in them. The management has opened evening classes which are largely attended by young men employed in the daytime. The Paterson, N. J., Board of Trade has opened a silk-weaving school. The whole process of silk-making is taught. The students are the sons and daughters of men employed in the silk-mills of Paterson. Examination in simple English branches is a requirement of entrance to both these textile schools. The results must be to improve the condition of labor, and establish better relations between the employers and the employed. Such movements must be of interest to every woman engaged in philanthropic work; for ignorance is at the foundation of the degradation and misery she meets.

School Work

The Brooklyn Board of Education has just issued a circular-letter to parents and teachers on home studies that cannot fail to secure the cordial approval of all intelligent people. The direction to the teachers is as follows:

No home study of any kind, except spelling and supplementary reading, shall be assigned to the pupils in any primary grade; no home study requiring more than half an hour in any one day, except spelling and supplementary reading, shall be assigned to the pupils in the four lowest grammar grades; no home study requiring more than one hour in any one day, except spelling and supplementary reading, shall be assigned to pupils in the four highest grammar grades; the solution of problems in arithmetic shall not be assigned for home study in any primary grade or in any grammar grade except the first and second grammar, and no home study requiring more than two hours in any one day shall be assigned to the pupils in any high-school grade.

Dr. Maxwell, the Superintendent, urges that home work should be supplementary rather than preparatory, and quotes Sir James Fitch's words:

Kindle interest and sympathy first. Let the scholars see what you are aiming at, and catch something of your own interest and enthusiasm in the pursuit of truth, and then they will be prepared to take some trouble in mastering those details which they see to be needed in order to give system and clearness to their knowledge. But he who expects children to master with any earnestness details of which they do not see the purpose is asking them to make bricks without straw, and will certainly be disappointed.

Dr. Maxwell further urges that home work should be written to systematize the knowledge acquired, and to train to concentration. To parents Dr. Maxwell appeals for sympathy for the child in its school work. He protests against allowing a child to study immediately after school, before eating in the morning, immediately after a meal, during the noon recess, or just before a school session. He urges two hours of out-of-door life every day, twenty minutes' exercise of the gymnastic exercises learned at school. Dr. Maxwell protests vigorously against children being allowed to attend evening performances or parties on an evening preceding a school day. He urges that nothing be allowed to interrupt the hours of study at home, which never should exceed the limit of time advised by the Board. One paragraph of this letter we print entire

Parents should never urge children to make extra efforts to obtain promotion, nor show annoyance if they

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fail to obtain promotion. What children need for intellectual and moral progress is systematic, not spasmodic, work. If, for any good reason, a child is not promoted or graduated at the end of a term, he should not be reprimanded, but encouraged to try again. Above all, parents should not, by finding fault with the teacher, weaken her influence for good.

The letter makes one recommendation which is an evidence of the need of a clearer understanding of the relations that should exist between the home and the school:

When parents find that their children, after conscientious effort, cannot accomplish the work assigned by the teacher in the time specified in the rule, they should at once communicate the fact to the principal of the school, and ask for a diminution of the tasks assigned.

The people of Brooklyn are to be congratulated upon having a Superintendent and Board of Education possessing a clear comprehension of their relation to the education of the children of the city, with the courage of their convictions.

Voice Culture

New York this winter has had the benefit of several experts in voice culture, in training the conversational voice. All these experts admit the disagreeable quality in the American voice, and each in turn advocates individual culture of the voice. We cannot agree with one who maintains that the foundation of all voice-work is breath, and that when the breath is properly controlled, and the breathing organs in proper use, the voice will be agreeable. Without doubt tone-deafness is often responsible for the bad tones in the American voice. People do not listen to their own voices, are not sensitive to sound, or a defect in hearing prevents their detection of the disagreeable tones in their voices. What is needed is a trained ear, and this can be gained only by educating the ear to detect the difference between the cultivated and the uncultivated voice, and to imitate that which appeals to the sense of harmony. The fundamental construction of the voice rests in character. It is a rare thing for a man or women of beautiful character to have a disagreeable voice. Often there will be found among the ignorant voices like velvet, and when you come to know the possessors of these voices you find that they have a beauty of nature, and that the voice is but the natural expression of this beauty of nature. Whether a deliberate attempt to cultivate an attractive voice would reflect on the character is a problem worthy of experiment. One expert advises as a cure for indistinct pronunciation and carelessness in pronunciation the habit of reading aloud for fifteen minutes every day from some recognized writer of pure English. Select, she said, that which appeals to the best in one's self, and then read slowly and carefully, listening for final "g's," for careful pronunciation of "th," for a clear pronunciation of "s;" and this practice, continued for six months, will end in giving clear enunciation; but nothing was said of the education indirectly acquired by this method of treat voice.

Pure Teas

By an Act of Congress a commission pointed to examine and report the best to prevent the importation of impure wholesome teas. The report has been to Congress. The standards established commission are very high, and are as No. 1, Formosa Oolong; No. 2, Foochow No. 3, Amoy Oolong; No. 4, North Chi gou; No. 5, South China Congou; No. tea; No. 7, Ceylon tea; No. 8, Pingu 9 (*a*), country green tea; No. 10 (*b*), green tea; No. 11, Japan tea, pan-fir 12, Japan tea, sun-dried; No. 13, Jap basket-fired; No. 14, Japan tea, dust nings; No. 15, Scented Orange Pekoe; Capers. The percentage of dust and f will be fixed later; these represent adult and deleterious matter usually. Three ex will be appointed at the three ports of New York, San Francisco, and Chicago believed that the importation of the lo harmful grades of teas into this country prevented by this Act of Congress.

Sanitary Protection

A group of workingwomen in New Yo nected with the Social Reform Club have a label which, when attached to any arti chased, is a guarantee that the article h made under proper sanitary conditions, people employed in its manufacture have b union wages—that is, livable wages—and legal number of working hours and no mo employed in its manufacture. The most buyer, as to economic conditions, will be encourage sanitary environment in rooms the articles he buys are manufactured. T one way to bring this about, and that is manding the union label on every article pu Once the merchant finds that his sales de his goods meeting the recognized standar buyers, he will buy only what he can sell.

An Old Form of Protest

A member of the Home Club sends the ing lines as a companion to "The Up- Woman." The two may be said to repre two extremes of the woman problem, if one:

THE TIRED WOMAN

Here lies a poor woman who always was tired;
She lived in a house where help wasn't hired.
Her last words on earth were, "Dear friends, I
Where there's no cooking to do, no washing
ing.
But everything there is exact to my wishes.
For where they don't eat there's no washing
I'll go where loud anthems will always be ringi
But, having no voice, I'll get rid of singing.
Don't mourn for me now, don't mourn for me n
I'm going to do *nothing* forever and ever."

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The Outlook

Saturday, 24 April, 1897

ON RIVERSIDE

APRIL 27, 1897

By Charles R. Burke

Here where the mighty river rolls along,
Bearing its peaceful navies to the sea,
To-day we dedicate with wreath and song
His tomb. He fought to make a nation free.

Close to his mausoleum stands a stone
A century old. Still read the record mild.
Ah! ancient river, you are left, alone,
Who knew this child, this "amiable child."

Baby and hero, sleeping side by side,
To myriads still your graves a shrine shall be.
God's candle lighted both. From far and wide
"A little child shall lead them," as did he.

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The Outlook

Published Every Saturday

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AN irregular line which runs east from Platamona on the Gulf of Salonica and terminates on the Gulf of Arta on the Ionian Sea separates Thessaly from Albania and Macedonia. This line winds for its greater length along the summit of a mountain range running westward to the neighborhood of Metsovo, and then diverging southward and following the course of the Arta River to the Gulf. It is between one hundred and fifty and two hundred miles in length, and the altitudes of the hills are from four to eight thousand feet. These summits are still covered with snow, so that the available roads at this period of the year are through passes near the coast. Two weeks ago from two to three thousand Greek "irregulars" crossed the frontier, in pursuance of a plan formed and carried out by the National League, and at its expense. The object of this movement was undoubtedly to pass the Turkish line, get into the rear of the Turkish troops, and awaken a popular revolt in Macedonia. The Turkish headquarters are at Elassona; their base of supplies is at Salonica, which is connected with Constantinople by railroad. Their headquarters in the west are at Janina, and all their supplies to that place are sent from Salonica over the Pindus Mountains, and, for the most part, through a pass not far from Metsovo, which is about seven thousand feet high and is very difficult of passage. The Greek irregulars crossed the frontier and apparently made a dash to sever the Turkish line of communication, with the further plan of advancing from Arta and taking possession of Epirus.

A series of skirmishes were reported at different points on the frontier, but the reports are so contradictory that it is impossible as yet to indicate precisely what happened in the early stages of the movement. The reports of the latest stage are more definite. The Turkish Commander-in-Chief, upon receiving orders from Constantinople to assume the offensive, crossed the frontier at the eastern end with a force of about ten thousand men, and marched to Reveni, where a strong Greek force was intrenched. Here a fierce battle ensued, the Turks fighting with the courage and desperation for which they are famous, and the Greeks with a courage not less notable. The Turks were repulsed after a heavy loss on both sides. The main advance was, however, by the Miluna Pass, where the Greeks, after a stubborn resistance, were driven back; the Turks holding the Pass. The objective point of both movements is Larissa. On the west side, at the entrance ot the Gulf of Arta, the Turks have been lately constructing a fortification, in defiance of the provisions of the Treaty of Berlin. A Greek vessel passing this point was fired upon and sunk by a Turkish battery, and the Greek fleet promptly began a bombardment of the town, while the Greek land-batteries simultaneously opened fire upon Preveza and partially destroyed it.

While these events were happening on the frontier, affairs have been moving rapidly in the two capitals. At a council of the Sultan's Ministers, held on Saturday, it was formally announced that war had broken out on the frontier, owing to the invasion of Turkish territory by the Greeks, and that Edhem Pasha had been ordered to assume the offensive. At the same time the Turkish Minister at Athens was recalled and passports were given to the Greek Minister at Constantinople.

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The formal announcement declared that the initiative had been taken by the Greeks; that Turkey had no idea of conquest; and that the entire responsibility falls upon Greece. At a special session of the Legislative Assembly, held in Athens on Sunday, the Premier announced the rupture of diplomatic relations between Greece and Turkey, reviewed recent events, declared that Turkey had been the aggressor, that her troops had attacked the Greeks, had occupied neutral positions, and had sunk a Greek vessel. "Turkey," said M. Delyannis, in closing, "declares war against us. We accept it." War has actually existed between Greece and Turkey for several weeks, but the fact is now officially recognized, and illustrates anew the futility of the European concert. Two years ago that concert attempted to protect Armenia, and disgracefully failed. Last winter, when the insurrection broke out in Crete, it attempted to maintain the so-called integrity of the Turkish Empire, with the result that its combined fleets have assisted in starving the Christian population of the island, and by its delays and inability to agree upon a definite government for Crete it has at length provoked a conflict which it will probably be unable to arrest. The Greeks have gone into a desperate enterprise. The total war strength of their army is a little over 200,000, but, as was pointed out in these columns several weeks ago, this entire force can hardly be available. The Turkish army, on the other hand, numbers more than 850,000. There is, therefore, making every possible allowance for the natural shrinkage of the actual Turkish strength, an enormous numerical preponderance in favor of the Turks. To this it must be added that the Turkish soldier is one of the most stubborn fighters in the world. The Greek navy is stronger than the Turkish navy; in fact, it is said that the latter numbers only three sea-going armored ships which would be of actual service for fighting purposes. So far as finances are concerned, both countries are practically bankrupt.

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Crete will now pass out of sight, and anxiety will center about the situation in Macedonia. If an uprising takes place in that country—and there is every reason to believe that one will—several clain will promptly appear. The Greeks the country on historic grounds, an cause it contains such a large Greek p tion; Servia claims it because it was attached to her; Bulgaria claims it f same reason; Russia wants it be she wants it; and Austria-Hunga covetous of Salonica. Historically donia was a province of the Greek pire for nearly a thousand years, wi exception of a short interval when under the rule of the Bulgarian Samuel; in the middle of the four century it was annexed to Servia; s after it was taken by the Turks, wh held it to the present day. But th toric or other basis of the different is of no account. Macedonia w taken by the Power that can hol Russia is behind the claim of Bu because Bulgaria is practically her and whatever Bulgaria gets to-day intends to have to-morrow. Sin death of Stambuloff, Bulgaria ha in effect a province of Russia. Bulgaria has stood ready on the and Greece on the south to invade donia and annex it, Austria has road from Vienna to Salonica, ready at a moment's notice to s army over that road. In the ev Macedonian uprising and the app of Turkish and Greek troops in th try, Bulgaria and Servia would inevitably be involved, and in tha it is difficult to see how Aust Russia could be kept out of the fi is the fear of this larger struggle the possibilities of danger involv which is to-day hanging over the of Europe. Meanwhile the sym the world, so far as the world ha lic opinion, is with the Greeks, w shown not only great courage, b shrewdness. They have compe Turks to take the initiative in c war, and have thus evaded the which the Powers had attempte pose on the aggressor.

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It is reported from Bombay t seven months of fearful ravage there is a hopeful falling off in ber of deaths from the bubonic called frequently the Black D

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GREECE, THE BALKAN STATES, AND TURKEY

known by the natives by the significant name "the Great Death." In September and October there was only admitted to exist "the Little Sickness," but when the death-rate rose to thirty or forty a day and half the population fled, then the "Great Death" was recognized with fear and trembling. An extremely interesting letter lately published in the New York "Nation" gives a painful but impressive account of the ignorance, superstition, and filthiness of the dwellers in the poorer quarters of Bombay. The attempt to segregate patients and to put them in hospital met with fierce resistance; men taken with the disease would walk and crawl in the street until they fell dying, rather than go to the hospital. The Mussulmans in assembly replied to a demand for segregation, "Down with the hospital! We will not be segregated. Prayer is our medicine. The mosque is our hospital." The Hindus, adds the writer of this letter, more timid, said nothing, but they ran

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away more than ever. A strange and horrible belief obtained credence among many thousands that Queen Victoria, in revenge for an insult offered to her statue, had demanded the livers of thirty thousand inhabitants of Bombay; and that the hospitals were being used to secure their livers! What difficulties were met in attempting to clean the native houses may be judged from this extract:

"Squalid lanes, burdened with filth; dark, ill-ventilated houses, saturated with drainage and continually damp—such were the resting and breeding places of the plague. The committee that heroically labored to cleanse these stables reported a curious fact. Bombay is well supplied with water, a tap in every house. This very abundance of fresh water was one of the worst features of the case, for the shiftless tenants were found in many instances to have turned on the tap at some remote period, and never to have turned it off again. Day after day water continued to run or drip in the vile little dens of their nasty hovels, falling constantly on the mud floor, and breeding all the disease that darkness and slime can engender. Many of the rooms had no light at all."

And this is the civilization that represents so many centuries of religious training under those Buddhist and Mohammedan creeds which of late have seen fit to send missionaries to the Western world!

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The Outlook has several times pointed out the necessity for the selection of an American of the highest ability and character to represent this country at Constantinople, and to protect American interests with dignity, firmness, and courage. The President could hardly have done better than he has done in appointing President Angell, of Michigan University, for Dr. Angell combines in a rare degree qualities which have so long been needed at Constantinople. He is a man of the highest character, the largest intelligence, and the quietest temper. He has served his country admirably as a diplomatist on several previous occasions. He succeeded in obtaining from China a revision of the Burlingame Treaty; he was a member of the Commission appointed by President Cleveland to negotiate a new treaty for the settlement of the fisheries disputes; and he has all his life been a student along lines which eminently qualify him for the discharge of the delicate duties which will come upon him as our representative at the court of the Sultan. The instant re nition of the President's wise selec shows how quick the people are t spond to executive action when action is based so obviously upon interests of the country, and not those of a group of politicians or the cl of a section of a party.

❀

The President has appointed a International Monetary Commissi Senator E. O. Wolcott, General Cl J. Paine, and ex-President Steve The appointments are admirable, prove the sincerity and earnestness President in seeking to secure bimet by international action. Senator W is perhaps the leading political bime in this country; we are not sure bu he would have been a free silver cc man had not loyalty to his party vented. General Charles J. Pai Boston, was associated with G Walker in promoting the cause of allism, and holds his view, that of cacy of international bimetallisn opposition to independent action t country. Vice-President Stevenson of himself: "I am a bimetallist. I the restoration of silver to its money function as the supreme qu in our country and throughout the v This Commission, thus constitut purely diplomatic in its character. a mistake, however, to suppose th only possible action which it can p is the adoption of bimetallism joint action of all the commercial co of Europe. It is not impossible may secure the joint action of a of them, or that it may by joint secure a larger use of silver than a ent. The terms of the act creat Commission do not confine its within any specified limit. Its however, are limited to preliminar tiations, which would have to be by the subsequent action of the States Government. There is son tion respecting the constitutiona the appointment of Senator Wolc the reason that the Constitution p that "no Senator or Repres shall, during the time for which elected, be appointed to any civ under the authority of the United

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which shall have been created, or the emoluments whereof shall have been increased, during such time."

❀

Only by a majority of one did the friends of the Dingley Bill in the United States Senate succeed in referring to a committee Senator Vest's resolution declaring illegal the efforts of Secretary Gage to carry out the retroactive clause of the unenacted measure. Senator Chandler voted with the Democrats and Populists against the reference, and only by the vote of Senator Mant'e, silver Republican from Montana, did the motion prevail. The closeness of this vote indicates the improbability that the Dingley Bill will pass the Senate in anything like its present shape. A few Western Republicans who care little for protection are in a position to remold the bill as completely as the Wilson Bill was remolded by Senator Gorman and a few Democratic colleagues who cared little for tariff reform. The change most probable is a duty on hides, which have been on the free list since 1872. Senator Warren, of Wyoming, last week expressed the sentiment of Western Republicans when, referring to the old story of the white man and the Indian who hunted in partnership, he said that in the past the East and the West had always divided the spoils of protection by giving the East the turkey and the West the buzzard. Hereafter, he declared, they must share alike. The plea of Eastern leather manufacturers that hides should not be protected because they are a "by-product" of the cattle-raising industry seems to the West as ridiculously unjust as the plea for the Wilson Bill that wool should not be protected because it is a "raw material." Every industry, the West says, has an equal right to protection against foreign competition, and the West proposes to demand equal treatment. The manufacturers of leather are making a hard fight at Washington against a duty on their raw materials, but cattle-raisers seem to have a few Senators ready to say, Equal protection or no tariff bill. If these Senators stand their ground, and if Senator Nelson, of Minnesota, insists that the tariff shall afford no protection to trusts, the Dingley Bill will be completely transformed.

The appointment of Messrs. Foster and Hamlin to assist in the negotiations between Great Britain and the United States regarding seal fisheries has called forth some adverse criticism in London. The London "Times" remarks:

> "It appears premature, if not unseemly, to start a diplomatic campaign sixteen months before the stipulated time for re-examination has arrived. To demand that the award shall now be set aside, in accordance with the contention of one party to the controversy, would strike a very serious blow at the principle of arbitration."

Gratifyingly different is the comment of the London "Speaker," which says that what will be reopened is not the Behring Sea controversy, but merely the question of pelagic sealing restrictions, for which the provisions laid down have distinctly failed. The Paris Tribunal was called to determine whether we had any right to the seals when found beyond our three-mile coast limit; the Tribunal decided that Behring Sea was not a closed sea, and therefore we had no such right. We had previously seized Canadian fishing-boats on the high seas, and hence became liable for damages. The late Secretary Gresham and the British Ambassador agreed on $425,000 as a lump sum to be paid by us for such damages. We have never repudiated our debt, but Congress properly declined to pay this sum until an investigation (in accordance with the decision of the Paris Tribunal) should prove the justice of all the claims. That investigation is now in progress. Secondly, the Tribunal provided that regulations for seal preservation should be determined upon between Great Britain and the United States, and that they must be revised every five years. It did not, however, prohibit their revision oftener, should conditions so demand. The arbitrators established a close season, a seal zone, the exclusion of steamers, and the prohibition of firearms. These provisions have failed to prevent the continued decrease of the seal herd, since pelagic sealing (sealing on the high seas) is still allowed.

❀

That we are acting in accordance with the principle of arbitration is seen by the very appointment of commissioners; and that the question is not a closed one, to be reopened only once in five years, is shown by the fact that last year both Gov-

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ernments sent (and are sending again) eminent scientists to report upon the present condition of the seal herd. The opinions of these scientists are made the basis of Secretary Sherman's dispatch to the British Foreign Office urging that the indiscriminate butchery of seals be immediately stopped. Most sealskins are dyed and dressed in London, the world's principal fur market. Thus the British should be equally interested with ourselves in preventing seal extermination. Because of promiscuous catches, the quality of the skins is deteriorating and the quantity is rapidly lessening, our herd having declined to one-fifth its greatest size, and being now in danger of entire extinction. London importers hail the prospect that our action will diminish pelagic sealing. They sensibly recommend an extension of the close season to the first of September, and the limit of the zone to two hundred miles from the Pribilof Islands. In the April "Forum" Professor Jordan, the Chief of our last year's Behring Sea Commission, shows that the whole dispute belongs primarily to natural history and not to international law. The habits of the seals, not of their butchers, should determine the nature of that law.

❀

The completion of the battle-ships now in course of construction may be indefinitely delayed by the failure of either of the armor-plate works in the country to put in bids, under the price limitations imposed by Congress. The history of the armor-plate transactions, as narrated by the Springfield "Republican," is briefly as follows: In the past the Government has paid $563 a ton for armor plate. As public policy requires that we should have armor-plate works within our own borders, no effort has ever been made to secure competitive bids from abroad. As a result, the two American companies making armor plate—the Carnegie Company and the Bethlehem Iron Company—have been able to fix their own prices. Secretary Herbert undertook to investigate the reasonableness of the charges paid, and both companies refused to furnish him any assistance. The estimates furnished him by outside parties, however, indicated that the cost of labor and materials was less than $200 a ton, and that $256 would pay all costs and ten per cent. upon all the capital employed. Confutory of these estimates came to ligh fact that the Bethlehem Company furnished armor to the Russian Government for $249 per ton, paying the c transportation, and also providing the essary nickel, which has always co Government $20 per ton in addition $563 nominally paid. The Bethl Company claimed that it took the Ru contract "at a loss" in order to se European market, but Congress wa willing to believe that the "loss" pa cally incurred had been a heavy one fixed $300 as the maximum price paid on the new battle-ships. The C gie and Bethlehem Companies ha fused to bid under these condition the bid of the Illinois Steel Company only one received—offering to con new works and furnish armor as l $240 a ton cannot be accepted bec twenty-year contract is demanded. thing is, therefore, at a standstill. S Chandler has introduced a bill autho the seizure of the Carnegie or Beth works, subject to such compensat may be fixed by the courts, and the facture of needed armor plate b Government—the works to be re to the companies upon its completio time of war such a procedure would tirely justifiable, but in time of pea lic opinion will not justify any such Neither, however, will it justify th mission of the Government to m extortion. The Carnegie and Bet Companies must be ready to serv own Government as reasonably a would permanently serve foreign G ments, or the public will demand t Government shall make its own plate, just as it now makes its ow and cannon. We do not care to h Government extend its activities this line, but a time of peace l present is peculiarly appropriate establishment of a reasonable *vivendi*.

❀

The Senatorial muddle in K becomes more and more roiled. ful of in ense gold Republicans, the support of Governor Bradley, r

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indorse Dr. Hunter, the nominee of the Republican caucus, and a factional feud has developed as bitter as that between the gold and silver Democrats. Last week the investigation of sensational charges of bribery varied the monotony of the ballotings. The Hunter Republicans, who several times have come within one or two votes of electing their candidate, were accused of attempting to bribe three legislators. The charges were investigated by the grand jury of the county in which the capital is located, and the jury has found a true bill for conspiracy to bribe against Dr. Hunter, Congressman Wilson, and three others. The Hunter Republicans deny the charges with indignation, much of which is directed against Governor Bradley. The Governor, however, denies any responsibility. Meanwhile the probability of any election as the outcome of the special session becomes more remote. With the prolonged failure of the Kentucky Legislature to elect a United States Senator, and the recent failure of the Oregon Legislature to do anything whatever because of a factional quarrel over the Senatorship, public opinion becomes more strongly in favor of relieving State Legislatures of the duty of electing National officials. The people should elect their Senators as they elect their Governors, and legislators should be chosen with exclusive reference to matters of State policy.

❀

The post-election utterances of Mayor Harrison, of Chicago, and the character of heads of departments installed with him last week, seem to insure that the Civil Service Law will be obeyed by the new administration, unless it be repealed by the Legislature. The new Mayor, as he indicated during his campaign, will confine his wholesale dismissals to those Republicans who were put in office by Mayor Swift just before the Civil Service Law went into effect. As the places of these men will have to be filled by competitive examinations under the Civil Service Law, the reform will probably be better established than before, inasmuch as it will protect a non-partisan service, and can no longer be denounced as a hypocritical measure to protect partisan appointments. There is, however, some danger that the Legislature will repeal the Civil Service Law. Although it is heavily Republican in both branches, the Legislature is not averse to enabling the Democratic Mayor of Chicago to make a "clean sweep" of Republican appointees. There is so little profit in "politics," and the power and patronage of politicians as a class are so seriously reduced by the Civil Service Reform system, that the Republican machine in Illinois is actually ready to increase the spoils at the disposal of the Democrats. However, this very fact has been of use in stirring up the public to a sense that it is they who furnish the spoils, and the probabilities are that the Civil Service Law will not be repealed. In the city of Chicago the greatest danger of misgovernment still comes from the Board of Aldermen, but even here the outlook is incomparably brighter than it was a few years ago. Of the thirty-four retiring Aldermen whose places were filled this year, the Municipal Voters' League condemned twenty-eight. Eighteen of these were defeated before the primaries, and eight of the ten renominated were defeated at the election. Nineteen of the thirty-four newly elected Aldermen had signed the Civil Service Reform and compensation for franchise pledges of the League. However, the number of liquor-dealers receiving important chairmanships in the new Council forbids much rejoicing.

✱

The Indiana laws passed at the recent session of the Legislature went into effect on Thursday of last week, by the proclamation of the Governor, and the legal car-fare in Indianapolis was accordingly reduced to three cents. When, however, citizens offered this fare, it was refused by conductors in all parts of the city, and when the citizens insisted that higher fares were in violation of law, the conductors replied that they were ordered by the company to collect five cents, and that this order must be obeyed. Passengers who refused to submit to this defiance of the law were forced off the cars, the conductors sometimes calling the motormen to their assistance. Naturally, popular indignation was intense. The citizens knew that the company had appealed to

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the United States Court for an injunction against the enforcement of the State law, but pending a decision of the Court they had not expected the company to resort to violence to prevent the execution of the law. Many stirring incidents of course added fuel to the popular indignation. A judge in a local court, who refused to pay more than the legal fare, was caught by the conductor and motorman, and ejected after a struggle in which he sustained some injuries. Women were forced to leave the cars, and even one blind man was unceremoniously ejected. By the second day resistance to the company's order was becoming organized—groups of passengers boarding the cars together, and opposing force by force. Plans were being formulated to hold an indignation meeting, and to collect pledges from citizens not to patronize the company's lines until it obeyed the law. The Mayor of Indianapolis, alarmed by the danger of riots, went to the president of the company and secured from him an agreement to order the conductors to obey the law until some court should declare against the act of the Legislature.

❀

Such an appeal to the courts is the only legal and right method of settling the question; moreover, for the railway companies it is the only politic and businesslike method. In instructing their employees to collect five-cent fares by force they have done more to saddle three-cent fares upon themselves than the advocates of cheap fares could possibly have done by months of agitation. Still further, their example teaches their conductors and motormen that the way to object to a law or contract lowering wages is to make use of violence. If a railway employee may be arrested for defying the Government with violence, as we think he may, the railway president should be as quickly arrested for a similar defiance of law.

❀

The danger near New Orleans from the Mississippi's great rise of water continued through last week; so far, strenuous effort and exhausting labor night and day have kept the levees intact for most of the way, though minor breaks are constantly occurring. Further up the river, on both sides, the floods have continued, and the devastation has extended over more and more territory. The town of Delta is almost wholly inundated, but on Sunday there was a slight fall in the river, which was still, at Vicksburg, over fifty-one feet above its normal height. A great crevasse which broke out at Biggs, four miles below Delta, on Saturday, destroyed many of the finest plantations in northern Louisiana. Earlier in the week hundreds of people were rescued from Davis Island in skiffs. Thousands are now being fed by the various relief committees and by the Government. In the nature of things the distress will for some time increase rather than decrease. The whole question of restraining the river overflow by permanent safeguards has, of course, been raised anew. The United States Government has spent over $30,000,000 in trying to meet the difficulty, and while it would be untrue to say that no good has been done, it certainly cannot be claimed that the problems have been solved. The cutting of a new outlet has once more been discussed, but the weight of engineering opinion is against it. A continuous revetment of the banks from Cairo to Vicksburg would cost, according to the Government Commission of 1897, about $70,000,000 and take nearly half a century. The third and only remaining plan is that of improving and extending the levee and jetty system. If engineering science has really said its last word as to possible methods, the outlook is certainly far from encouraging. The United States should make a thorough study of the whole subject in every detail, adopt as a permanent plan the best possible and bring expert knowledge and generous financial means to bear on the serious questions involved.

❀

The Charter for the Greater New York has been adopted and is now before the Governor for his signature. He has granted a hearing to the opponents of the measure. The bill has the approval of the Mayor of Brooklyn, but is disapproved by the Mayor of New York. The objections to the charter are chiefly: (1) That consolidation is undesirable on any terms; (2) that this charter is defective in that it provides for too large a representative body, and for two representative bod

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where one would suffice; maintains a bipartisan Police Board, and commits the machinery of election to that Board; (3) that the Charter has been "jammed through" with a haste which is in itself suspicious, and is certain to give us features which are crude and ill-digested, and that this suspicion is increased by the contemporaneous introduction of bills which provide for expensive improvements under the direction of special commissioners, appointed in violation of the principle of "Home Rule," and involving jobs of the worst description. The answer to the first objection is that it comes too late, that consolidation has been so far determined on that it is in practical politics no longer an open question; to the second objections, that they are real and serious but not fatal objections, and that, despite them, the Charter is an improvement on that at present possessed by either New York or Brooklyn; the answer to the third is that this is an objection to the bills so introduced, which should be fought with all the power which honest and independent citizens possess, and that, if the battle is unsuccessful, and, *despite this Charter*, the city is still robbed through the instrumentality of the State, then the Greater New York should demand a division of the State into two States, thus securing to the population of Kings, Queens, Westchester, and New York Counties, and perhaps some others, that right of self-government which this Charter promises to them, but which they must apparently hold at the sufferance of the State Legislature.

❀

The Anti-Cartoon Bill, which has passed the New York Senate and is now before the Assembly in an amended form, is, if correctly reported, an amusing illustration of a legislative bull. Section one reads as follows:

"Section 1. No person, firm, partnership, corporation, or voluntary association shall *maliciously* print or publish in any newspaper, paper, periodical, magazine, pamphlet, or book, any portrait or alleged portrait of any person or individual living in this State, except public officers, persons nominated for public office, and fugitives from justice, without having first obtained his or her written consent to such printing or publication. In the case of a public officer such portrait or alleged portrait shall relate to such public officer only in his official capacity."

According to this extraordinary act, a paper may *maliciously* print a portrait of a man if he is a public officer, or may maliciously print a portrait of any person on having previously obtained his consent! If this bill becomes a law, we may expect to see the law stationers provide blanks for the press as follows: "The Daily '——' has my consent to publish my portrait with malice aforethought. Richard Roe." It is easy to see what the law should be, if any law is needed. The word *maliciously* should be exscinded and a clause added providing that disproof of malice should constitute an adequate defense.

❀

Mr. Lauterbach, President of the Republican County Committee of New York, made a speech last week to a meeting of that Committee, which had gathered to present to him a cabinet of silverware, said to have cost two thousand dollars, in appreciation of his political services as President of the Committee. In this speech he put so clearly what we believe to be two fundamental political errors that we think it worthy of more than local reference. The first error was his declaration that the issue which will confront the people of Greater New York next November is one between Republicanism and Bryanism; that is to say, that in a great municipal election National issues are paramount, municipal issues are secondary. The second error grows naturally out of the first:

"I know that you are as one man resolved that the battle of November shall be waged under the banner of partisan Republicanism [applause]; that the man who shall be elevated to the high office of Mayor should be a true Republican. If we cannot succeed in bringing about that result, better far that there should be placed in power a true Democrat, even a Tammany Hall Democrat, than that we should aid to elect to that state of power and place a man of no party, whose administration is responsible to no party, and who has no party at his back. [Loud applause.]"

It is an advantage to have these two statements put together in the same speech, that the honest partisan, who believes that municipal and Federal politics must be identical, or at least who never sees how they can be severed, may clearly see to what conclusion this principle leads. Our readers will, of course, understand that the election of a Tammany Hall Democrat is the election of a Bryan Demo-

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crat, and is therefore the victory of that very Bryanism which Mr. Lauterbach professes to dread. He tells us that it is better for the Republican party so to manage the campaign as to secure a victory both for Tammany municipal politics and free silver National politics, than to co-operate with men who differ from the Republican party on the tariff and the financial issue, and secure the election of a clean man who will give the city a clean administration. We need not go behind the phraseology of his affirmation to find at least this much in it. If we do go behind the phraseology of his affirmation, it does not require extraordinary penetration to find in it much more. The Republican machine, as interpreted by the President of the Republican County Committee, prefers practical coalition with Tammany, and a Tammany victory as the result, to a coalition with the Independents, and an Independent victory as the result, because in the former case the spoils of office will be divided between the men who run the two machines, in a proportion adjusted measurably according to the votes that the two organizations cast, while in the latter case there will be no spoils to be divided, since the offices will be filled by men appointed without regard to party service and solely for the service which they are to render to the city. It is due to the Republican party to say that Mr. Lauterbach's candid avowal has been vigorously repudiated by the most influential of the party journals in the city of New York. It will, we trust —it certainly ought to—give fresh impulse to the Citizens' movement. It, at all events, makes it clear that the issue next fall will be between the Citizens' movement and a Tammany-Republican coalition.

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The five months which have elapsed since election have shown a remarkable increase in the sales of State and municipal bonds. According to an article in a recent number of the "Commercial and Financial Chronicle," for these months the sales of such bonds have reached the exceptional total of over $80,000,000. For the same five months of 1895–6 the sales were hardly more than $30,000,000, in 1894–5 nearly $40,000,000, in 1893–4 nearly $49,000,000, and in 1892–3 nearl $26,000,000. It is significant also tha the sales for 1897 are greatly in exces of those for previous years, not only i the aggregate but for each month sepa rately. The sales for November and De cember represented, to a certain exten bond issues which accumulated last yea during the agitation between the Pres dential nominations and the election (fo the four months ending in October th disposals were only $17,700,000). Neve theless, out of the total sum since electio the sales for the first quarter of this ye were over $35,000,000, while in the corr sponding three months of 1896–5–4–3– the totals were only from $15,000,000 $24,000,000. It should be mentione however, that during the past three yea an exceptional circumstance disturbed t course of the municipal bond market the sale of bonds by the United Stat Government. The striking increase the demand for municipal bonds may b and in fact is, regarded in two entir different ways by different observers the business world. Some take it as indication of decided improvement business and a return of confidence amc investors. Others deduce from it conclusion that investors have little c fidence in industrial and commercial v tures, and therefore are putting th money into municipal bonds, which, g erally speaking, are sure to be paid, b in principal and interest, by responsi communities of taxpayers. Last week March foreign trade figures were m known: exports showed a gain over F ruary of 9 per cent., and over March, 18 of over 15 per cent.; imports showe gain of the latter percentage over Ma a year ago. For the nine months of fiscal year exports have exceeded th for the corresponding time a year ago over one-fifth; imports have aggrega a decrease of nearly one-fifth.

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By far the most important event in week's bond market was the contra the directors of the New York Cen and the New York and Harlem Railw with the Messrs. Morgan, of New Y and London, for the conversion of standing bonds at 4, 5, 6, and 7 per c into new 100-year gold bonds bea

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3½ per cent. interest. This is the largest financial transaction of the kind in our history. The New York Central bonds will be for $100,000,000; the Harlem bonds for $12,000,000. The saving in interest to both roads will be over $1,000,000 a year. The event is an appropriate and expected sequel to the Lake Shore refunding. It may not be known that our railways have seven hundred million dollars' worth of bonds at 5 per cent. or more interest, and maturing before 1906. The interest saving in refunding such bonds on the Lake Shore and New York Central plan would be over twenty millions a year, but it is hardly likely that the credit of all the roads would admit of this; it seems as if a saving of ten to fifteen millions might be made, however. If this saving were transferred from bondholders to stockholders, railway stocks would rise in proportion, as has been the case with Lake Shore stock. The annual report of the Chicago, Burlington, and Quincy system, which has just appeared, shows that this company has a particularly excellent chance for such saving; it has over fifty million dollars' worth of bonds maturing before 1906; its saving might be nearly $1,400,000 a year. An impressive statement in this report is the list of dates showing the elections of directors. Any long record of service by directors inspires confidence in the concern which they represent. Seven of the eleven members of the Board have been directors from seventeen to forty years; the other four show terms of service of five to eleven years. The report of railway net earnings for February is now published, and shows a greater increase in percentage of gain over the gross than had been anticipated. The increase over February of last year was nearly ten per cent.

A correspondent, in a vigorous but fair minded appeal to The Outlook to investigate and condemn the malpractice of vivisection, calls our attention to the fact that a controversy is going on in Matteawan, Dutchess County, this State, over the question whether dissection and vivisection shall be carried on in the class-rooms of the public school of that place. There are three questions involved in a discussion of this subject—namely: Is vivisection, in any place, under any conditions, defensible? Should vivisection have any place in our public-school system? Should public or private school children be encouraged to practice dissection? The first and third of these questions, in our opinion, are debatable, and at another time we may have something to say about them. The second question we think admits of no discussion; it should be answered by every humane man and woman, by every real friend of children, entirely aside from its relation to cruelty to animals, by an emphatic *No!* Vivisection has no more place in a scheme of public general education than calculus, gynecology, Sanscrit, or hypnotism. Even the supporters of vivisection as a method of scientific research admit that it must be practiced with great care, by men who are trained intellectually and morally to perform the work scientifically, and who are capable of receiving the right impressions and drawing the right conclusions from it. Public-school teachers cannot be expected to have this expert training, and public-school children can be expected to receive exactly the wrong impressions. If vivisection (we do not now say dissection) is practiced in any of the public or private schools or academic institutions of this country, it ought to be suppressed by law, backed by the indignant protest of every humane citizen. If there is any place where vivisection may be permitted, it is certainly only in scientific schools for post-graduate adult students of the highest class.

As to the facts in this State, we are informed by Dr. Charles R. Skinner, the able Superintendent of Public Instruction, that under the existing statutes the question whether vivisection shall be permitted in the public schools is entirely within the discretion of the local Boards of Education, and the State Department has no power of interference. We are authorized to say that the State Superintendent does not approve of vivisection in the public schools, and that while a member of the Legislature he always supported legislation prohibiting it. We believe that if there should be an energetic but reasonable attempt to prohibit vivisection in

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public schools, without confusing such prohibition with the question of the necessity or propriety of limited scientific vivisection, the prohibitory legislation would be supported by the great body of physicians and biologists throughout the country. As far as the State of New York is concerned, the facts make it clear that some intelligent legislation on this subject is needed at once.

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A Blow at Civil Service Reform

A bill has been introduced into the Legislature of New York State, said to have the approval of the Governor, the undisguised object of which is to abolish the present civil service system, and restore to the Heads of Departments a practically unlimited power of appointment. The bill has certainly been ingeniously constructed. The State Constitution provides that "appointments and promotions in the civil service shall be made according to merit and fitness, to be ascertained, so far as practicable, by examinations, which, so far as practicable, shall be competitive." The pending bill provides for two examinations, one as to merit, the other as to fitness. The "merit" of applicants is to be determined by examinations conducted under the Civil Service Commissioners, who shall give no higher rating than fifty per cent. to any person. The "fitness" of applicants is to be determined by examinations conducted under the direction of the person who is to appoint to the office, who shall also give no higher rating than fifty per cent. It will be seen at once that this practically confers unlimited power of appointment on the appointing officer. If, for example, two candidates come before him, one with a rating for merit of fifty per cent. and another with a rating for merit of ten per cent., all he has to do is to give the first a rating for fitness of five per cent. and to the second a rating of fifty per cent., and the second, although declared practically incompetent by the Civil Service Board, would receive the appointment. The bill is, as we have said, ingeniously drawn. It does not appear to violate in terms the Constitution, and, we judge, could be decreed unconstitutional only upon the ground that its intent palpably inconsistent with the intent of Constitution as interpreted by contem raneous history.

We do not think it necessary to argu our readers as to the value and importa of Civil Service Reform. Its fundame principles have been affirmed by both litical parties, and lately reaffirmed great vigor especially by the Republi party. In National politics the Rep can party, through the President and Heads of Departments, is apparently nestly and honestly determined to m tain those principles in all appointm Those who have practical experienc the administration of the Governr bear an almost unanimous testimony the method of securing competent offic in administration, by competitive ex nation, has greatly improved the effici of the working force. No doubt this me has its drawbacks. No doubt there ar ments of character comprised unde general term "fitness" which canno elicited by any method of competitiv amination. Not improbably, if the that men are to be appointed as a re for the services they have rendered party were once thoroughly extir from political life, and the idea that are to be appointed solely for the vice which they are to render country were to be substituted for in the minds both of the cians and the public, it would be to leave with the appointing offi considerable power of choice a those who have proved their intell fitness by a competitive examination. in the present state of public opinion with the present determination o spoilsmen to use the offices as cam booty, to grant any considerable of choice to the appointing officer companied with great inconvenien him if he is honest, and with great to the public service if he is not give him the power which this ac fers is practically to abolish civil s examinations altogether. If the Re can party passes this bill, we greatl apprehend the spirit of the people State if it does not suffer for its vi pledges at the polls. To the vice c lic corruption this bill adds the vice concealed hypocrisy.

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The Decline of the Senate

Those who have followed the course of the United States Senate in dealing with foreign affairs during the past two years are not at all perplexed by the marked decline in the authority of the Senate, which is widely recognized in this country, and which is beginning to attract the attention of students of our public life abroad. A dispassionate study of the Senate's dealings with foreign affairs during that period brings out very clearly three things, the loss of which readily explains the decline in position of a unique body in our political organization.

There is, in the first place, no longer any distinct leadership in the Senate. It has drifted hither and thither during the past few years at the mercy of small factions. More than once it has been swept by something very like passion; and at such times, as during the Venezuela excitement for instance, the country has waited for days to hear one bold, strong, commanding voice speak out and stem the current of hot feeling. There are capable, sincere, and honest men in the Senate in large numbers, but there is no longer any man of commanding ability. Senator Sherman was perhaps the nearest approach to a statesman whom the Senate has included in its ranks for a number of years, but Senator Sherman's influence was greatly limited by the fact that, while he had the abilities of a statesman, he had the temper of a politician, and too often shaped his course with reference to political exigencies rather than to large public interests. The presence of a group of bosses, the most offensive yet known in our history, and the most inimical to a generous and influential public life, has also contributed to what may be called the disintegration of the Senate.

Perhaps the most distinct note which has been struck in the debates of the last two years on foreign affairs has been the provincial note. The country has waited in vain to hear from the most dignified legislature in the country the clear, distinct note of statesmanship; that is to say, of broad, general, progressive views. In the place of this ringing tone, which would have given confidence, dignity, and consistency to our foreign dealings, it has heard constantly the small, petty, provincial note. When one remembers the position of a United States Senator, his responsibilities, his opportunities, and the history of the body to which he belongs, it is depressing in the last degree to read speeches so pitifully narrow in their conceptions of the place and destiny of a great nation as those which the Senate has listened to, day after day and month after month, from such men as Senators Morgan and Stewart. Senator Morgan has been especially a notorious offender in this respect. Charged with the interests of a great nation, he has continually struck the chords of the most bigoted national feeling. The unreasoning and unreasonable animosity to England which has characterized his endless talk has been unworthy of a leader in public life; it has had the tone and the intelligence of a passionate school-boy. It is the belief and the prayer of those who think they know American society well that Senator Morgan does not represent American sentiment. The country is too large and the Nation too great to be animated by such boyish and irrational animosities. The United States Senate ought to represent broad, intelligent, statesmanlike conceptions. It ought to treat public affairs in a generous, noble spirit, as befits intercourse between great countries. It has treated them for the past two years as the local legislature of a petty province might treat them. Instead of calm, dispassionate argument, it has indulged in flamboyant declamation. If such talk as that which has wasted the time of the Senate during the past two sessions were heard in the House of Lords, it would be heard with derision. If members of that body were to get up day after day and declaim against France in the spirit of the last century, they would be laughed out of the House, and they would deserve to be laughed out of it. Yet this is precisely the tone which men like Senators Morgan and Stewart have taken. Arbitration, for instance, has been called "the American principle." The opportunity to espouse it was unquestionably the greatest opportunity to introduce a new principle into the public life of the modern world which has yet come to this country. All declamation about sympathy with an oppressed people is idle while we, in a narrow and provincial

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spirit, refuse to take the one step which would have more to do, in its ultimate consequences, with freeing Europe from the burdens and bondage of militarism than any other single thing. Messrs. Morgan, Stewart, and their confrères have dealt the common people of Europe a tremendous blow, and one does not need to be a prophet to predict the opinion which the future will hold of their failure to understand the greatest opportunity of republicanism in modern times.

There is one other respect in which the Senate has shown marked deterioration, and that is in temper. It was long supposed to be a dispassionate body, with a judicial attitude toward all matters, and especially foreign matters. The House was supposed to be the safety-valve for the expression of loose opinion and gusts of popular passion, but the Senate was to preserve a thoroughly dispassionate attitude—to keep its head, in other words. For the last two years the Senate has been the most irritable, nervous, and agitated group of legislators ever seen in this country. Its treatment of the Cuban question illustrates this. The country is at one in demanding a strong, consistent policy with regard to Cuba. The Senate had a chance, by calm discussion and deliberate action, to enforce such a policy. Instead of this, some Senators, month after month, taking newspaper reports as the basis of fact, have hurled anathemas and maledictions at Spain in the language of stump orators, and the next day the reports have been denied, and the flamboyant speech has been remembered only to diminish still further the respect of the country for a judicial body which does not even take the trouble to find out the facts before it loses its temper. It is no exaggeration to say that the declamation of Mr. Morgan and other Senators of his temper on Cuban affairs no longer produces the slightest impression on the country. It is simply journalism of the worst kind introduced into the highest legislative body—the kind of journalism which kills its own influence by its failure to discriminate, to judge, and to weigh. The country is weary of the endless declamation in which the Senate wastes its time. It asks of that body a return to the habits of statesmen—calm study of facts, intelligent discussion of principles, the poi which befits men of great position, and broad, Christian, American progressiv ness.

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What is a Christian?

To answer this question, let us set t word in contrast with some other terms sometimes very loosely used.

Atheism is the doctrine that there no God. It is materialism applied to universe. Man and the world are garded as a great machine, and thou in man as nothing but a product of machinery. There are practically no at ists left to-day in philosophical and e cated circles. Agnosticism is the d trine that nothing can be known ab the great power which lies back of p nomena; that, if there is a God, he incapable of revealing himself, or we incapable of receiving the revelation. nosticism is not merely the doctrine we do not know God, but that we can know God, and it is not worth our w to try; it involves contented ignoranc the Eternal. Deism is the doctrine there is probably a personal God who set the world in motion, but who has n ing to do with it—now. There prob is a God, but he is not in nature n human life. This was a popular th in the last century. Atheism on the side, and Deism on the other, are in time giving way to Agnosticism. A Deism, and a great way above it, is ism. These two words stand for ver ferent ideas. Theism is the doctrine God is a personal God, who has to do men; a God who dwells in nature, and his children, and is known by his chi through personal spiritual experienc

The Christian is a Theist. As ag Atheism he affirms that there is a as against Agnosticism he affirms this God can be known by man; as ag Deism he affirms that this God is world of nature and in his world of The Christian, whatever school he be to, is a Theist. But he is more th Theist. He not only believes that is a God who is in his world of n and in his world of men: he also be that God has made a historical ma tation of himself; that God has

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himself in human history; that there is in Christ something more than the revelation which God makes of himself in nature, and something more than the mystical revelation which God makes of himself in the human experience of all devout seekers after God. The Christian believes that there is a great historic fact, and in that historic fact there has been a special and further revelation of God. This is Christianity. It involves Deism, or the doctrine that there is a God, but it is more than Deism; it involves Theism, or the doctrine that God is in the world of matter and the world of men, but it is more than Theism. To be a Christian believer is not merely to believe that God is, and that God can be known, and that God has something to do with life; it is also to believe that in human history God has unveiled himself; that Infinity has come into finite form; that the Transcendental has translated himself so that he can be read; that the veiled and mystic figure whom we see dimly through imagination and emotions has been unveiled and disclosed in a human life; it is to stand before that ancient temple in Egypt where above the sacred veil were inscribed the words, "Who shall draw aside my veil?" and say, "The veil has been drawn aside."

A man may be a good man and not a Christian. There are many good Jews; there have been many good pagans. A man may be a devout man and not a Christian. He may sincerely worship at the altar of an unknown God. A man may be what the Church calls "saved" and not be a Christian. "In every nation he that feareth God and worketh righteousness is accepted with God," Peter tells us. "To them who, by patient continuance in well-doing, seek for glory and honor and immortality, God gives eternal life," Paul tells us. The question which we are attempting to answer in this article is not, What is the condition of salvation (so called), not what is the condition of getting into heaven, not what is the condition of being a fairly good man on earth? but, What is a Christian believer, what is the very heart and essence of Christian belief, how does what men call evangelical religion differ from the rejection of evangelical religion? It consists in this: Not merely in the recognition of a God, or of a God who can be known, or of a God who is in nature and in human experience; it consists in the recognition of the fact that God has revealed himself in human history; in the recognition of the one great historic fact which is itself the center and spring of all modern life and progress.

Being a Christian believer does not depend upon the psychology of Jesus Christ which one adopts. One may believe that Jesus Christ is God and man mysteriously joined together, a dual personality, in some acts showing forth God, in others manifesting man. There are, in our judgment, fatal objections to this, the mediæval view of the God-man, but one may hold it and be a Christian believer. Or one may hold that Jesus Christ was simply the divine spirit in a human body, or the Second Person of the Trinity in a human body, and subject to the limitations of a fleshly organism. There are, in our judgment, fatal objections to this view of the God-man; but one may hold it and be a Christian believer. Or one may believe that Jesus of Nazareth was so filled with the Spirit of God that whatever the man Jesus thought or said or did reflected the inspiring, indwelling presence of the Eternal Spirit of love and truth. This is the simplest of the three explanations, but it wins its simplicity, it seems to us, by ignoring or denying some transcendently important statements in the Gospels and some transcendently important facts in the history of Christianity; nevertheless, one may hold this view of Christ as a "God-filled man" and be a Christian believer. Or he may confess his inability to form any perfect psychology of Jesus Christ, and be content to see in him, and in the "human life of God" reflected in him, at once a transcendental manifestation of the invisible and eternal God, and a perfect ideal of a divinely begotten and inspired humanity; and, despite his refusal to formulate and phrase a perfect and complete Christology, he will be a Christian believer. What makes him a Christian believer is seeing in Jesus Christ, with some explanation or no explanation, the transcendent manifestation in human history of the Everlasting Father, and the ideal and inspiration for all his children.

But this only makes him a Christian believer; it does not make him a Chris-

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tian. He is a Christian only as he follows this Christ, that he may be like him, in the service and sacrifice of love, and in the fellowship of the Father. And this he may do without any theory at all. Certainly he need not wait to perfect a theory of the Christ before he begins to live a Christ life. And it is the Christ life which makes him a Christian.

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The Outlook Vacation Fund

The real work of the summer vacation houses begins now. The new house at Santa Clara in the Adirondacks, which is the first all-year-round house under the charge of the Working-Girls' Vacation Society of New York, and controlled entirely by it, will be in the possession of the Society when this paper reaches our readers. It is not too late for those who wish to furnish one room to secure that privilege. The "Bide a Wee Club" of Worcester, Mass., has selected a room. One room has been furnished by two ladies of Summit, N. J.; one by a gentleman and wife of Englewood; two by a sister and two nieces; one by a mother in memory of a daughter; and one by a sister in memory of a sister who had given much time and interest to Cherry Vale—the house at Greenwich, Conn. The library in the new house is to be furnished by a gentleman and his wife—that is, the furniture, but not the books. The parlors, or rather the parlor and sitting-room, are to be furnished by a club of ladies in New York. The dining-room and halls are still to be furnished. Seven bedrooms have been furnished in memory of friends or by clubs, leaving eighteen bedrooms that may still be furnished by individuals or organizations or schools. A school in New Jersey that did not raise money enough to furnish two rooms, but more than enough to furnish one, will decide whether to increase the amount they have to the one hundred dollars necessary to furnish two bedrooms, or to use their contribution for some other purpose in connection with the house. The gift of five thousand dollars enables the Society to make some changes that were necessary at Elmcote, the house at Craigville, N. Y.; to furnish a doctor's office at Santa Clara, in the Adirondacks; and to meet the increased expenses that the new all-year house involves. It is to be hoped that no part of this five thousand dollars will have to be used for furniture in the new house, beyond the doctor's office.

In order that our readers who contribute to this fund may feel themselves in closer tou with the work, we will see, if they will se their names to this office, that they are s plied with the last report of the Worki Girls' Vacation Society, and with the ports of previous years if they so des This will be a good opportunity to join Vacation Society, the fee of which is but dollar a year. Ten thousand subscriber one dollar a year would mean an income the Society that would enable it to meet demands made upon it. The work of Society has increased beyond the wil dreams or imaginings of its incorporat but each year reveals its inadequacy. I often the Society must refuse, because of of room, to give vacations to girls who it, is too well known to be repeated. W is needed is more money, more houses, an assured income to meet the running penses of these houses.

So long as the Society is dependen voluntary contributions, it dare not use u income to the last penny. A balance be kept for the next year's beginnings. soon as it has a paying constituency of dollar a year that will justify it, the man will be able to give their entire attenti developing the work, instead of worryin they are compelled to do now, over f possibilities and limitations. It will be tive misfortune, a tragedy in fact, if, wit increase of space and opportunity, the in of the Society this summer does not equ thousand dollars. We ask for this sum

THE VACATION FUND

Previously acknowledged	$6
C. E., New York, N. Y.	
M. B. M., N. Lebanon, Me.	
A Working-Girl, New York City	
G. J. D., Mount Vernon, N. Y.	
H. C., East Hampton, Conn.	
E. A. S., Providence, R. I.	
Miss Dana's School, Morristown, N. J.	
A. R., Vergennes, Vt.	
E. J. M., Hamilton, Canada	
J. T., Washington, D. C.	
"Bide a Wee" Club, Worcester, Mass.	
Easter Offering, F. N. B.	
A Friend of the Working-Girl	
U. S. S. Monocacy, Shanghai, China	
Total	$

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In a paragraph a few weeks ago upon ceipts and expenses of the Chicago Water we were led into a serious error. The ex of the Bureau given in the report includ the expenses of the meter, mechanical, a mit departments. The cost of pumpi water and keeping the system in repairs included. We are indebted to Mr. M. N. of the "Engineering News," for the cor The operating expenses were really $1,100,000, or one-third of the receipts of one-tenth as reported.

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School Histories and International Animosities

A Study of the Facts

SAMUEL PLIMSOLL, M.P. (the originator of the "Plimsoll line," which marks the limit to which vessels may be legally loaded), has been looking into the causes of the "unjust dislike that Americans have for the mother country." "We in England," he says, "have no such feeling toward America. . . . I believe the prejudice starts with children, and is taught to them from school histories that misstate facts; and in these histories I think the remedy lies."

Mr. Plimsoll, in this belief, has examined the school histories in use in England; and his report, issued by the United States Bureau of Education, is now obtainable. The "New England Magazine" for February last contained the substance of this report, as well as several of Mr. Plimsoll's extracts from the English textbooks examined. In thirty-four of these he finds not the slightest unkind allusion to the United States. Of American histories, however, he is reported as saying, "I have been told, and believe, that many of them are unfair, that they foster a wrong feeling toward the mother country."

But Mr. Plimsoll, not relying on such a general preconception, has delayed final decision till he should have examined our books with the same thoroughness as the English. It is with this purpose that he has come to America, and it is interesting to look into the subject for ourselves—to anticipate, if possible, the results of his investigation. Are school histories in this country so unfair as he alleges? so liable to rouse in children that "wrong feeling" which undeniably does exist? For every American boy, at some time, from some source, acquires a vigorous hatred for "redcoats" and British—a hatred that later years seldom entirely eradicate. Is the cause of this to be found in the school-books? and, if so, is it an evil inherent in the presentation of the facts, or a mere accident, to be avoided by moderation and discrimination?

Before considering what the text-books really say, we should note that there are, in our relation to England, elements which, to a young and emotional reader, might cause a book really very moderate to inspire patriotism most intolerantly aggressive.

In Mr. Plimsoll's extracts from English books occur the following sentences: "The government sent out soldiers to force the Americans to pay taxes." "The chief causes . . . are to be sought in the high notions of prerogative held by George III., in his infatuated and stubborn self-will, and in the equally absurd self-conceit of his English subjects." "'Taxation without representation is tyranny' became the watchword of the brave patriots who were to fight in America for the self-same rights that Englishmen of old had wrung from the tyrant John, the haughty Edward, and the reluctant Charles I." "The ministers, who had not yet learned wisdom, placed new taxes on tea." It pleases us to read such statements in English books, and undoubtedly the English boy who reads them is impressed with the unpleasant fact that his ancestors were unwise and unjust. But these same statements would rouse in an American boy a keen resentment. They tell of oppression and injustice exercised upon his ancestors by the English. He is the one that is hurt—it is hardest for him to forgive. Human nature, especially juvenile human nature, makes the reader alert in sympathy for the under dog, especially when, as in this case, the under dog is *his* dog. It is, in other words, easier for the English boys to read forgivingly of the resentment and rebellion of the colonists—provoked by English injustice—than it is for American boys to read, without symptoms of sympathetic resentment, of the injustice that provoked it. A sentence that in an English book evinces, by frank confession of an injustice, the best of feeling toward America, might, in an American book, by pointing out that very injustice, inspire hostility to England. The American historian, then, must be fairer to the English than they need to be to themselves. He must allow for the instinctive prejudices of his readers.

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The writer of this paper has examined carefully ten histories in common use in American schools. He has read, more or less carefully, many more. He began his examination with the impression that the books were prejudiced and unfair; he ended it feeling that, while prejudice was roused, it was not roused by intentional unfairness or misstatement.

One may, indeed, well dismiss, from the first, the charge of misstatement. Few histories misstate, and those that do are not those most in vogue. True, most err on minor points; few, however, err with the direct end or result of misrepresenting the attitude of England to America. The per cent. of real misstatement is so small as to be ignored.

There is more injustice of omission. The employment of Indians by the British is described, sometimes in very strong terms; but there is little or no mention of the employment of Indians by the Americans, or of outrages committed by American troops. In dealing with the war of 1812 much is made of the massacre of the River Raisin, little of the American "atrocities" which provoked this. And there is a general failure to call attention to the fact that only a part of the English people sympathized with King and Parliament in their oppressive measures, or that the Government could even claim, in the expenses of the French and Indian wars, some warrant for their taxation of the protected colonists. Of such omissions Mr. Plimsoll may justly complain.

But he should, none the less, note that not many books can be charged with such omissions. He should note, in one book, this passage:

> It must not be supposed that these severe and unreasonable acts passed Parliament without strong and vigorous opposition. The King and his Prime Minister had a majority of Parliament in favor of their extreme measures of opposition to the colonies; but, with only two or three exceptions, all the eminent and shining lights of the country, under the leadership of Edmund Burke, were strongly opposed to these unjust measures of the Government, and persistently advocated the rights of the colonies.

And, in another, this, which no less places blame where it belongs:

> George III., a narrow-minded and obstinate young king, was now on the throne of Great Britain. He hated Pitt, the friend America, and his ruling purpose was to e kingly authority at the expense of all pop rights.

By emphasizing this point, that the pression was the work of the King one party, not of the whole people, a g deal of the ill feeling may be preven or rather diverted to its proper o j And in failing to emphasize this, s books are decidedly at fault.

But the chief trouble lies in injudic heat of language. In this may well the root of all the prejudice. The w has already pointed out that a school tory, written for the side that sufferec grievance, must be moderate, must understate the causes of resentn Charred wood kindles easily. And e such word as "tyrant," "oppres "slave," "arrogant," is a spark ap to fuel that is but too ready for the fl

Such passages as the following are this reason, dangerous:

> The troops burned the Capitol and public buildings. After this act of va ism they withdrew to their shipping.

> After committing shocking brutaliti Hampton, the fleet sailed for the We dies.

> England treated the settlers as an in class of people. Her intention was to and keep the colonies dependent. Th were framed to favor the English ma turer and merchant at the expense colonist. . . . American manufactures prohibited. Iron-works were denounc "common nuisances;" even William P friend of America, declared she had no to manufacture even a nail for a hors except by permission from Parliament

> The British naval officers behaved in high-handed way. In one instance th solence was deservedly punished.

> The employment of foreign hirelir subdue British-born subjects became a ing cause of American hatred for the r country.

> There is no doubt but that the Bosto were impudent sometimes. It is sai they called the red-coated soldiers "lob and "bloody-backs;" but I am sur would not have done so if they had treated right.

These, with some exceptions, a materially untrue. The total denc of their words is not immoderate, b impression is. A child, an unt

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reader of any age, values assertion more than qualification. Say that B was a "tyrant" and "murderer," and, no matter how you condone his offense, the opprobrium of the term will stick. And, in a school history, no amount of explanatory justice—a gentle, unassertive, uninteresting thing—can overcome the effect of a few striking terms of denunciation.

Let us grant that these terms fit. Let us grant that they were used freely by the writers and orators of the period the history tells of. The historian should still hesitate before putting them into a book for young readers. His object should not be to reproduce too vividly the passions of the past. He should aim rather to impress lessons, to point out principles. And he must bear always in mind that it is better to avoid abusive epithets than to trust to neutralizing them by uninteresting qualification, which the reader will "skip" or forget. It is the dramatic, sensational, denunciatory passages that are remembered, that form, not just opinion, but ineradicable impression.

Many historians might justify the use of such terms by the fact that they were quoted from the writers and speakers of the time. That has little bearing on their fitness for introduction into juvenile history. They were words written in the heat of passion. Revolutionary days were exciting—more exciting, even, than our recent election; and those who remember the bitter intolerance of but a few months past will see that men in the heat of a fierce contest were not likely to abate a stirring appeal, a glowing invective, for any considerations of Christian moderation or ultimate equity. On both sides abuse ran riot. Pitt denounced the war carried on by Great Britain as "a most accursed, wicked, barbarous, cruel, unnatural, and diabolical war;" while the Tory "Massachusittensis," on the King's side, declared the rebellion of the colonists to be "unnatural, causeless, wanton, wicked." This is the language of a quarrel, and to quote it on either side gives an impression unduly violent. The English historians have charitably forborne to quote "Massachusittensis" against us. Might not Americans reciprocate by forbearing to quote Pitt?

It is to be noticed that quotation from both sides results, not in neutralization, but in doubling the effect. Tell a boy, "Your father says that John Smith is a thief," and you will hardly restore good feeling by adding, "And John Smith says that your father is a liar." Yet some historians have tried to neutralize American abuse of England with English abuse of America!

To a mature reader the appearance of vehemence on both sides might prove suggestive, and impel to further investigation. But children, like the more emotional of their elders, cannot easily be induced even to consider the other side, least of all by abuse of their own side. They are instinctive partisans. Naturally they take the side of their country, and, once settled in their allegiance, a love of dramatic contrast, dualism, Manicheeism—be it what it may—impels them to exalt blindly their own cause into faultlessness, to put God on their side and the devil on the other. If the Americans were right, they were heroes. If the English were wrong, they were monsters. The child knows no middle way. He cannot serve two masters. He loves the one and hates the other with his whole heart.

Yet it is hard to restrain the tendency to dramatic quotation, to forego the fervid eloquence of Patrick Henry and the other patriots whose words kindled the Revolution. Who, for example, would not be startled at the thought of omitting from our histories the Declaration of Independence, the grand old document whose fiery words have thrilled many a young American on Independence Day. Very natural, indeed, and very vigorous would be the complaint were it excluded. Yet a reading of this document alone—unless neutralized by the most careful teaching—is enough to kindle in the child reader an unreasoning and ineradicable hatred of the British oppressor. He will read this: "He [King George III.] is at this time transporting large armies of foreign mercenaries to complete the work of death, desolation, and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation." And, a little further on: "He has excited domestic insurrection amongst us, and has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages

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whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions."

So long as our school histories quote such passages, without vivid qualification, so long will children learn from them a hatred of England and of England's flag. Not that the words are to be censured. They express the spirit of the patriots who uttered them. But they were uttered under provocation. They should not be permitted to revive, in the reader of to-day, the rancor, the passion, that should have died out a century ago. To partake of the patriotism of the past, the boy of to-day need not partake also of its resentment, its sense of injury. Its patriotic devotion, the noble aims of the men of seventy-six—that is what we must preserve; the rest should be forgotten.

There is one additional cause of the bitter feeling. The average teacher is not a student of history, and aims rather at interesting and at impressing salient facts than at giving a just impression of a period. A sensational statement, as every journalist knows, is more attractive, more easily remembered, than the moderate fact. And the teacher, exaggerating to add "human interest," misses what she should really teach—the sober truth of history. The same is true, to a considerable degree, of Revolutionary readers and kindred books. But they hardly come within the scope of Mr. Plimsoll's arraignment.

These, then, seem the chief factors the creation of prejudice against Engla First, omission of matter in favor of English; second, quotation of the m violent partisan language of the time, both sides; third, failure to allow the natural intolerance of a young read fourth, intensification of the evil by w meaning but injudicious teachers.

So, without the misstatements that Plimsoll alleges, our school-books g ground for his complaint. They g the American boy premises on whic found a very active hate of England. remedy is hard to find. Probably it for the future historian, in judicious o sion of violent language, in judicious sertion of arguments on the English s in judicious vigilance against boyish ir erance, in watchful insistence that te ers shall know more of the subject tha contained in the text-book. Already t has been improvement. More may be pected. Time itself is a potent fa and, when we are once into a new cent will soften the asperities of a griev that is not ours, that must not be har down to another generation. The da the hereditary vendetta is over. We no call for revenge against England Englishmen, much reason for kindli And this kindliness it is for our teac and our writers of text-books, to ins Without this, arbitration treaties ca but a farce. With it the possibilitie infinite.

Taoism

By F. Huberty James

ONE of the least known of the religions of China is Taoism. The first great Taoist, Lao-tsz, was born in the city of Pohchow, about 640 B.C. Of his early life little is known. The first records tell of his filling a position as recorder or keeper of the archives at the court of Chow, then held in Loyang, in central China. Lao-tsz was a typical philosopher, calm, reserved, observant, keen. His work brought to his notice a mass of material which stirred his thought and compelled him to meditate on the causes of the wretched condition of his country. There were frequent insurrections, which were usually quenched in blood, an princes and statesmen seemed to care so long as they held their own posit while demagogues were as busy th now in devising schemes of reform. T is reason to believe that Lao-tsz di best for his people, but, failing hi and seeing others fail so often, he up the task of the reformer and de his attention to philosophy. It is that he retired from office when ei eight years of age, and while in retire composed his single book, entitled ' Way and its Characteristics." It is a small book, containing only about

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thousand words, but it is one of the best as well as one of the most obscure books China has ever produced. It is very difficult to explain what Lao-tsz meant by the word "way." One of the best definitions is that of Mr. William Davis. He says Tao, the way, indicates the supreme power, but more. It dwells upon no personality; it is the spirit of the universe, the all-acting, supreme force. It is energy without effort. It is nature in repose, containing all forms of activity. It is unpredicated being. It is the "It is" of the Vedanta, the "I Am" of the Bible.

It is very hard to answer the question, "Did Lao-tsz believe in God?" The answer must depend upon the definition given to the word God. If we mean the God of ancient Israel, or of the New Testament, or God as understood by most people to-day, we may safely answer in the negative. Yet it does not follow from this that he had no idea of God whatever, nor can it be inferred that his search for the great Original was in vain. In his intense struggle to express his thoughts, Lao-tsz was often peculiar and obscure. He sometimes blends his conception of the originating cause with its ways of manifestation and action. (We do the same when we use the word Providence for God.) If the knowledge of God is the highest and most precious of all knowledge, then in this particular Lao-tsz was greater than Confucius, for he earnestly sought to increase his knowledge of the great fountain of being, while Confucius was content to transmit what had been taught by his predecessors.

A few quotations from Lao-tsz's book may be interesting: "There is nothing like keeping guard over the inner man." "By undivided attention to the heart it is possible to be a little child." "The sage is ever the good savior of men. He rejects none." "Good men are the instructors of bad men. Bad men are the material good men have to work upon." Then we come to one of the grandest sentences ever uttered in China: "Recompense injuries with kindness." In the course of his book Lao-tsz denounces over-legislation, war, and capital punishment. None of China's sages held or taught more elevating doctrines than Lao-tsz. He taught that government should be just, sympathetic, liberal, and yet free from extravagance. Man should ignore all the desires, attractions, schemings, pleasures, and ambitions which injure and destroy the pure, original nature, and calmly, constantly follow the heart's best instincts.

The next greatest name in Taoism is Chwang-tsz, who lived about 330 years B.C. Chwang-tsz was one of the acutest minds ever possessed by China. He took up the labors of his master, Lao-tsz, and added the result of his vigorous investigations. One of his musings is exceedingly interesting, as furnishing the nearest approach to asserting personality as a predicate of God which can be found in the whole of the Taoist writings. He says: "The heavens revolve, the earth remains still, the sun and moon move in their respective paths; but who governs them, who manages them, who lives unoccupied in stillness and yet causes all things to move? The thoughtful have speculated much on these things, and failed to find out the secret. The wind rises in the north and drifts between east and west, agitating all things; but who drives it forth and brings it back, and for what reason is it all done? It seems as if there must be a True Ruler, only we cannot get at his personality."

After Lao-tsz and Chwang-tsz none arose like them, and yet among the moral treatises of the later Taoists there are some remarkable passages. Here is one by Lieh-tsz: "There is a life that is uncreated. The Uncreated alone can produce life. The Changeless comes and goes; his duration can have no end. His ways are past finding out. Death is to life as going away is to coming. How can we know that to die here is not to be born elsewhere? Death is just a going home again. It is repose for the good man, and a hiding away of the bad."

Taoistic tracts and commentaries on them are almost innumerable, but only a few of them are worth translating. One of the best is called "Actions and their Recompenses." Its author is unknown, but in all probability it was written in the tenth century. Its style is clear and terse, rendering it attractive to the educated, while it is so simple as to be generally understood by the common people. One passage runs as follows: "Transgressions, great and small, are of several hundred kinds He who wishes for long life must

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first attend to strictly avoiding all these sins. He must feel kindly toward his fellow-men, be loyal, filial, and loving. He must pity orphans and compassionate widows, respect the old, and cherish the young. He must stop evil and exalt and display [meaning to publish] what is good; receive insult without returning it, bestow favors without seeking for any return, give to others without afterwards regretting it. He who does this is a good man. Heaven protects him. He may hope to become immortal." This is one of the best existing tracts in China, and it is comforting to know that it has had, if not the largest circulation, at least one of the largest circulations, in the world. For at least eight centuries it has been in constant use all over China, and editions of it have appeared in almost every conceivable size, shape, and style.

However much we may regret it, we have to admit that Taoism has for a long time been degenerating, until at last it has become, to a very large extent, a "base abject superstition, a religion in the w and lowest sense, a foolish idolatry, s ported by a venal priesthood." Never less, under all the superstitious accreti some vital force has remained in Tac to withstand decay, or long ago it w have perished. One of the essays to the Parliament of Religions was l Taoist. He sketched the history of ism and discussed its leading princi but was too modest to claim that his system was perfect, and too reve toward the faiths of others to dispa their religions. At the close of his p he says: "O that one would rise t store our religion, save it from errors, its weakness, expose untruth with t explain the mysteries, and set fortl doctrines clearly!"

A humble and earnest wish for anyt good is always a prayer, and we hav consolation that the heart's cry for light never has been, never can be, in

Domestic Science

What it is and How to Study it at Home

By Ellen H. Richards

Instructor of Sanitary Chemistry in the Massachusetts Institute of Technology

DOMESTIC Science may be defined as the application of all modern scientific knowledge to the administration of the home. It is eminently an *applied* science, and, because it is practical and comprehensive, educators in general have looked very much askance at it, and have put aside those who have advocated its adoption as one of the topics in the school curriculum, with the assertion that it was too crude and too indefinite to be given a place as a mentally nutritive subject. It is, however, not by keeping an acorn on a shelf, but by planting and watering it, that a strong tree is produced.

Since this topic was first suggested, both bacteriology and sociology have sprung up and have become accepted university studies, and "œcology" is still held at arm's length. There is, evidently, at the bottom of this reluctance a fear of the changes which would inevitably result from a serious study of the problems of Home Life. One reason fo is not far to seek. Women are cons tive, and time and much convincing are needed to induce them to c their habits of life. A great respe tradition and authority leads the doubt the wisdom of new ideas. feeling was illustrated by a sentenc sermon delivered, a few days ago, country congregation by an earnest preacher.

After enumerating some of the velous changes which had been br about by modern science, he said even in woman's province inventio made it possible to take the finest st and even to wash and wipe the dish machinery; but that "in the care o dren and the home, woman mus take *God's own way*"—implying tha other ways were not God's own, ventions of the Evil One from whi home must be protected.

It is this undercurrent of feeling

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prevents the majority of home-keepers from examining their own daily routine to see wherein it may be improved, and keeps them from accepting any offered help of a new and strange kind.

It is, however, only a question of time. The march of progress may be hindered; it cannot be prevented. The reorganization of the home must follow, if somewhat tardily, the reorganization of the other relations of physical and social life, which is so evidently going on in the body politic. As well fight against the use of electricity for lighting the streets as against the introduction of scientific principles into the administration of the house; and it is, therefore, not too early in the campaign to outline in a helpful manner the work for the immediate future. The science of the home includes:

First. The shelter, the house itself, its healthfulness for the body, and its influence on the mind and soul.

Second. The food and clothing which sustain and protect the body in order that the mind and soul may reach its full development in the shelter provided.

Third. The general management and daily care of all those means related to the one great end of soul-growth and perfection.

By the architect all science is laid under contribution to furnish the best drainage and ventilation, the best fireproof construction, electric lighting, and the most artistic decoration. When done, the house is turned over to mistress and maid, equally ignorant of the fundamental laws upon which it was designed and equally unappreciative of the possibilities of labor-saving and pleasure-giving.

Woman was originally the inventor, the manufacturer, the provider. She has allowed one office after another gradually to slip from her hand, until she retains, with loose grasp, only the so-called housekeeping; and the great increase of hotel and apartment life shows that she is becoming quite willing to have men keep house and cook for her.

Having thus given up one by one the occupations which required knowledge of materials and processes, and skill in using them to the best advantage, she rightly feels that what is left is mere deadening drudgery, and that escape from this condition is essential to her well-being as an individual. The danger lies in the fact that she is inclined to slip out of it all instead of boldly asserting her claim still to know, if not to do, and making good her claim by serious study. It is to help the housewife to regain control of her kingdom that a few suggestions as to books and lines of study are here laid down.

Science has most conclusively shown that dry soil, dry air, sunlight and plenty of it, scrupulous cleanliness—all these are essential to the wholesome house. Dust and dampness are most favorable to disease, because the seeds of the obnoxious germs are transported in dust, and in damp places sprout and grow into vigorous plants. Sunlight and fresh air are the best disinfectants.

The following books deal with these topics in a comprehensive manner:

"The Story of the Bacteria," "Dust and its Dangers," "Drinking Water and Ice Supplies." By T. Mitchell Prudden, M.D. (G. P. Putnam's Sons, New York.)

"Our Secret Friends and Foes." By P. F. Frankland. (E. & J. B. Young & Co., New York.)

"Home Sanitation." By Ellen H. Richards and Marion Talbot. (Home Science Publishing Company, Boston.)

"The Chemistry of Cooking and Cleaning." By Ellen H. Richards. (Home Science Publishing Company, Boston.)

Since the housewife is the person on the spot, who goes over the house day by day, she should know where the drain-pipes are placed in the house and grounds. She should be sufficiently informed to oversee the plumber in his work, and know how to test the same for efficiency when he has called it done. Then, and not till then, can she be free from regret in case diphtheria or other severe illness occurs in the family.

She should also know how to manage the drafts of the furnace or the valves of the steam-pipes, else she cannot be said to be in command of her house. The following books carefully studied, with the inspection of houses building in the neighborhood, will soon give a working knowledge of the essentials of house construction:

"How to Drain a House." By George E. Waring, Jr. (Henry Holt & Co., New York.)

"Homes and All About Them." By E. C.

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Gardner. (W. F. Adams Company, Springfield.)

"The House that Jill Built." By E. C. Gardner. (W. F. Adams Company, Springfield.)

"Home Sanitation." By E. H. Richards and Marion Talbot. (Home Science Publishing Company, Boston.)

"Handbook of Sanitary Information." By Roger S. Tracy, M.D. (D. Appleton & Co., New York.)

"Women, Plumbers, and Doctors." By Mrs. H. M. Plunkett. (D. Appleton & Co., New York.)

If it requires close observation and study to understand house construction, the maintenance of all the complex machinery of daily life demands even more resourceful skill, if the best possible results are to be obtained.

To this end, few helps have been provided. Each good housekeeper has her own methods, and is disinclined to accept those of the newer schools. No really adequate treatment of the care of the modern house and household has been published, nor is it probable that such can be written until experienced women are willing to graft scientific knowledge upon their rule-of-thumb practice. At least such has been the experience in other departments of life. I can only refer to:

"From Attic to Cellar." By Mrs. Elizabeth F. Holt. (Salem Press Publishing and Printing Company, Salem, Mass.)

Various chapters in books on cookery or general housework.

"The Teacher's Manual of Lessons on Domestic Economy." By H. Major, B.A. (London.) (This being an English book, is not applicable in all points to the housework of this country, but contains helpful suggestions. It is used in the English schools.)

If the house itself demands study on broad lines, the provision of suitable food for the family requires even more, and that not only in detail but on general principles. Chemistry, physics, physiology, and a dozen other sciences have contributed to the present knowledge on the subject. The mother, who provides the food through the assimilation of which the child derives the energy that enables it to comprehend its lessons or accomplish any task, has not the least important office in the education of the child. When the function of food is better understood by the housewife, the science of nutriti will be studied with more zeal.

Within five or six years, sufficient lit ature has become available to give a intelligent woman an insight into the w derful laws of growth and the utilizati of energy. She does not need more ceipts, more books on the specific food be used, but she needs a knowledge of whole subject of food and nutrition, physiology of digestion, and the econo and nutritive value of the different fo substances. Such information is gi in·

"Science of Nutrition." By Edward kinson. (Damrell & Upham, Boston.)

"Food and its Functions." By Ja Knight. (Blackie & Son, London.)

"Foods and Feeding." By Sir He Thompson. (Frederick Warne & Co., N York.)

"Dietetic Value of Bread." By John G fellow. (The Macmillan Company, N York.)

"Dietetics." By Gilman Thompson.

"Chemistry and Economy of Food." W. O. Atwater. (United States Departr Agriculture, Bulletin 21, '95.)

"Meats, Composition and Cooking." C. D. Woods. (Farmers' Bulletin No. 3

Other Bulletins from Government Prin Office.

"Food Materials and their Adulteratic By Ellen H. Richards. (Estes & Lat Boston.)

"Practical, Sanitary, and Economic C ing." By Mrs. Mary Hinman Abel. (A can Public Health Association, Roche N. Y.)

"How to Feed Children." By Louis Hogan. (The J. B. Lippincott Comp Philadelphia.)

"Diet in Sickness and Health." By Ernest Hart.

If the house-mother of to-day ca acquire all the technical knowledge outlined, let her at least have a re for those who have acquired it, and le not feel that "God's own way" prec her daughter from the study of ch try, bacteriology, and ventilation, w view to the better ordering of a h hold. If women once become conv of the value of this knowledge, the find ways of acquiring it.

The one who *knows*, rules; fo woman who understands the prin upon which any work should be don workman will do his best.

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The Value of Pets

By Louise Fiske Bryson, M.D.

PERHAPS the sweetest recollections of childhood are those connected with pets, with some frisky, affectionate little animal or gay little bird loved and tended in the far-away golden days. Pets are an endless joy to children. They lend themselves readily to every kind of make-believe, and are always available as playthings and consolers of woe. Talking it over with the cat, the dog, the bird, has a soothing power not at all times attainable through human agencies. "My pony is so sympathetic," said a little girl, "and has such a sense of humor." The pure delight afforded by these cherished friends in feathers and fur is sufficient reason for their presence in every household. Parents sometimes complain that they are such a trouble, are in the way, and require so much care. Could they realize thoroughly their value as a source of happiness and a means of education, these objections would forever cease. Childhood without pets is bleak and barren and altogether incomplete. Like a vine in the desert, with tendrils blown in every direction because there is no object to cling to, to twine around, and thus be lifted up, the child without some dumb creature to love and protect finds its bubbling impulses and loving longings crushed to earth. It needs to lavish its growing and expansive affection upon some suitable object, otherwise it loses more than can be counted and weighed.

What the child loves he will most observe and study. Soon knowledge comes concerning the habits and ways of the little creatures that share his life; and personal affairs are insensibly arranged so that there will be time for everything—for play, for stories, and for duties. Birds must be fed regularly, rain or shine, no matter how tempting the invitations of playmates or the latest fairy tale. The dog must be washed and kept in the house until thoroughly dried. If the kitten is stupid and dull, its little owner must see that its food is more carefully selected, that it does not have too much meat. Perhaps his small savings will have to be expended in catnip. The playful puppy must be trained with infinite patience not to trample on the flower-beds, not to bite furniture, nor tear holes in clothes. Animals must also be taught to avoid danger, even if pain has to be inflicted to insure their future self-preservation. Attention to these details influences the mind and character, leading to firmness without harshness, to economy of time, to order, method, and regularity.

Children, like most savages, are naturally cruel. But theirs is the cruelty of ignorance, not of malice. Animals that are dependent have a civilizing influence upon the child. Their many wants and necessities, their helplessness, awaken a sense of moral responsibility. A living creature cannot be neglected without pain and suffering following. Sometimes death results from neglect. Very different is the condition of the book or toy that is forgotten and left out in the rain. It is spoiled, and the loss is the child's own. In a measure he is responsible only to himself for the welfare of inanimate possessions. But a sentient being who can repay love with love has a deeper claim. Things that feel have rights. Even young children recognize this, and learn through affection for their four-footed friends to recognize this claim to health and happiness. A boy of seven that I knew found for a time his chief amusement in shooting stray animals with a shotgun, declaring it good sport. One day he knocked a cat off the fence, breaking its leg. As the creature writhed upon the grass, he seemed to consider the result of his conduct both righteous and amusing. A friend who had witnessed the incident called him to her; and after a little conversation he saw the matter in a different light. Willingly he offered to pay for having the cat's leg set. But the veterinary's fee was a dollar, and the boy had not so much money. The sum needed to make up the amount was advanced to him, and he paid it back gradually out of his small allowance. With the greatest tenderness he cared for the cat until she was able to walk, and to this day she is a cherished pet. It needed but a few words

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to open the fountain of love and pity in his heart, and to make the little lad see that his wanton cruelty had not only brought suffering on a poor innocent, but entailed much unexpected labor and expense upon himself.

Pets also have a hygienic value, many of them requiring fresh air and exercise at regular intervals. This necessity takes the child out of doors, in sunshine, on dark days, and in all sorts of weather except during extremes of heat, cold, and wet. It gives an object of interest to what would otherwise be a dull performance. Many a listless girl who would rebel at waterproof and rubbers, glides into them smilingly when it is a question of a walk for Flitters, Ruffle, or pretty little Fido. How willingly these burdens are borne for a dumb friend! Who gains most in the frolic and romping? Perhaps the one who gives the most.

Childhood, like every age, needs its duties. These must be simple and genuine, not tasks imposed arbitrarily whi another might do as well. The child duties should be definite and inexorabl not done at all if he forgets or neglec them. Through protection, nurture, a ownership of living things inexorat duties are best presented. The chi secures in this way some of his best c velopment, for he learns many lessons self-denial and self-control, acquires sense of personal responsibility and w restraint, and is taught in the most n ural way, and all unconsciously, to preciate the rights of others, even t humblest, and to respect them alwa More than this, by doing deeds that me gratitude, children begin dimly to und stand how much gratitude they owe the loving hearts and hands forever bu in their behalf. There is a certain spi ual and intellectual growth that con from protecting and fostering the depe ent, from caring for lovely and lova animals.

Heroism in the Pines

By W. S. Harwood

THE experiences which the various denominations have undergone in their attempts to Christianize the Indians of the reservations of the State of Minnesota afford some striking and suggestive material for the consideration of those who are interested in the spiritual and moral welfare of these wards of the Nation. It is a singular situation which is presented in that State. For many years the different denominations—Congregational, Catholic, Presbyterian, Methodist, and Episcopalian, and perhaps some others in a more or less desultory way—sent their missionaries to these Indians, strove with heroic zeal, and at the sacrifice of much personal comfort and at the expenditure of much money, to bring these Indians into the Church of Christ. To-day, after a half-century of labor, every denomination but one has left the field. There is not a mission church, not a mission worker, so far as I am able to ascertain, in the whole length and breadth of the vast Indian reservation domain, save those of the Episcopal Church.

One by one the other denominations have withdrawn from the field; t schools or churches have been given their mission workers have been sen other fields. And, if I have not seriously overestimated the value of man, the Rev. J. A. Gilfillan, of Episcopal Church, the work of Church would have been very serio impaired, and perhaps interrupted, ha not been for his noble and unsel labors among these Indians during last quarter of a century. For very ne twenty-five years Mr. Gilfillan has b laboring among these Indians, giving the society of civilized people, separa himself from his little children at age of six years in order that they m be educated elsewhere away from contaminating influences of the In children, devoting a large amount large private fortune to the needs of Indians, and unselfishly and heroi offering up his life for the good of t dusky savages.

There are on the reservations of State about five thousand Indians, greater part of them among the

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forests and by the lakes and along the streams of the north central part of the State. As a result of the unceasing labors of Mr. Gilfillan, aided by the early and most heroic work of the missionaries of other denominations, there are not more than four hundred Indians in the State belonging to the Church, if we except such as those who are in the southern part of the State belonging to the friendly Chippewa tribe at the Sisseton Reservation, many of whom long ago took up the ways of civilization.

While the Indians of these reservations have been, of late years, among the most peaceable among all the tribes of the country, and while much agricultural, as well as religious, progress has been made, it is worthy of note, in order to show how serious a field this has been, that cannibalism, under stress of hunger, has been common among certain of these Indians within the last quarter of a century, and there is still living on the Leech Lake reservation an old woman who was, before her conversion, guilty, if we shall so use the word, of eating some of her own children. In the work among these Indians it has been found exceedingly hard to hold them in the ranks of Christianity.

The work which was begun by these missionaries of various denominations, and which is finding fruition in the great labor of this Episcopalian missioner and those who are associated with him as native workers, is by no means hopeless—is, in fact, full of hope for the future. When I asked Mr. Gilfillan, one day, as we rode together through the depths of the great pine forest, about the discouragements of the work, he admitted there were discouragements, for the Indian was the most absolute heathen in the world, and it was a task of great difficulty to lead him and keep him in the paths of the Christ.

Up on the Red Lake Reservation there is a handful of an old Indian tribe, not more than a hundred and fifty all told, now, as for many years, under the old chief, Mah-dway-go-nent, the chief of the Red Lake tribe. Interpreted, his name means "The man who stands before his people." Some time ago one of the mission workers had a talk with the old chief about uniting with the Church. He was an Indian of more than ordinary intelligence, had often been in consultation with the Great White Father in Washington in the early days when councils in the capital city of the Nation were common occurrences, and was looked upon as a man of unusual powers.

Mah-dway-go-nent, it was known, had great power over his people—so great, indeed, that not one of his race would join the Church so long as he remained out of it. After a long talk with the old chief—one of many conversations held with him on the same subject—he said that he had been much alone in the forest of late, and the voices, the voices of the pines, had been talking to him of the white man's God. He had been listening to the voices, and they had told him that the white man's Christ was his Christ, and he wanted now to follow this new-found chief through all his few remaining years, he and all his people. And so—perhaps the only instance in all the marvelous history of the Church of Christ—a whole nation, and its leader, joined the Church in a body.

A Charade

By Hilda Johnson

Alas, my poor downtrodden first,
  Crushed by the Western heel! Yet see,
Where Eastern worships bloom and burst,
  The Oriental kneels to thee.

I am always my last
  When Mehetabel comes,
For the moments fly fast,
And I cry out aghast,
"Is the afternoon past,
  Oh my dearest of chums?"
I am always my last
  When Mehetabel comes.

It was my whole—a rosy hue
Crept to Earth's face. The diamond dew
That sparkled in her dress of green
Took on an iridescent sheen,
And all Earth's noble retinue,
The stately trees—oak, chestnut, yew—
Loomed large along the avenue.
I proudly scanned my wide demesne.
  It was my whole.
I climbed to gain a broader view
Where trees were far apart and few,
And as I viewed the lovely scene
Where I, and I alone, was queen,
I deeper breathed, because I knew
  It was my whole.

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The Religious World

My Prison Work

By Mrs. Ballington Booth

No work has ever come into my life that has proved of such intense interest, or has so appealed to my sympathy and affection, as that to which God has so clearly called me within prison walls. I entered Sing Sing for the first time on May 24, 1896, and now our work is thoroughly established in seven State prisons, and we have on our roll-book of the "Volunteers' Prisoners' League" twelve hundred names, representing members, who are wearing the badge of the order, and showing by change of life and earnest efforts to do right that a new inspiration has come to them. From my first entrance into this work I realized that to help the prisoner one must not look upon this work as for a *class* or a *crowd*, but that only personal and *individual* contact, and the winning of each one by loving friendship, would help to solve the problem that faced us. Each effort made, therefore, is one to bring us into closer touch with the men themselves. I meet them in public meetings in the prison chapel in services in which a large number have professed conversion, but this is only part of the work. These meetings are followed up by personal interviews, by visits from cell to cell, and by a thorough correspondence with all those with whom we become personally acquainted. In this way I have received thousands of letters from State prison, my prison mail being four or five times as large as all other mail received in my office every week; and seldom are these letters petitioning for help or written with a view to gaining my influence for some end of their own. Very few of that kind find their way to my office. They are letters in which hearts long closed to human sympathy are opened to the touch of friendship; letters, many of them, carrying sad stories of the past and of its blight, but letters also, many of them, I am glad to say, ringing with a new, glad hope and full of brave resolutions for the future.

Another phase of the work which can but develop into a most important and helpful future is that which brings us in touch with the families of the men in prison. They cannot possibly be classed in a group, nor could they be reached in a wholesale way by any existing charity. Hidden away as they are, shrinking from their old friends and associates, bearing alone amidst the busy, bustling world their burden of sorrow and shame, they need the helping hand and loving sympathy of a friend more than any pen could describe. There is but one way of finding them, and that is by coming personally into contact with the father, son, brother, or husband in State prison. When we have won his confidence, he naturally writes home to his loved ones, or, if he be estranged f them, gives us the name and address that ena us to bring about a reconciliation. In this we have come across many needy cases.

Our work within the prison has naturally gr into another phase of work—that necessar helping the "boys" when they come out of pri Perhaps there is no greater need to-day than of a helping hand to be stretched out to t who are thoroughly anxious to live honest, lives, but who find it almost impossible to against the terrible odds that face them on discharge from prison. The brand has falle heavily upon them that it seems almost th sentence on a prisoner means a sentence life of shame and outlawry. All men are not to prison for dishonesty; all men who cros threshold are not criminal *at heart;* and yet they leave State prison they are shunned al as lepers, and their chance for honest wo very small. Many of them have no hom come to, no one to welcome them; hence must take lodgings; and then begins the tramp for work, while their small sum of m brought from prison can last at the utmost week or two. When it is remembered that of them through their imprisonment have rendered so nervous and unequal to face the world that they are unfit for the first weeks to fill a position that their ability otherwise make possible, it can be readily u stood what a perfect haven of comfort and "Hope Hall" becomes to just such a man. idea is not to start an Industrial Home work will be *made* for them to do, where the stay indefinitely. Ours is just a Home made as homelike as their own mother's would be, and they are but to remain there we can find for them, or they can find for selves, suitable employment. This work undoubtedly develop as we receive the mea extend it, so that I hope, instead of accommod fifty or sixty men, to be able to accommodate t three hundred at a time in this State alone. C the difficulties will naturally be the finding of for the men; but in meeting after meeting appealing to the business men and employe labor to give me help in this direction. could get four or five hundred gentleme promise to employ one man from our Ho year, it would be a wonderful solving of the lem. We shall have not only laborers and s mechanics, but men who represent almost profession and business; and though I belie of them will be willing to begin at the l round of the ladder, I also believe that ma them will prove themselves so true and val that they will rise and become useful memb society in the future.

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There is another phase in connection with our work that I specially want to bring before the readers of The Outlook. One of the most helpful means of reaching and interesting the prisoners has been through our "Gazette," the official organ of the "Volunteers." I do not think the indiscriminate distribution of religious literature in the prisons can ever be anything like as useful as that which makes the *individual* prisoner feel that he is personally known, and an interest taken in him as an individual. I have now between 1,200 and 1,300 copies of the "Gazette" circulated per week in the prisons, and every one is addressed to an individual whose name is kept and recorded on our subscribers' book, and sent to him wrapped and directed to his cell number, just as a paper would be sent to a Defender or subscriber in the outside world. The cost of sending this paper to a prisoner in State prison is one dollar a year, as the Volunteer Editorial Department gives me the paper at cost price; but I am beginning to feel the responsibility of the coming year to raise the necessary funds, as I shall have to add $1,500 or $2,000 to continue this source of cheer and encouragement to the prisoners of our land. I cannot begin to describe to you how interested they are in the paper. Of course it carries to each one of them news of the advance of the work from prison to prison, and very much in each edition is written expressly for them. One man wrote me that he wished every day was Saturday, because on Saturday his beloved "Gazette" arrives. From another prison comes the news of a man having ninety-four customers for his one paper, which, after he has read it, is sent on from cell to cell. I was told by the chaplain of another State prison that the papers are circulated by those who receive them from cell to cell throughout the prison until they come back to their original owners almost in fragments. He also added that it was the only paper that was *never* thrown aside, but was always treasured and kept, and gladly welcomed by any one who could get a chance to receive it. Among the many thousands who read The Outlook, it has occurred to me that perhaps there are a few hundred hearts that would be touched with this need, and would help me to make it possible to bring during the year this ray of comfort into prison cells where already its message of hope is loved and appreciated.

The Ramabai Association

The report of the annual meeting of the Ramabai Association, held March 17, presents to the public some very interesting facts. Ramabai, who began her school as a purely secular work, not intending to exert any positive and direct Christian influence in it, although herself a Christian, has become more and more filled with the spirit of faith in a consecration to Christ. Although she exerts no proselyting influence and does not require any attendance on prayers or religious services from her pupils, she has by her spirit and her indirect influence made her school practically a missionary school. The number of avowed Christians has increased from twelve to twenty-three, and according to a recent account all but four of the fifty pupils attend daily prayers. The number of inmates has suddenly increased from fifty-six to ninety-nine, so that a new cook-room and a large dining-room have been begun; Ramabai is trusting to Providence for the funds to complete the work thus initiated. While in some respects it would seem that her enthusiasm has outrun her discretion, and she is in danger of undertaking more than she will be able to carry out, still her enthusiasm is itself contagious, and no one can read her report to the American Executive Committee without increased desire to come to her aid. The ten years for which guarantee funds have been pledged by the American Societies expire next year. We hope it will be possible for Ramabai to come again to this country and present, as only she can, the claims of this work. When one remembers that nine years ago she came asking for a guarantee of $75,000, and one year before the expiration of the time $87,000 had been sent to the treasurer, one cannot regard her enthusiasm as altogether irrational. Those interested in this work will do well to send to Mrs. J. W. Andrews, Chairman of the Executive Committee, 36 Rutland Square, Boston, Mass., for a copy of the report.

The Question of Sunday Observance

The question of Sunday observance is by no means a simple one. There are elements in the problem which make it difficult of solution. It is, perhaps, more difficult in this country than in any other because the population is so heterogeneous. In the old New England days Puritan ideals could be realized because the people were all of one class. The same may be said of Scotland. But our population is composed of representatives of many nationalities and of various phases of faith. Simple justice seems to make it imperative that the preferences of differing people should be recognized. How liberty may be granted and yet the Lord's Day preserved is a question not easy to answer. It is not our purpose to discuss this subject, but rather to call attention to the report of the New York Sabbath Committee for its thirty-eighth and thirty-ninth years. Probably nowhere else in so small a space are so many facts concerning the subject so well condensed. The conclusion of the report is that the agitation of the Sunday question in connection with the Chicago Exposition and the discussions of the Sunday Rest Congress have done much to quicken and educate public sentiment, and have given a new impulse to efforts for the promotion of this cause. On its secular side, as a rest-day, Sunday holds its ground. Wage-earners claim their right to its enjoyment. The American Federation of Labor has spoken strongly on this

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subject. The changes which have been made in laws have all been along the lines of greater effectiveness. The chief perils are found in the exclusive observance of the day as one of rest and pleasure. On this point we quote two paragraphs concerning bicycling. The first quotation is made from the Chicago "Herald." It is as follows: "Properly used, the bicycle is as harmless as a wheelbarrow; but the part it is being used to play in the matter of Sunday recreation is wholly and indefensibly vicious." Next, Edward Everett Hale is quoted as saying: "When a club of high-minded, moral, and intelligent young men mount their bicycles on Sunday morning by public appointment, they say, far more distinctly than any words or voices could say, that, so far as they are concerned, they mean that the next generation shall have no Sunday." He adds: "The institution of Sunday, if it is to be maintained at all, will be maintained for the nobler purposes of the higher life." This report contains an admirable digest of judicial decisions, an account of Sunday observance in various lands, and many other facts equally interesting. It will perhaps surprise our readers to know that the movement in favor of a better observance of the day is making distinct progress on the Continent of Europe. In Paris even, the success is encouraging, especially in the closing of business houses. In Belgium a Government Committee has been appointed with a view to restricting Sunday labor. The subject is receiving thorough attention in Germany. In Baden, Sunday freight-trains are suppressed. The same is true in a part, if not all, of Austria. In some parts of Switzerland but one distribution of letters is allowed on Sunday. In Norway the wage-earners are organizing to secure fuller rest. Altogether, this report is encouraging reading for all who believe that Sunday should be observed both as a day of rest and of worship.

Church Work in Philadelphia

A very interesting and valuable article is that in the "Christian City" of April, entitled "The New Era of Church Work in Philadelphia." It is an account of the efforts which are being made by various churches to reach all classes of people in the City of Brotherly Love. It shows that, whatever may be the popular impression, no class of people are working more wisely or with greater consecration than those in the Christian churches. The article is long, and we can do little more than mention a few of the facts which it states. The churches described are the First Presbyterian Church, the First Baptist Church, the Beacon Presbyterian Church, the Holland Memorial Church (Presbyterian), the Central Congregational, the Bethany Presbyterian, the Methodist Episcopal Church of the Covenant, and the work of the Young Men's Christian Association. All of these churches have more or less of what is known as "institutional" work. The pastors of many of them are distinctly conservative in their theological opinions, and have hitherto bee servative in their methods of Christian s But among them we find not only provisi preaching, but also schools, gymnasiums, c of scientific lectures, various entertainmer which the people are to be kept off the str given higher and better thoughts, conferen Christian workers, athletic and philanthro cieties, training in various trades, and a g recognition of the privilege of the Church in all the higher life of the time. The art which we have referred appears simultan in the "Christian City" and in the ma known as "The Open Church." Its aut the Rev. Moseley H. Williams, who is t tribute another article on the same subject July number of the same magazines. Th ticles are along the same line as those Outlook on the Higher Life of American C

A Notable Sermon

The "Christian Register" of April 8 c a notable sermon by the Rev. Howard N. of King's Chapel, Boston, entitled "Sa and Fasts." It was rather surprising at find a Unitarian minister preaching from t Matthew xviii., 8: "It is better for thee t into life halt or maimed, rather than, havi hands and two feet, to be cast into eve fire;" but the subject is treated in a stra ward, earnest, and singularly manly fashio make a few quotations: Some of Christ's ings "are often reckoned to be hard sayir they are such, the hardness was none making. He simply saw and declared mentous nature of the choice which ea has, somewhere and at some time, to m tween life and death." Again: "It is urge that we no longer believe in everlast as a literal fact. . . . We are tried and here on the earth, 'so as by fire;' in like we are warned of a punishment hereafte burns and stings as if a fire had been ki the depths of the soul; and no wise man that warning because of the insufficienc symbolism through which it is conveyed." "All roads assuredly do not lead to Side by side with the upward path . . . point there runs a downward way whose do not see." The sermon closes as "When the soul of man gives up its striv the best and highest aims, forgets to c things but loss for the glory that is set b ceases to cut off the lower good that s the way of its attainment of heaven, it ha a descent toward the bottomless pit o and great darkness; and to that soul angels cry, with infinite compassion, to t its wickedness and live." We have ref this sermon because we believe that, wh are speaking of positive things, the differ tween Unitarians and Evangelicals is marked as many imagine. They differ

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negations more than in their affirmations. It would be difficult to find any stronger or more impressive presentation of the universa ity and eternity of the doctrine of Retribution than is stated in this sermon of Mr. Brown's.

Dr. McIlvaine in the Episcopal Church

The Rev. J. H. McIlvaine, D.D., who was lately associated with the Rev. Henry van Dyke, D.D., in the pastorate of the Brick Church, and before that was pastor of the Church of the Covenant in New York, has entered the Episcopal Church. The letter announcing his decision was written from Rome March 27, and was read at the April meeting of the Presbytery of New York. Dr. McIlvaine has previously held pastorates in the Union Congregational Church of Providence, and in Presbyterian churches in Beverly and Summit, N. J. He is a man of singular power in the pulpit, and will carry to his new field eminent ability, rare scholarship, and real devotion to his work. His father was an eminent Presbyterian minister, and for many years was a Professor at Princeton; but at least one Bishop of the Episcopal Church in the United States has borne the same name.

Religious Independence in Canada

The inclination of Roman Catholic voters in Canada toward independence, and their restiveness under the attempted dictation of their Bishops, is the subject of editorials in Canadian papers. The "Church Evangelist" says: "No one who has been reading even cursorily what has been happening in Lower Canada during the last year can have failed to be convinced that an ecclesiastical revolution is in progress in that province. . . . This reaction, we are told, is based upon two distinct drifts: one, under the leadership of returned residents in the United States, tending to open infidelity; and the other, inspired by the still lingering traditions of the first French settlers in the province, tending toward a restoration of what is called Gallicanism, which was the dominant, in fact the all-pervading, sentiment of the province until the Jesuits gained the ascendency." Other causes for this religious revolt are said to be the impoverished condition of the farmers, who rebel against the excessive imposts of the ecclesiastical authority. Commenting on this, the "Guardian," of London, says:

> It may not be known that according to Quebec law tithes are levied and collected in the same manner as the municipal tax. It often happens that in a given district the bishop decides that a new parish ought to be formed and a church built. He selects the plans and decides what the cost shall be. A rate is then struck, and men have been forced to mortgage their farms in order to meet their payments. The only way of escape is to abjure the Church—a course which to the devout Romanist is mortal sin. He exposes his family to the persecution of his former co-religionists, and, of course, is deprived of the means of grace.

If the facts as herein related are true, the wonder is, not that there is such a revolt, but that it did not come sooner.

Pastor Naumann

Pastor Naumann, of Frankfort-on-the-Main, is rapidly coming to the front as one of the most prominent Christian ministers in Germany. As is well known, he takes a great interest in social questions, and his lectures on those subjects are more widely known than his sermons. A correspondent of "L'Église Libre" describes the man and his work. In appearance he is said to be not unlike a Prussian officer. He is very tall and broadly built, and his countenance has a gentle expression which indicates that his character is full of sympathy. He is evidently a man of intense conviction. He speaks with directness, and draws crowds to his lectures. Concerning a recent one on "The Empire and the Socialists," the writer in the paper to which we have referred says: "Naumann is a Christian minister, but no one could have guessed this fact from his discourse. He might have been an M.P., a lawyer, or a journalist. The names of God and Christ were never mentioned. During the two hours in which he addressed this enormous audience he said not one word on the greatest of all subjects. Would the crowds come to hear him if he did? We believe they would. Eloquence is rare enough in Germany, and Pastor Naumann, with his wonderful gift, could become the greatest evangelical teacher of the mass of the German people." But it is hardly fair to judge this man from such a decture. We are told by others who are familiar with his work that he is not only a lecturer but also a preacher, and the one man who among the younger Germans is, perhaps, exerting the most widespread influence in behalf of a better social order. In the religious and social history of the immediate future in Germany Pastor Naumann is sure to play an important part.

Notes

The Baptist missionary anniversary known as the "May Meetings" will be held in Pittsburg, May 17-24, and the subjects which will come before them indicate a gathering of peculiar interest.

The New York State Association of Congregational Churches will meet in the Tompkins Avenue Church of Brooklyn May 16–18. The Association represents about three hundred churches, and not far from 50,000 church members.

Since the "Church Union" changed hands it has become virtually a new paper, so greatly has it been improved. Mr. Samuel T. Carter, its editor, is to be congratulated for his success in producing a journal so admirable for intellectual substance, literary quality, Christian spirit, and practical directness. Its motto is, "The Theology of Christ; the Union of Christians."

Mr. S. C. K. Rutan, a high-caste Christian Hindu, is in this country making plans to establish a Mission High School in Ceylon, in a district of 300,000 people which contains not a single Christian missionary. Mr. Rutan was formerly in the employ of the London Missionary Society, has been a lecturer in the interests of the Anti-Opium League, and is highly commended by such men as Dr. Parkhurst, of New York; Professor Purves, of Princeton; the Hon. John Wanamaker, and others equally well known.

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Books and Authors

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending April 9. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

LITERATURE

Professor Francis T. Palgrave is so high an authority in all matters relating to the judgment of poetry or its criticism that his study of *Landscape in Poetry from Homer to Tennyson* (The Macmillan Company) will find interested readers. The chapters which compose the volume are enlarged from lectures delivered at the University of Oxford two years ago, and the title of the book suggests the rich line of investigation which the lecturer followed. Discussions of purely literary quality are so uncommon at Oxford that this volume will be welcomed, not only for what it contains, but also as an indication of the increasing intelligence with which literary study is being treated in our ancient seats of learning. Professor Palgrave examines in outline Greek, Roman, Hebrew, Italian, Celtic, and Anglo-Saxon poetry, and devotes the concluding eight chapters of the book to an account of landscape in English poetry from the days of Elizabeth to those of Tennyson. This account is very generously illustrated by extracts from the different poets, and the development and change in the feeling toward nature are very clearly brought out, not in the comments of the lecturer, but in the words of the poets themselves.

Mr. Donald G. Mitchell has followed his three volumes of familiar, charming talks on "English Lands, Letters, and Kings" with a kind of companion volume on *American Lands and Letters*, the scope of which is indicated by its sub-title, "From the Mayflower to Rip Van Winkle." Ik Marvel has lost none of his old charm of sentiment or of style, and he has turned both to the best account in this story of our earlier literature, which begins at the beginning and ends on the threshold of the new era inaugurated by the New England school of poets and writers. The volume is very handsomely made, very entertainingly illustrated, and will demand more extended treatment in these columns. (Charles Scribner's Sons, New York.)

NOVELS AND TALES

Mr. John R. Spears's *The Port of Missing Ships and Other Stories of the Sea* are not only very graphically told, but disclose an imaginative element which lends such stories an unusual quality of interest. The tale which gives its title to this volume is an exceptionally strong piece of work from the imaginative side. It is very finely conceived and it is very well executed. (The Macmillan Company.)——Thomas Love Peacock's *The Misfortunes of Elphin*, which Mr. Saintsbur clares is his favorite, is by no means as known as several others of Peacock's works is, however, one of the most individualist them all, and its appearance, in combination *Rhododaphne*, in a single volume, illustrate F. H. Townsend, with an introduction by fessor Saintsbury, will bring both works t attention of a larger audience. (The Macr Company, New York.)

A collection of bright and entertaining st with a moral carefully concealed, has been lished under the title of *Sunbeam Stories Others*, by Annie Flint, illustrated by Wheeler Keith, Meredith Newbury, and Iz Chandler. (Bonnell, Silver & Co., New The illustrations add greatly to the interest book, which is well printed with large typ broad margins. The stories will delight little people.——*A Tale of the Thames*, Ashby-Sterry (Charles Scribner's Sons, York), is, as its name indicates, the story journey on the Thames made by a gr friends.

Dr. Charles Conrad Abbott has pul through the J. B. Lippincott Company, Ph phia, a novel, attractively entitled *When t tury was New*. In parts this novel is pleasant reading. The characters are not r able, the descriptions are better.——Fr cover which Messrs. Ginn & Co., of Bosto put upon *Doña Perfecta*, one would suppo author to be Professor A. R. Marsh, a Señor Benito Pérez Galdós. Howeve erroneous impression is quite removed title-page and by the admirable preface fessor Marsh. The editor should be co lated on the abundant fullness of his note end of the novel. The book is emph worth while, and is in such easy Spanish may be undertaken by the bright stud many months after beginning that langua is a study of ignorant and stubborn religiosity.

The *Master-Beggars*, by L. Cope Corn as the title indicates, a tale of the Netherl the time of the terrible Duke of Alva. strong story of war and adventure, crisp and well sustained. (The J. B. Lippincot pany, Philadelphia.)——In *Chun Ti-Ka* author, Claude A. Rees, attempts to s China as it appears to the eyes of a young man who has just left his paternal home a to a great city to begin a life of busin pleasure. The information conveyed is and interesting; as a work of fiction the rather clumsily written. (Dodd, Mead New York.)——*The Sign of the Spider*, tram Mitford, is a sensational and ext

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story of Africa, somewhat of the Rider Haggard style, but far inferior to "King Solomon's Mines," and in some ways really repellent. (Same publishers.)——Of Francis Tillou Buck's *A Fiancé on Trial* (The Merriam Company, New York) and Elizabeth Phipps Train's *A Marital Liability* (The J. B. Lippincott Company, Philadelphia), we need only say that both are wordy and futile.

Mrs. Florence Morse Kingsley's "Titus" has had remarkable success. Like it, *Paul, a Herald of the Cross* is a reverent attempt to throw into the form of fiction Bible history. Both books appeal to the great class of readers who in years past admired "The Prince of the House of David" and in our day have equally admired "Ben-Hur." The present book is, however, much more like the first than the second novel just named. The author has a strong, earnest religious spirit, and the story is free from sensationalism. Its diction is often stilted and unnatural, and it has other obvious defects. (Henry Altemus, Philadelphia.)

Balzac's *A Woman of Thirty*, translated by Ellen Marriage, with a preface by Professor Saintsbury, takes its place in the new series of translations now coming from the press of The Macmillan Company (New York).——The J. B Lippincott Company (Philadelphia) has given *Lovice*, the latest story by Mrs. Hungerford, better known as the "Duchess," a modest and attractive binding.

NEW EDITIONS

Messrs. Charles Scribner's Sons are placing their imprint on a series of really notable editions of standard authors—editions which, by reason of their mechanical elegance and their editorial intelligence and completeness, will take their place as finalities. Five additional volumes in the Centenary Edition of the Works of Carlyle, covering *The French Revolution*, *Heroes and Hero-Worship*, and the first four volumes devoted to *Oliver Cromwell's Letters and Speeches*, deepen the impression of the substantial quality of this piece of book-making—an impression which is still further deepened by the first volumes in the Gadshill Edition of the Works of Charles Dickens, edited by Andrew Lang, and to be completed in thirty-two volumes, at the moderate price of $1.50 each. The books are issued in what is known as the square crown octavo—large, substantial volumes, printed from unusually large, clear type, on pages of ample margin. The edition includes the original etchings and woodcuts by Seymour, Browne, and Cruikshank which appeared in the first edition of Dickens's works, and which the public has come very largely to associate with the best known of Dickens's characters. To these will also be added illustrations hardly less widely appreciated, by Pinwell, Walker, Landseer, Leech, Maclise, Barnard, and others. The illustrative value of the edition will be still further enhanced by the fact that in some of the more recent novels, the illustrations for which were not drawn under the direct superintendence of Dickens, fresh illustrations have been secured from the best-known black-and-white artists of the present day. Mr. Andrew Lang will contribute to the first volume of each work an introduction, with notes to each volume, and a general essay on Dickens's genius and work will appear in one of the later volumes.

The new edition of the Works of Wordsworth, edited by William Knight, which is now coming from the press of the Macmillan Company, is enlarged by the publication of the first two volumes of the *Prose Works*, which have never till now been brought together in chronological order or published apart from his verse, for many of the most important of these prose works took the form of prefaces and appendices to the poems. The letters, which were in reality essays, appeared in many instances in the Memoirs published in 1851, and others in Dr. Grosart's edition of the Prose Works published in 1876. These volumes begin with the letter to the Bishop of Llandaff on the extraordinary avowal of his political principles. They contain the famous preface to the Lyrical Ballads, the almost equally well-known pamphlet on the Convention of Cintra, the account of the Lake District which Wordsworth called "a guide through the Lake District in the North of England." The preface to "The Excursion," and various other prose writings, have great interest and value to the lovers and students of the Lake Poet.

OUT OF DOORS

A most delightful collection of essays by Thomas Wentworth Higginson has been brought together under the title of *The Procession of the Flowers*. (Longmans, Green & Co., New York.) It is like wandering through the woods with a sympathetic friend when nature is in her kindliest mood to read these pages. One smells the earth in its freshness, and watches the play of light and shadow, so true and so delicate are the writer's observation and expression. The book is a collection of observations on botany that teach without effort, and open the eyes of the most careless to the beauties that lie round about him, and to which he has hitherto been blind. The flowers are studied in the order of their appearance in our northern woods and fields, and the reader is educated while emotions of the keenest pleasure are aroused.

Mr. Frederick W. Wendt has published through the Colorado Book Company, New York, a small volume of extremely clever *Ocean Sketches*. As a specimen of book-making it is charming, and is an appropriate gift for intending voyagers.

HISTORY AND BIOGRAPHY

The Rev. Dr. J. Franck Bright, the Master of University College, Oxford, has quickly followed his capital volume on Maria Theresa with one on her son, *Joseph II.*, which, like the other, we will reserve for more extended notice. (The

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Macmillan Company, New York.)——One of the best books on history recently published is Mr D. G. Hogarth's *Philip and Alexander of Macedon.* (Charles Scribner's Sons, New York.) The publishers have given to this clear, delightful, and authoritative account of the two great men and of their contemporary history an appropriately beautiful setting in print, paper, and binding. The whole work impresses one with the satisfactory unity not always attained between author and publisher. Mr. Hogarth treats the two makers of Macedon not in proportion to their respective bulk in history, but to the number of books written already about them. Philip supplies the central figure in no extant biography, but Alexander has inspired a whole literature. What we like best about the work is this author's account of the decay of Athens. No one has so well pointed out as he the aging of Athenian polity. The tone taken by Thucydides, Euripides, and Plato was distinctly anti-imperial, and, as the fourth century advanced, poets, both of the first and second order, ceased from Athens. More, too, than any one else, Mr. Hogarth shows us how justly Alexander was received into the small circle of the Greeks, "because, having the greatest powers, he set up the greatest aims consistent with his day, and pursued them greatly."

The *Letters from the Scenes of the Recent Massacres in Armenia*, by J. Rendel Harris and Helen B. Harris, with a prefatory letter from the Rt. Hon. W. E. Gladstone, are of timely importance. (The F. H. Revell Company, New York.) We reserve this volume for more extended notice.

POETRY

Mr. Clarence Urmy has published a volume of poems alliteratively entitled *A Vintage of Verse.* (William Doxey, San Francisco.) It is an unseasonable time for a vintage just now, and perhaps it is not surprising that the poetry is sometimes immature. The publisher should be congratulated on the book's beautiful dress.

The volume of *Lyrical and Dramatic Poems* selected from the works of Robert Browning by Mr. Edward T. Mason is admirably adapted to interest the student who is taking Mr. Browning for the first time, including as it does many of the most representative and characteristic works from the hand of one of the great modern masters of song. The book is still further enlarged by a very generous extract trom Mr. Stedman's article on Browning in "The Victorian Poets." (Henry Holt & Co., New York.)

Dr. Irving Browne, of Buffalo, the well-known and scholarly writer on legal topics, and a very accomplished and agreeable gentleman, has long been in the habit of dipping into verse, and his skill, taste, and facility have successfully dealt with the difficulties of meter, rhyme, and rhythm. These fugitive efforts, unpretentious in character, hearty in sentiment, touched with fancy, he has now collected in a small volume to which he has given the title *The House of the Heart.* Such volume needs an acquaintance with the author interpret it. He who has this key will find in t little book suggestions of very delightful comp ionship with a man of fine tastes, scholarly stincts, large acquaintance with literature, an genius for friendship. (The Peter Paul B Company, Buffalo.)

ECONOMICS

Industry in England, by H. de B. Gibbins, i enlargement of the author's widely read "In trial History of England." While not a g work, either along the lines of original rese or original thought, it is admirably adapte popularize the best work that has been don the special students of different periods and ferent phases of English industrial history. author is a disciple of Thorold Rogers, shares Professor Rogers's warm sympathies the struggles of the working classes. T sympathies lend life to his narrative, which n be described as a history of the struggle to industrial freedom. Mr. Gibbins also sh Thorold Rogers's antipathies toward the lan class, and, like his teacher, is unable to see e reason or justice in the demand of this clas bimetallism. To our minds, the weakest ch in the book is that in which he attempts t count for the increasing prosperity of agricu from the gold discoveries at the middle o century down to 1873, and the increasing d sion since that time, without reference t change from an expanding currency to a con ing currency in 1873. In the former perio bettering of transportation facilities is set as one of the causes of prosperity, and i latter period the continued bettering of tra tation facilities is set down as one of the c of depression. Indeed, the author does not a single cause of depression which was operation during the period of prosperity. evidences of prejudice in dealing with ou times may be brought against nearly ever torian—and reviewer—and we conclude o tice by commending highly the author's his judgment, as well as his scholarship and (Charles Scribner's Sons, New York.)

The Theory of Socialisation, by Professor lin H. Giddings, of Columbia, is a syllabus sociological principles co-ordinated in hi entitled "The Principles of Sociology." syllabus is intended for the use of un classes, and sets forth with great clearn central and unifying thought of the larger —the original and illuminating generalizati social evolution has been the developmen "consciousness of kind." (The Macmilla pany, New York.)

RELIGIOUS AND THEOLOGICAL

We reserve for notice later the R Albert E. Dunning's *Congregationalists in* (The Pilgrim Press, Boston), and the H

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Charles Augustus Briggs's *Higher Criticism of the Hexateuch* (Charles Scribner's Sons, New York).——It is not often that the last part of a book is the first to appear; it is so, however, with Dr. Paul Schwartzkopff's *Prophecies of Jesus Christ*. (Charles Scribner's Sons, New York.) The prophecies commented on in the just published volume have to do with our Lord's death, resurrection, and second coming. The author gives us his clear and reverent thought on these subjects now, since the subjects are receiving special attention in present-day theology. In addition, the nature of the subjects well permits their separate treatment, apart from their ultimate psychological establishment. The full title of Dr. Schwartzkopff's work will be "The Revelation of God in Jesus Christ."——A new edition of *The Presbyterian Book of Common Prayer*, edited by Dr. Charles W. Shields, has just appeared from the press of Messrs. Charles Scribner's Sons, New York. The appearance of this book cannot be "other than pleasing to those in every communion who are ready to rejoice at the many and great things in which Christians can agree as compared with the few and small things in which they differ."——Five lectures by Dr. Milton S. Terry on the methods of meeting modern philosophical and critical attacks on the Christian religion have been bound together in a small volume and entitled *The New Apologetic*. (Eaton & Mains, New York.) The lectures are not so much an apology itself as an introduction to the study of apologetics. The mere enumeration of their titles—the "Philosophical Apology," the "Literary-Critical Apology," the "Apology of Comparative Religion," and the "Positive Apology"—is enough to awaken curiosity and interest, which Dr. Terry fairly well rewards; his lectures might have been characterized by greater originality, however.——The Rev. Dr. John Laidlaw, Professor of Systematic Theology at New College, Edinburgh, has published a good little book showing the vital connection among the main points of Christian doctrine and their Scriptural foundation. The volume is entitled *Foundation Truths of Scripture*. (Charles Scribner's Sons, New York.)——*The Spirit of Power*, a power which comes from Christ and by the appreciation of Christ, is the subject of an essay by the Rev. Thomas Adamson. (Charles Scribner's Sons, New York.) The little volume will be of aid especially to those studying the Book of Acts.

Mr. Silas Farmer has published through Messrs. Eaton & Mains, New York, *Champions of Christianity*, a decidedly popular book giving testimony from many eminent persons in favor of Christianity and against unbelief. Among such persons are Washington, Garibaldi, Gladstone, Moltke, Grant, Webster, Handel, Haydn, Dr. Johnson, Carlyle, Guizot, Galileo, Lyell, Linnæus, and Audubon.——Dr. Paul Carus has published an interesting volume which he entitles *Homilies of Science*, and dedicates it to his father, "the late Gustav Carus, first Superintendent-General of the Church of Eastern and Western Prussia, and Doctor of Theology, who would not have agreed to the main doctrines of this book, but whose life exemplified its teachings." Readers of "The Open Court" will recognize these homilies as editorial articles which have appeared in that publication. Dr. Carus does well to gather them into one volume, and however one may agree with or differ from him, there is no question of the fact that he has succeeded in conveying sentiment without being sentimental. Nor are his homilies hostile towards religion, but only towards the dogmatic conception of religion.

The twelfth and last volume of *Bibliographica* (Charles Scribner's Sons, New York) is no less interesting than its predecessors. The publication of this series has been a genuine event both in the world of typography and in that of book-lovers.

TEXT-BOOKS

Grimm's *German Household Tales*; Bunyan's *Pilgrim's Progress*, edited, with notes and introduction, by Walter V. Moody; Carlyle's *Essay on Burns*, and Shakespeare's *Macbeth*, with notes by Helen G. Cone, have been added to the Riverside Literature Series. (Houghton, Mifflin & Co., Boston.) The price of these books, which are well bound in linen, puts them within the reach of all.

Messrs. Frederick H. Bailey and Frederick H. Woods, assistant Professors of Mathematics in the Massachusetts Institute of Technology, have published through Messrs. Ginn & Co., Boston, a new text-book on *Plane and Solid Analytic Geometry*. The book has been prepared primarily for the use of students in the Massachusetts Institute. The memorizing of a mass of formulæ has been properly discouraged, and the attention of the student directed rather to the methods employed. ——From the same publishers we have received a valuable text-book on *Light and Shade*, by Mr. A. K. Cross, instructor in the Massachusetts Normal Art School, and in the Museum of Fine Arts at Boston. The charm of this volume is that it has been written not only for public-school teachers, but for all interested in art education.

Gray and Chaucer

To the Editors of The Outlook:

May I give the Spectator (see The Outlook, March 20) another instance where Gray might have used a foot-note? "E'en in our ashes live their wonted fires" is very like Chaucer's "Yet in our asshen olde is fyr y-reke," in the Reeve's Prologue.

It happened that two years ago a little club of which I have long been a member decided to devote a year to the study of Chaucer and his immediate predecessors. I thought I knew my Chaucer pretty well, but reading with a purpose

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showed me that I did not, and also laid such a spell upon me that one year's reading grew into two, and still goes on.

For a long time I have meant to make a collection of the borrowings, conscious or unconscious, coincidences, etc., that one comes upon in reading, but have only lately begun it. Chaucer has given me a good many, as also a choice collection of proverbs still in use, with others which seem to have become obsolete. I hope sometime to work my material into a sketch, for which I also hope to find some editor pining.

As to Mr. Fiske's "unconscious borrowing," is it necessarily "borrowing," even "unconscious"? May it not be a delicate compliment to his readers' wide acquaintance with literature? I think we do not realize how common the practice is until attention is called to it. You will, perhaps, remember that two or three years ago Mr. Cleveland, in one of his state papers, gave the substance of a well-known verse, and how the opposition newspapers made the welkin ring with charges of plagiarism. This made me notice similar cases when they came up in my reading. Almost immediately I found a similar paraphrase in "Trilby," which, however, I cannot verify, as the book is not at hand; and since then I am constantly coming upon such borrowings.

Yesterday, after reading your charming paragraphs, I remembered that in the March installment of "The Martian" the dearly beloved Barty lived laborious days (no quotation marks; see March "Harper," p. 606); and this morning's "Nation" (of March 18) in the second editorial paragraph has this sentence: "The moment he [Speaker Reed] took up the rôle of dev'lish sly politician, he was lost."

No, I am sure it is not borrowing in all cases. It is the instinct of genius seizing upon the fitting thing, and the large-mindedness of genius sparing its versed reader the humiliation of the direct quotation with its branding marks, or the maddening foot-note.

Has any one ever pointed out a forerunner of "'Tis distance lends enchantment to the view"? In the club I mentioned, it fell to me, during the year just closing, to get up the writings of Mrs. Aphra Behn, in our study of the development of the English novel. I found a little old book published in 1685, bearing on its title-page "Poems by Several Hands." Among others, besides hers, were several by "Alexis"—we shall probably never know more of him—in one of which, entitled "A Poem Against Fruition," occurs this couplet:

> Far from our Eyes th' inchanting Objects set,
> Advantage by the friendly Distance get.

Isn't this interesting?

C. A. M. C.

Iowa City, Iowa

[Other correspondents express much the same view as to the supposed "unconscious borrowing" by Mr. Fiske.—THE EDITORS.]

Literary Notes

—The poem "On Riverside," which appears the cover of The Outlook this week (it may well to explain to those not familiar with the cumstances), refers to the fact that immedia north of General Grant's tomb, on the brow of hill overlooking the river, stands a monun bearing the following inscription:

> Erected to the Memory
> Of an Amiable Child
> St Claire Pollock
> Died 15 July 1797
> In the 5 Year of his Age

—The reported purchase of the "Satu Review" by the newly made millionaire Si fred Beit calls attention to the number of B papers which have been bought by rich Mr. Hooley, who has accumulated such wealth by the manipulation, now of "Bo shares, now of rubber tire stocks, has just be the owner of the "Sun," formerly edited b T. P. O'Connor, M. P. The "St. James's zette" is now owned by an Anglo-German crat, Mr. Steinkopf. Speaking of Angl mans, it may not be known that the w newspaper "Vanity Fair" is controlled b Bischoffsheims, and that the "Daily New longs for the greater part to Mr. Henry C heim, the well-known banker.

—Worn-out copies of the novels of Mrs. worth, of Mrs. Holmes, and of Mr. A. C. will not be replaced in the Carnegie Free L of Allegheny, Pa. The librarian, Mr. Stevenson, explains his reasons for this ex in the last number of the "Library Jo The theory that devotees of the above n will "gradually rise to something bett declared to be false from the experience Stevenson. One of his discoveries wa school-children were in the habit of racing t as many novels as possible to see who co the most in a given period. One boy averaged a volume a day of the most sen type, and kept this up for several week Stevenson also points out that "in the Presbyterianism," and in what might b priately called "a residence city"—h university, no less than three theologic naries, and remarkably good schools, bot and private—the proportion of fiction in t circulated by the Carnegie Library w tenths of the total.

—Writing to the New York "Tribun Attaché" has some interesting things about the great London dailies:

> The "Telegraph," the "Morning Post," "Chronicle," as well as the "Daily Mail," w lent newspapers in their way as far as the pu news is concerned, are entirely without weigh English public, either among the classes or a masses. The public at large know that M worth is the proprietor of the "Daily Mail," of the "Chronicle," Lord Glenesk of the Post," and Sir Edward Levy Lawson of

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graph;" that the "Illustrated London News" belongs to Sir William Ingram and the "Westminster Gazette" to Sir George Newnes. Each of these gentlemen has gone out of his way to make his identity known, and to destroy the anonymity of his newspaper, indifferent to the fact that he was impairing its influence thereby. Very different is the "Standard," the one English paper of all others concerning the ownership of which nothing is known, not even in political and journalistic circles. It retains all the anonymity which formerly constituted so distinguishing a feature of the "Times." The consequence is that the utterances of the "Standard" are regarded by the public at large, not as those of any individual, but as the voice of the entire Conservative party, and by reason of this it now enjoys an influence and a prestige which were formerly possessed by the "Times," but to which nowadays no other English newspaper can lay claim.

—The Rev. Jenkin Lloyd Jones, of Chicago, recently published a pamphlet on the ten greatest novels, and the Minneapolis "Tribune" informs us that he proposes to issue another on the ten greatest lyric poems in the English language. Miss Harriet Monroe says that every poem suited to such a list must possess three requisites—spontaneous musical expression, perfect roundness and unity, and nobility of thought united to a subject which appeals to universal sympathy. Miss Monroe makes out such a list. She heads it with Chaucer's Prologue to the "Canterbury Tales." Second comes, appropriately enough, Spenser's "Epithalamion." Her third choice would be Shakespeare's "Sonnets." Milton's "Lycidas" comes fourth, and Shelley's "Adonais" fifth. If short poems were allowed, Keats would come next with his "Lamia" or his "Feast of St. Agnes." As it is, the sixth place is given to Coleridge's "Ancient Mariner." The seventh place is allotted to Tennyson's "Wellington Ode," and the eighth to Browning's "Childe Roland." For the last two there are four candidates—Mrs. Browning with her "Portuguese Sonnets," Meredith with his "Modern Love," Fitzgerald with his "Rubáiyát," and Matthew Arnold with his "Sohrab and Rustum." The "Tribune" justly says that the first six names are likely to find general indorsement. The "Rubáiyát" certainly does not belong on the list, because it is a translation from the Persian.

Books Received

For the week ending April 9, 1897

HENRY ALTEMUS, PHILADELPHIA

Kingsley, Florence Morse. Paul, a Herald of the Cross.

BONNELL, SILVER & CO., NEW YORK

Flint, Annie. Sunbeam Stories and Others. $1.

THE COLONIAL BOOK CO., NEW YORK

Wendt, Frederick W. Ocean Sketches. 75 cts.

DODD, MEAD & CO., NEW YORK

Mitford, Bertram. The Sign of the Spider. $1.25.
Rees, Claude A. Chun Ti-kung; His Life and Adventures. $1.25.
Clifford, Mrs. W. K. The Dominant Note and Other Stories. $1.25.

WILLIAM DOXEY, SAN FRANCISCO

Urmy, Clarence. A Vintage of Verse. $1.25.

EATON & MAINS, NEW YORK

Terry, Milton S., D.D. The New Apologetic. 35 cts.
Farmer, Silas. Champions of Christianity. 60 cts.

GINN & CO., BOSTON

Stone, William Abbott. Experimental Physics.
Cross, Anson K. Light and Shade. (National Drawing Course.)
Bailey, F. H., and F. S. Woods. Plane and Solid Analytic Geometry.
Galdós, Benito Pérez. Doña Perfecta. With Notes by A. R. Marsh.

HENRY HOLT & CO., NEW YORK

Browning, Robert. Lyrical and Dramatic Poems. Edited by Edward T. Mason. 60 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Carlyle, Thomas. Essay on Burns. Edited by G. R. Noyes. 25 cts.
Shakespeare, William. Macbeth. Edited by R. G. White. With Notes by Helen G. Cone. 25 cts.
Grimm, Jacob and Wilhelm. German Household Tales. 40 cts.
Bunyan, John. The Pilgrim's Progress. Edited by W. V. Moody. 40 cts.

J. B. LIPPINCOTT CO., PHILADELPHIA

Abbott, Charles C., M.D. When the Century was New. $1.
Hungerford, Mrs. (The Duchess). Lovice. $1.25.
Cornford, L. Cope. The Master-Beggars. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Higginson, Thomas Wentworth. The Procession of the Flowers, and Kindred Papers. $1.25.

THE MACMILLAN CO., NEW YORK

The Statesman's Year-Book for 1897. Edited by J. Scott Keltie and J. P. A. Renwick. $3.
Palgrave, Francis T. Landscape in Poetry from Homer to Tennyson. $2.
Peacock, Thomas Love. The Misfortunes of Elphin and Rhododaphne. $1.50.
Balzac, Honoré de. A Woman of Thirty. $1.50.
Bright, Rev. J. Franck, D.D. Joseph II. 75 cts.
Spears, John R. The Port of Missing Ships and Other Stories of the Sea. $1.25.
Giddings, Franklin H. The Theory of Socialization. 60 cts.
Wordsworth, William. Prose Works. Edited by William Knight. 2 Vols. $3.

THE MERRIAM CO., NEW YORK

Buck, Francis Tillou. A Fiancé on Trial.

THE PILGRIM PRESS, BOSTON

Dunning, Rev. Albert E., D.D. Congregationalists in America.

FLEMING H. REVELL CO., NEW YORK

Harris, J. Rendel, and Helen B. Harris. Letters from the Scenes of the Recent Massacres in Armenia. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK

Carlyle, Thomas. The "Centenary" Edition of His Works. The French Revolution, Vols. I. II., and III.; Heroes and Hero Worship; Oliver Cromwell's Letters and Speeches Vol. I. (Imported.) $1.25 per volume.
Dickens, Charles. The Gadshill Edition of His Works. Edited by Andrew Lang. Pickwick Papers. 2 Vols. Oliver Twist. (Imported.) $1.50 per volume.
Schwartzkopff, Dr. Paul. The Prophecies of Jesus Christ. Translated by Rev. Neil Buchanan. (Imported.) $1.75.
Ashby-Sterry, J. A Tale of the Thames. (Imported.) $1.75.
Leask, W. Keith. James Boswell. (Imported.) 75 cts.
Blaikie, W. Garden. Thomas Chalmers. (Imported.) 75 cts.
Bibliographica. Part XII. (Imported.) $2.
Laidlaw, John, D.D. Foundation Truths of Scripture. (Imported.) 45 cts.
Adamson, Rev. Thomas. The Spirit of Power. (Imported.) 50 cts.
Presbyterian Book of Common Prayer. Edited by Charles W. Shields, D.D. $1.50.
Mitchell, Donald G. American Lands and Letters. $2.50.
Van Dyke, Henry. The Builders and Other Poems. $1.50.
Hogarth, David G. Philip and Alexander of Macedon. $2.50.
Briggs, Charles A., D.D. The Higher Criticism of the Hexateuch. $2.50.
Gibbins, H. de B. Industry in England. $2.50.

FREDERICK WARNE & CO., NEW YORK

Leys, John K. The Lawyer's Secret. $1.25.

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Correspondence

A Correction

To the Editors of The Outlook:

I observe in your editorial on the Inheritance Tax, in the issue of April 10, a statement to the effect that 8 per cent. is the maximum rate in England. This is an understatement, the maximum rate being *18* per cent. Since the reforms of 1894 England has three duties:

(1) An estate duty *on all property*, progressing from 1 per cent. to 8 per cent.

(2) A legacy duty on *personal property* going to distant relatives—3, 5, and 10 per cent.

(3) A similar tax (succession duty) on *real estate.*

A fortune of £1,000,000 going to distant relatives would pay 18 per cent., whether real or personal property. Cf. Seligman, "Essays in Taxation," p. 310, etc. A. F. WEBER.

New York City.

Unexpected Liberalism

To the Editors of The Outlook:

If some orthodox Hebrews have felt themselves aggrieved at Dr. Abbott for his characterization of the Book of Jonah, surely all Hebrews must appreciate the good work The Outlook is doing in presenting an impartial view of the history of Judaism. In my humble opinion, no better service can be rendered by the clergy of to-day than by helping to assimilate the various races and nationalities gathered under our flag, and teaching them mutual respect for the divergent religious opinions of each.

In and around Colchester, N. Y., there are a number of Jews engaged in farming and dairy pursuits. About a year ago they decided to build a synagogue, and began to raise a fund for that purpose. A gentleman from New York, who is taking an earnest interest in their welfare, was delegated to call on a certain well-to-do Christian neighbor for a contribution. The delegate was very courteously received by the farmer, and the following conversation took place:

Methodist—What do your people want a synagogue for?

Delegate—What for? They need a place of worship.

Methodist—That is right. But why can't they use *our* church? We don't use it on Saturdays.

Delegate—You are very generous indeed, but—

Methodist—Tell me plainly, what is your objection? Aren't we worshiping the same God?

Delegate—Yes, that is true, but you display a cross in front of your pulpit, and while you look upon it as an emblem of love and self-sacrifice, the Jews have suffered so much from that sign, and have been so often crucified upon it, that it has become to them an emblem of torture. N you understand our objection.

Methodist—I see your point and think you right; but I can't see why we can't arrange n ters agreeably to all. That cross in front of altar is not nailed up permanently; we can move it on Saturdays and replace it on Sund

I need not give the end of the story. Wh have told suffices to prove that the good see bearing fruit, and I venture to say that s honest efforts towards a mutual friendly un standing are more beneficent than the co "Missions to the Jews" and similar worth proselyting agencies.

GREGORY WEINSTEI

New York City.

Orphans at Harpoot

To the Editors of The Outlook:

The massacres removed thousands of fath Many of them were in comfortable circumsta but the looting and burning of houses left most of their families destitute. The fo condition of this multitude of widows and orp has deeply impressed us, but the means hitl placed at our disposal barely sufficed to them alive.

The first distinct effort made for orphans s rately was in Malatia, in August, by Mr Rendel Harris, who, during a visit to that with Dr. Gates and Miss Bush, gave the m for the support of forty for a year. These placed in suitable families, under the supery of a committee, through whom the money is month by month.

In the autumn Mr. Peet informed us th interest had been awakened in Germany ir unfortunate class, and that he had placed to our credit, and later he credited us £750 We have taken for granted from the awakened interest in America, England Germany that more funds would come, a we have been carefully at work taking the needy upon our lists, until now, with thos Harris supports, we are caring for abou hundred and twenty.

Our method is, whenever there is a r Protestant community and a school, to ha children placed in families where they w under good influences and go to school take none who have mothers or any other r protectors, although the condition of man is pitiable in the extreme. We leave them cared for from general relief funds. S weeks ago two good-sized houses were ren our quarter of the city, one for boys and girls, and each is under the care of an ex Christian family, and each is a happy There are thirty boys and thirty girls ir

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houses. We have taken into these houses only waifs for whom no suitable provision could be made in private families. Two other houses have just been rented, and they are to be occupied this week. There are many waifs in Mezerere, the seat of government, and two houses have also been rented there with about fifty inmates.

Mrs. Harris has made provision for ten more orphans in Malatia, and twenty-five in Egin. We have already expended, apart from the money which she has provided, some £600, and our present rate of monthly expenditures is about £120, although we are daily adding to our lists. We have a record of many in villages where there are no schools and where no satisfactory provision can be made for the children, and so, if sufficient funds shall be furnished, it will be well to bring them here. There are also large numbers who have mothers who ought to be provided for as orphans, but we do not venture to take them upon our lists, from lack of funds. Almost every child whom we have taken comes clad in worthless rags. Each is sent to the bath, is furnished with new clothes and a bed. It is not easy to recognize them when they appear in their change of garment.

It is a very interesting and hopeful work. Twenty girls were sent to Smyrna and ten to Brousa before we undertook this work. Quite a number of the children whom we have taken have recently been rescued from the Turks and Koords, and there are still others whom we hope to secure. It is touching to see the anxiety of these little creatures lest they may not be accepted when they are brought here and their cases are under investigation.

The winter thus far has been remarkably mild, which is a blessing to the poor. The Pera pastor and his fourteen companions are still in prison under the absurd charge of murdering the Assistant Kaimakaw, an Armenian. There is a marked increase of fear among the Christians in this region, owing largely to the threats of the Turks that, in case of active European intervention, no Christian males will be spared.

* *

Harpoot, February 1, 1897.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I have $20 to invest in what I trust will be but the beginning of a Sunday-school teachers' library and a working and reference library. My idea is to get books that will give correct ideas of the Bible, and be broadening and stimulating, rather than commentaries—though we ought to have a good commentary on Acts, as our lessons this year center about that book; and a Life of Paul, or two. Most of the teachers are not distinctively reading people, but mostly graduates of a rather low-grade high school. Would you be kind enough to make out a list? C.

We recommend the following:

Smith, "Bible Dictionary," Peloubet's edition; Bissell, "Biblical Antiquities;" Gilbert, "Student's Life of Jesus;" Farrar, "Messages of the Books;" Stevens and Burton, "Harmony of the Gospels (R. V.) for Historical Study;" "Oxford Helps to Study of the Bible" (R. V.); Adeney, "How to Read the Bible;" Hurlbut, "Manual of Biblical Geography: a Text-Book on Bible History;" Gladden, "Who Wrote the Bible?" Thomson, "The Land and the Book;" Farrar, "Life and Work of St. Paul;" Goodwin, "Harmony of the Life of St. Paul;" Turner, "Handbook of the Bible;" Washburn, "Social Law of God" (the Ten Commandments); Farrar, "The Lord's Prayer;" Dykes, "The Manifesto of the King" (Sermon on the Mount); "The Bible as Literature" (Crowell, pub.); Stokes, "The Expositor's Bible," Acts.

It would be well to add the following:

"By-Paths of Bible Knowledge," viz.: Life and Times of Joseph, Time of Isaiah, Galilee in the Time of Christ.

The above will probably cost a little more than $20, but you may easily bring it within limits by cutting out what is least needed.

We have received from certain Lutheran authorities letters commending in the main Dr. Whiton's sketch of Melanchthon in The Outlook of February 13, but criticising his definition of the Lutheran view of the Lord's Supper as "closely approximated to the Catholic," and his affirmation that to Calvin's view of the Sacrament Melanchthon gradually went over. Our correspondents agree that there is good authority for the second statement, although they think it erroneous. It has the sanction of no less an authority than Dr. Schaff, though it may be regarded as a disputed question in historical theology. In respect to Dr. Whiton's definition, or description, of the Lutheran view of the Sacrament, that also certainly has high ecclesiastical authority to sustain it; but it is due to our Lutheran brethren that we should give in comparison with it their own statement in their own words, which we copy from one of the letters received, which comes to us from an eminent Lutheran theologian:

It is true that the Lutheran doctrine does approach the Catholic doctrine of the Supper more nearly than the Calvinistic does. But, then, there are three impassable gulfs between the Lutheran and the Catholic doctrine of the Lord's Supper:

1. *Transubstantiation.* The Lutheran Church has always repudiated this with the greatest emphasis, and has affirmed and reaffirmed that bread and wine remain unchanged in the Supper.

2. *The Mass.* This Luther called "the tail of the dragon," and the whole Lutheran Church has turned from its "multiplicity of abominations and idolatries" with horror.

3. *The Opus Operatum.* This was one of the earliest errors repudiated by Luther, and the entire Lutheran Church has always insisted that without faith the Sacrament is *detriment*, yea, even a curse, and not a blessing.

The following comes from a United States naval officer in the far East:

In knocking about the world, I am constantly by way of hearing many criticisms against the missionaries and

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the work they do. Frequently, I am candid enough to say, these criticisms seem to me reasonable and true. At times they are very harsh and unkind. At Seoul there are, more or less, eighty missionaries. I hear it constantly asserted that their pay ranges from $1,800 to $2,500 gold per annum. The English Mission is alleged to pay its Bishop and one lay reader, whom I have met, $40 silver each, per month, with a $5 per month allowance for clothes. But vouchers must be sent in for both the $40—out of which $8 must be paid for instructor—and the $5, and all not thus accounted for each month must be turned in to the Society. The claim as to pay given American missionaries has seemed to me very unreasonable. Are you by way of being able to give me any definite information on the subject? O. K.

The courtesy of the Secretaries of several Missionary Boards has supplied us with the following statements:

1. The Congregationalists on an average pay:

	Families.	Single Men.	Single Women.
In the Japan Mission.....	$1,050	$675	$575
North China Mission.....	1,000	666	500
Foochow Mission.....	900	600	450
Eastern Turkey Mission.....	850	440	390

Provision for families varies according to the number of the children.

2. The Presbyterians pay as follows:

	Married Men.	Single Men.	Single Women.
In Korea Mission.....	$1,250	$833	$625
Canton Mission	1,000	666	500
Siam Mission	1,100	733	550
Persian Mission.....	1,000	666	500
Lodiana (India) Mission.....	1,080	720	540

In addition, the housing of missionaries is provided for, and $100 additional is given for each child.

3. The Methodists pay in Asia, including China (except North China), Korea, Japan, and India, on the following sliding scale:

First five years, married men.....	$950
" " " single "	650
Afterwards, next ten years, married men.....	1,000
" " " single "	700
Afterwards, next ten years, married men.....	1,100
" " " single "	800
After twenty-five years, married men.....	1,200
" " " single "	900
For each child, if not over 14.....	100
If dependent on parents, between 14 and 21.....	100
If at school in the United States.....	150

The Secretary writes: "Having visited our missionaries in China, Korea, and Japan, I know from personal observation that their salaries are as low as mere comfort will permit."

The Secretary of the A. B. C. F. M. (Congregational) writes: "I never heard of any such salaries as have been mentioned by your correspondent paid by any missionary board, and I do not believe that such salaries are paid." The report once spread that Dr. Mark Hopkins received $25,000 a year for his services (in fact gratuitous) as President of the A. B. C. F. M. It would be well if all those who hear unfavorable criticisms of missionary management preferred would imitate our correspondent by inquiry into their truth before believing them.

What control has a man over the spirit God gave him for his existence while in the flesh? J. S.

Your inquiry seems to misapprehend the facts. Man *has* a body, but man *is* a spirit. We are, in the essence of our nature, spirits. The sp has to learn how to control itself and how to c trol its body. As Tennyson says:

> Self-reverence, self-knowledge, self-control,
> These three alone lead life to sovereign power.

What book, or books, would be most helpful in stu ing the Gospel of Mark? C. M. (

Meyer's Commentary on Mark (which with Luke forms one volume) and Maclaren on M in the Expositor's Bible series. Other hel works are Bruce's "Parabolic Teaching of Chri and "Miraculous Element in the Gospels."

"J." inquires who wrote the poem beginning:

> "Kind hearts are here, yet would the tenderest o
> Have limits to its mercy;
> God has none."

The quotation occurs near the end of Adelaide Proc long poem "Legend of Provence." C. A.

"F. S. W." asks where in Mrs. Browning's poem these lines:

> "Earth's crammed with heaven," etc.

They are from "Aurora Leigh," and will be f toward the end of the "seventh book" of that poe J. C.

To the query of "C. E. R.," in The Outlook, A I should like to say that the selection mentioned m found in "Threnody," by Ralph Waldo Emerson M. E.

About People

—Sir Archibald Geikie, the eminent Dire General of the Geological Survey of Britain, is now visiting this country. Durin last forty years he has written numerous v on geological subjects, and some of his vol have become standard text-books. He succe Sir Andrew Ramsay in the Directorship Geological Survey.

—Mr. George W. Chadwick, who has elected Director of the New England Conser of Music at Boston, is one of the most effect he is one of the most industrious of our com and directors. He is about forty-four ye age. After teaching in America he stud Leipsic under Reinecke, and in Munich Rheinberger. Mr. Chadwick has compos nearly all forms—songs, choral works, string tets, symphonies, overtures, and even comic

—The Rev. Dr. Frederick Dan Hunti the Protestant Episcopal Bishop of Centra York, who has just celebrated the twenty- anniversary of his consecration as Bisho does his work as usual, although he is s eight years of age. The New York "Tri says that he was graduated from Amherst i with Father Hewit and the Rev. Dr. Storrs. At the time of their graduation Hewit was a member of the Episcopal C and Dr. Huntington was a Unitarian.

—In the last installment of Profess Müller's delightful reminiscences in "Co lis" we learn some interesting things

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Tennyson's peculiarities. The poet's dislike of publicity was well known, and he used to complain of staring strangers whenever he could. Even Queen Victoria had to listen to these complaints. Tennyson declared that he could not stay any longer in the Isle of Wight because tourists would glare at him. The Queen, with kindly irony, remarked that she did not suffer much from that grievance, but Tennyson, not seeing what she meant, replied: "No, your Majesty; and if I could clap a sentinel wherever I like I should not be troubled either."

—The late Edward Drinker Cope, Professor of Zoölogy and Comparative Anatomy in the University of Pennsylvania, was well known as the discoverer of new species in fossils. In Maryland and North Carolina he described twenty-two new species, and in New Jersey fifty-eight. One of the most important results of his labors in the West was the discovery of the five-toed ancestor of the hoofed animals mentioned by Huxley and others. The titles of all his published monographs are over three hundred and fifty in number, and form a systematic record of the development of paleontology in the United States. Professor Cope's work in zoölogy was also voluminous and important. In 1895 he was made President of the American Association for the Advancement of Science.

—The Baroness Bertha von Bülow, of Dresden, is now visiting many of the leading educational centers of this country. While representing the kindergarten work of Dresden, her interest is to interpret the broader application of Froebel's educational scheme as applied to the entire school system. She is the niece of Baroness von Marenholz, who was the first woman to espouse the new education movement on the Continent. It was she who introduced the kindergarten idea into France, Holland, and England, as well as her native Germany. Baroness von Bülow has written the Memoirs of her aunt, which are shortly to be translated and published. The Memoirs will fill two volumes with interesting historical anecdotes and movements of the last century, with which Baroness von Marenholz was so largely identified. In New York City the Baroness von Bülow has been entertained by the Kindergarten Association, having given her first reading in this country under its auspices on Monday, April 12, at the Associated Charities Building.

The Armenian Fund

Previously acknowledged	$8,141 48
A Mother, Granville, N. Y.	2 00
Anonymous	1 00
Lola, East Bethlehem, Pa.	3 00
J. W. Q., East Bridgewater, Mass.	10 00
Greensburg Baptist Sunday-School	1 63
F. H. S., Princeton, N. J.	2 00
Total	$8,161 11

Bits of Fun

A little girl of tender years, who had been attending one of the public kindergartens, fell from a ladder. Her mother caught her up from the ground in terror, exclaiming, "O, darling, how did you fall?" "Vertically," replied the child, without a second's hesitation.—*Christian Register.*

Little Margery has just begun to go to the kindergarten, and is filled with a due sense of the importance of her studies there and the solemn value of the attainments that have thus been put within her reach. The other afternoon, after coming home from school, she remained in a brown study for a time and then said: "Mamma, do I know as much now as I don't know?"—*Boston Transcript.*

A Dutchman who had lived a mean and niggardly life in South Africa died and was buried. A large concourse of his countrymen attended the funeral. And first one and then another tried his hand at eulogy, but broke down, for no one recollected a single good point about him; till at last an old fellow spoke as follows: "Vell, beoples may say vat dey will about Hans, but he vash a goot schmoker."—*Household Words.*

A lady named Kopta has been translating Bohemian poetry, and produces such a stanza as this, making lethe rhyme with wreath:

> In her wedding dress I saw her,
> With the myrtle wreath;
> But her eyes were closed in slumber,
> She had drank of lethe.
> "Take the ring off from my finger—
> Wherefore, lover, dost thou linger?"
>
> —*Boston Transcript.*

A Good Way to Get a Library

The plan adopted by President Morrison for gathering a library for Fairmount College at Wichita, Kansas, is ingenious and ought to prove successful. Fairmount College is a new institution which aims to provide education according to the New England standard for the growing population by which it is surrounded. It is facing many disadvantages. Following the advice of Professor Fisher, of Yale, who said to President Morrison at an earlier time, "If I had your task to do, I would first of all collect a good college library," the President is seeking contributions of books for his institution. The College wants histories, biographies, works on physical and political science, and, indeed, all that would naturally have a place in a first-class library. The appeal has already received generous recognition, and no doubt will meet with a generous response, for many of our citizens are interested in providing the best education for the newer parts of our Republic.

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For the Little People

Heralds of Spring

By Elizabeth B. Johnson

"Who will go," cried Mother Spring,
"With a bit of azure from the sky,
To say cold winter has gone by,
To wake up every sleeping thing?"
"I," said the bluebird, "I."

Through the air, with a dash and a flash,
Letting his sweet notes fall,
Through the woods and over the plains,
Giving his cheery call,
"Spring, sweet spring, is nigh!"

"Who will go," said Mother Spring,
"With greenness for every tree and bush,
To tinge the willows and creep up the rush,
And drop a green haze over everything?"
"I," said the young grass, "I."

Over the meadows it softly crept,
Out to the very road—
That beautiful gift of God—
Singing its song to all that slept,
"Spring, sweet spring, is nigh!"

"Who will go," said Mother Spring,
"With a touch of pink for the early flower,
To grow and deepen through April's shower,
And break the reign of the winter king?"
"I," said Arbutus, "I."

Off it pushed its blankets of brown,
To reach for the smile of the day.
Fragrant and rosy and ever dear,
It sang its welcome lay,
"Spring, sweet spring, is nigh!"

Sadie's Green Fairies

By Ruth M. Brown

Sadie was sitting by the window watching the rain. She very much wanted to go into the woods and search for anemones. There had been so many rainy days lately. She rested her elbows on the window-sill and her chin in her hands and stared out at the fast-falling drops. Why should it rain so much, and why must it rain this particular afternoon? Then her head sank a little lower until it rested on the window-sill.

Just then she heard a little voice say, "Move along, move along, give me a little more room. I want to stretch and grow. I feel so good. I feel as if I must work fast. I have slept long enough, and now I must grow very fast. Just a little more room, please!" Sadie looked all around, but could see no one.

"I need more room as much as you do. And here are our cousins all around us, each needing room the same as we do. Reach down into the ground; there you will find plenty room."

Looking at the ground, Sadie saw two green fairies nodding and bowing to each other as though they were talking. Looking more closely, she saw a great many others—more than she could count. They were very slender and graceful, nodding and swaying in the wind. Each one was dressed all in green—a bright, fresh green that looked as if it had been washed free from every speck of dust and dirt.

As Sadie watched them it seemed to her as she could see them grow.

"How good that last bath did feel!" she heard another fairy say.

"Yes, it made me feel all fresh and bright. I am always happier after a good bath like this. Sometimes I think I would like to have a bath all the time; but when I lie in the warm sunshine and feel the sun's rays through and through me I think that I enjoy the sun the most of all the thing."

"Whatever God sends us is best," spoke a particularly bright fairy. "Not only do we need the sunshine, but we need it. It makes us grow. We also need the water. We get hot and dry and thirsty without it. God knows we should have both the sunshine and the rain, and therefore He sends them both."

As Sadie looked at the last speaker she noticed something sparkle. It was like a beautiful diamond, clear and brilliant. Then Sadie saw that almost all the fairies wore similar brilliants, many of them looking like a large star on the fairies' foreheads. Some wore them on their dresses. At first Sadie thought that only a few of the fairies had the bright jewels, but as she moved a little she saw others sparkle on that before were invisible.

"Come, cousins," said a tiny bit of a fairy, "come! join hands, and let us have one more dance while we are still fresh from our bath."

At once there was such a sparkle and such swaying and bending, nodding and circling, as Sadie had never before seen. The beautiful diamond-like stars sent out bright rays of light in every direction. As they flashed and sparkled, Sadie saw beautiful colors—red, blue, green and purple. The longer she looked the more color she saw. Soon it began to get very light. Everything was flooded by the most drous brightness. The beautiful colors increased and grew brighter. The fairies danced faster than ever. Their dresses grew a brighter hue. They shouted and clapped their hands and

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"Sunshine, sunshine! here comes the merry sunshine!"

Sadie looked up, and, sure enough, the sun was shining. She rubbed her eyes and thought, "Have I been asleep?" "Were the lovely green fairies all a dream?" She looked down at the ground. At first she could not find them, but soon she saw a few of the beautiful stars. They looked smaller than before. One by one the stars disappeared.

Sadie sat and thought and thought about the fairies, the stars, and the beautiful light. At length she thought it out.

Can the boys and girls who read this do as well as Sadie did, and tell what the fairies and the stars were?

Sadie made up her mind never again to grumble because it rained; for, said she, "I want the fairies to have their bath as well as the sunshine."

Lumber Ways

Merchants, manufacturers, and all men who handle things that are to be sold, are struggling with two problems—how to reduce the cost, and how to increase the profits; and you can see that reducing the cost must be a very large factor in increasing the profits. One of the lumber companies in Oregon has a railroad that was built and is operated to reduce the cost in handling the lumber between the woods and mills. Some of you perhaps know that the trees are felled in winter, and that the water rising in near-by streams in the spring enables the lumbermen to float the logs down to ponds or lakes near mills. Here the logs frequently mass up, and doubtless, in the summer, traveling through certain sections of the country, you have seen ponds and small lakes covered with logs. Out in Oregon the trees were floated to what is called the log-pond, and when they were needed at the sawmill some means of getting them between the log-pond and the sawmill that would cost the least in handling was invented. Boards were laid on sleepers, tracks were laid for a locomotive, the logs were chained together in the log-pond, attached to the engine, the engine started, and behold there was a train without any cars! Going on an up grade or on the level the logs were greased, in order that they might move smoothly over the boarded tracks. When the grade descends, the engine is at the back of the logs to hold them back from going too fast. After the logs are cut up into boards they are put into a flume, where there is a descent to the planing-mill and the shipping yard, two miles distant. In this two miles the flume descends 1,200 feet. A flume is like a chimney made of boards and built down the side of a hill. You can see that a flume can be built down the face of a hill that neither a horse nor a train of cars could ascend or descend. You sometimes see these flumes built in the Adirondacks, where the mountains rise in terraces. The logs descend from terrace to terrace down the face of the mountain until they come to a level, where the lumbermen have been able to build a road to cart them off upon.

A Present

When the Chinese Viceroy, Li Hung Chang, was in this country last fall, he met a little girl who greatly interested him. She was riding on a bicycle, and met the carriages containing the Chinese Viceroy and his escort. She was so interested in the gorgeous dresses of the Viceroy and his attendants that she rode quite close to the carriages for two or three blocks. This interested the great man very much, and he asked her name and where she lived. The other day she received a beautifully embroidered scent-bag, with gayly decorated ribbons, as a souvenir of her conversation with the noble Chinaman through his interpreter. With it was a pleasant and friendly note to the little girl.

A May-Day Shower

Birds are singing,
Bells are ringing,
Children bringing
  Garlands fair;
Maids are scorning
Clouds of warning;
Gay adorning
On May morning
  Girls will wear.

Rain is falling,
Hearts appalling;
Some one's calling,
  "Homeward skip!"
Isabella's, Ruth's, and Ella's,
Maud's and Stella's
Wet umbrellas—
  How they drip!

"Hat and feather,
Altogether
Spoiled by weather,"
  Ruth bemoans;
Dress and frilling,
Sash and quilling,
All so killing,
Maud, unwilling,
  "Ruined!" owns.

Hey day! Hey day!
Choose not May-Day
For a play-day
  Out of doors;
Or, prepare ye;
New gear spare ye;
Old clothes wear ye;
Never care ye
  When it pours.

—*St. Nicholas.*

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The Home Club

Exhibition of Sewing

There has just closed in New York one of the most successful exhibitions of sewing, if not the most successful, ever made in this country. It contained exhibits of work from nearly all the foreign countries, from many of the States, and from the United States. The environment was such as to place the work in its right position before the public; it took place in the American Art Galleries. The first intention was to have the exhibit open three days, but the success was so great that it was kept open for five days. This exhibit embraced all sewing, from the most elementary to that which might well be placed under the head of art. The New York Association of Sewing-Schools is to be congratulated on the interest and attention which this exhibit created. One afternoon was given to a conference of the teachers, to which the public was invited. The experts from the leading schools presented papers bringing out the different features of the work with a different emphasis. An amusing incident is an outgrowth of this exhibit. One of the newspapers took up and opened a discussion as to whether it was valuable to teach girls sewing with a degree of seriousness. Many answers were received, and intelligent women were found who protested against a girl's time being so used. It is rather singular, in face of the constant stress that has been laid on the moral value of manual training, that it is so constantly lost sight of. To use one's hands intelligently is as much a part of all-round education as to use one's tongue intelligently. More than this, one's hands cannot lie, and, unfortunately for the peace and good will of men, the tongue can. A child may deceive even a keen teacher as to his real comprehension of what she is teaching him, but the hands cannot deceive even a clumsy teacher as to the degree of intelligence which the child expresses with his hands. It is this which makes valuable manual training, far more than any skill that grows out of such training. The skill is valuable, but skill unbalanced by moral integrity is to just that extent less valuable. There are many schools where boys are taught sewing, and the result of teaching boys to sew has not been to change their nature in any degree, except to make them appreciate order and neatness, because they are able to attain them by their own effort.

Not long since a bright and capable girl was organizing a club of little boys. She was entirely at sea as to what she should do for them, but she knew she wanted to gather them in off of the street. She stood before them, and, with the spirit of a true kindergartner, she tried to follow their lead. She said, "Boys, now that you are in here and have your club, what do you want to do?" In the back part of the room a boy voice piped up, "I want to learn to sew;" and, to th young lady's absolute amazement, she notice several boys' heads give the sign of affirmation th that was what they wanted to do. Never havir dreamed that a boy could be taught sewing, tl young lady was still greatly bewildered, and ask again, "Why do you want to learn to sew?" Tl same voice piped up, "I want to learn to mei me pants." In the telling of this incident t young lady said, "When I saw the poor lit chap, I quite appreciated why he should wish learn to sew;" and, like a wise little woman, s went to work and taught every boy who want to be taught how to sew, and had the satisfacti in two weeks' time to see missing buttons app on jackets, and "pants" in good order wh had needed the attention of the needle. Ev woman, every man, should know how to use hands that were given to them for use, and able to use them to meet the emergencies t are inseparable from life even guarded by wea Is there a more pitiable object in this life tha woman who does not know how to sew prop when occasion demands that she should s The world will have to point it out.

City History Club

There was organized in New York last ye City History Club, which has been referred t these columns many times. The purpose of City History Club is to arouse an interes the history of New York City—to visit landma to identify points of interest, and to connec e cially the uneducated with these points of i est, first, through the knowledge of them, second, by visits to them. This work has gr now to the point where a score or more of wo and men are engaged in teaching in boys' cl working-girls' clubs, and the like, and a no class has been formed which is presided ov experts in history.

The City History Club also has issued a s of pamphlets entitled "The Half-Moon Se written by different members of the Club, edited by Maude Wilder Goodwin and Alice rington Royce. The pamphlets issued s are "The Stats Haus," by Alice Morse E "King's College," by Jane B. Pine; "Aneke Farm," by Edith Putnam; "Governor's Isl by Blanche Wilder Bellamy, and several o yet to be issued.

In addition to this interest the societies are called patriotic have also been follc courses of instruction. The Daughters o American Revolution have offered a scholarsl Columbia or Barnard to their own member passed the specified examination authoriz the colleges. The result of all this intere been to so greatly increase the demand for

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on American history that the libraries of the city found it almost impossible to supply the demand. The statistics issued by the Lenox Library show that in 1895 9,149 volumes of American history were called for by readers, and in 1896 this had increased to 13,228, and that the total number of volumes used increased from 35,000 to 55,000. In the Astor Library the increase in readers was from 85,182 in 1895 to 96,000 and over in 1896, and the increase in the number of volumes consulted was over 11,000.

A Wise Suggestion

The President of the Board of Education of Philadelphia has suggested that the city purchase scholarships at the University of Pennsylvania and at Bryn Mawr College, to be offered as prizes to the pupils in the public schools. The trustees of both the University and the College have shown a spirit of more than willingness to meet this suggestion of the President of the Board. It is estimated that, at an annual expenditure of $10,000, the city could provide twenty-five scholarships for a full college course. The press of the city has taken the suggestion up in a most appreciative spirit, and believes that this is the most economical way of providing for the higher education of public-school children. While the press has declared that making provision for the higher education of pupils even of ability before ample provision has been made for elementary education is a mistake, the most illiberal citizen must see the wisdom of using a small amount of money for the higher education of prize-winners under the plan outlined by the President of the Board of Education in his annual report. This does not mean that this is the first opportunity offered by these two institutions of learning. There are fifty free scholarships at the University open to the graduates of the public schools, and a small number have been endowed at Bryn Mawr. Brooklyn and New York have had this privilege extended to them by the generous President of Columbia, who, when he presented the million-dollar library to Columbia College, retained the privilege of extending scholarships for Barnard and Columbia to the pupils of the schools of both cities.

Another Mother's Letter

A mother who was ambitious to train her boys to the highest manhood was puzzled, and wrote to The Outlook asking the help of other mothers. How far should her boys be trained to self-defense, and by what method? Her husband represented to her the highest manhood, but the qualities she loved in him prevented his making headway against the so-called worldly-wise. Our present correspondent, whose letter we publish, disagrees with the mother who believes that self-defense is justifiable, even to the point of a blow, if there is no other way to overcome unjust treatment.

Dear Outlook: I, too, was interested in "T. P.'s" problem, and was not satisfied with "A. B.'s" solution.

I would like to say to "T. P." that, while she bears a common responsibility with all mothers of boys, she possesses a grand privilege that some mothers lack—a worthy example at home to which to refer her boys. As she is responsible to God for the souls intrusted to her keeping, may she not fail to make the most of her advantage for the benefit of future generations.

If we are ever to rise to that state where prize-fights become impossible in our land, it must be through the influence of fathers and mothers who are noble enough to lead their sons to desire and appreciate the success that is not *all* "of the earth, earthy"—the success that is often counted failure from a worldly point of view, if need be, to prove the superiority of principle over brute force.

Not boys alone, but many adults, need to learn of the higher battle-ground than that where pugilists meet, and that to fight and win on this higher plane means true success.

The boy or man who descends to the bully's level gives the world two such characters where there was only one.

"Weak submission" is not possible to a strong moral character, and the bully soon learns that the boy who *scorns* to use his weapons is so far superior to him that he dares not trifle with him, and may come to respect and possibly emulate the higher character.

Which is the better plan, that which degrades two or elevates them? M. B.

"M. B." argues that the bully has moral perception. That is rarely the case. He could not appreciate self-restraint exercised on the highest grounds; the very character-elements that make him a bully prevent his seeing in self-restraint any element but fear. Besides, the bully needs to be overcome to get a conception of his relation to his environment. A safe principle to give a boy, or girl either, who must meet all sorts and conditions of men, is many years old:

Beware
Of entrance to a quarrel, but being in,
Bear 't that the opposed may beware of thee.

The Value of the Study of History

Before one of the largest educational bodies in the South a paper was read urging the importance of the teaching of American history in the schools of the South, where the histories used do not present the Civil War and its causes. Professor Chambers, the lecturer, summed up his subject as follows:

First. In the perfecting of the modern school curriculum we recognize two groups of studies, those which have knowledge-value and those which have culture-value.

Second. While the knowledge studies have an important bearing upon the development of the individual, greater importance is being attached to the culture studies. In other words, the question now is not so much what a man knows as what he is.

Third. In all the studies classed as culture studies there is none of more recognized importance than history. Therefore in every school aiming to be in touch with the times, history work should be introduced.

Fourth. Aside from general considerations, it is of peculiar and significant importance that American history be truthfully taught in Southern schools, and that specific attention be given to the subject by Southern colleges and universities.

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INDEX TO VOLUME LV.

OF

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JANUARY 2 TO APRIL 24, 1897

(FOUR MONTHS)

Regular departments not included in the Index are: The Spectator, Notes and Queries, Literary Note For the Little People, The Home Club, About People, Necrology, and Correspondence.

EDITORIAL: PAGE

[The titles of editorials (as distinct from editorial paragraphs) are prefixed by an asterisk.]

Acton, Lord, and his History of the World..... 162
African Affairs..... 482, 720, 1018
Alaskan Boundary Question..... 478
Ambassadors and Ministers..... 1011
American Economic Association Convention ... 279
American Historical Association..... 159
*American Saint, The New..... 487
Angell, President, Minister to Turkey..... 1060
Anti-Cartoon Bill, The..... 1065
*Anti-Trust Decision, The..... 877
*Arbitration..... 536
Arbitration, Cooper Union Meeting in Favor of. 771
Arbitration Treaty, The..... 223, *283, 580, 819, 869
Amendments to..... 377, 475, 960
Foreign Sentiment Toward..... 329
*Objections to..... 334
Practical Defeat of, and Reasons Therefor 960
Public Opinion on..... 328, 377
Senatorial Opposition to..... 328, 960
*Shall We Suspect England?..... 387
Venezuelan Question and..... 378, 1018
Archæology, American School of, at Athens..... 770
Armenian Question, French Yellow Book on 720
Armor Plate, Exorbitant Prices for..... 1062
Austrian Affairs..... 875, 1016
Anti-Semite Movement..... 232
Bayard, Ambassador, Retirement of..... 723
Beecher, Mrs. Henry Ward, Death of..... 729
*Biblical Discussion..... 777
Bimetallic Conference, International..... 378, 581
Bimetallism and the Gold Standard in Japan 969
*Biography, A Notable (Gladstone) 27
*Brunetière, M. 876
Bryan (Mr.) as Next Presidential Candidate..... 723
Bunsen, Georg von, Death of..... 24
Business World..... 385, 280, 331, 632, 872
Bonds, Increase in Sales of 1066
Business Conditions Since Election..... 482
Exports and Imports, etc..... 775
Foreign Commerce..... 583
Indianapolis Conference..... 275
Money, Low Rates for, etc..... 229
Prices and Products in '95 and '96..... 157
Retrospect for 1896..... 156
Steel Rail Pool 530, 584
Cabinet, President McKinley's..... 380, 1012
Cables Across Pacific Ocean..... 230
Canadian Affairs:
Aberdeen's (Lord) Speech..... 875
Bonding Privilege..... 484
Ecclesiasticism and Liberty of the Press.... 159, 231
Fabre, Archbishop, Death of..... 159
Gold-Mines in British Columbia..... 234
Immigration Policy..... 332
Laurier Ministry and Archbishop Begin..... 331
Laurier Ministry, The..... 386
Reciprocity..... 331, 775, 1015
Tariff Revision 160
Capital Punishment, Abolition of, in Colorado.. 963
Central America, Greater Republic of..... 162
*Charity, Some Errors in..... 688
Chinese "Six Companies"..... 484
*Christian, What is a?..... 1070
Churches and Ethical Culture, The..... 1021

EDITORIAL.—*Continued.* PAGE

Civil Service Reform:
*A Blow at..... 10
Address to Clergy by Civil Service Reform Association .....
In Chicago..... 1
N. Y. Court Decisions Uphold the Law.... 157,
Office-Seekers in Washington .....
Opposition to in New York City.....
Reactionary Movements.....
*Cleveland, President .....
Coercion of Employees, Political..... 19,
*Compact, An Iniquitous.....
*Congregationalism Abolished in New York. ...
Congress:
Appropriations of..... 722,
Immigration Bill, The..... 379, 528, 580, 628,
Liquor-Selling in Capitol.....
Loud Postal Bill.....
Murphy Bill. .....
Nicaragua Canal Bill..... 325,
Pacific Funding Bill 244,
Tariff Bill, Dingley 817, 869, 959,
Tariff Bill, Retroactive Clause of..... 959,
Tariff Bill, The, and Art.....
Tariff Hearings..... 155,
*Consular Service, Our.....
Convict Labor..... 276,
Cretan Question, The. 527, 577, 627, 719, 767, 825, 873, *1020,
Criminals, Wealthy, Punished.....
Crop Reports for 1896.....
Cuban Affairs:
Proposed Recognition Defeated.....
Reforms Offered by Spain.....
Rivera's Capture.....
Sanguily Case, Senatorial Discussion of.....
Department Stores, Movement Against, in Chicago 631, 727
Dingley Tariff Bill (see Congress).
Diplomatic Relations, Foreign Changes in.....
Divorce, Loose Laws Concerning, in North Dakota.....
*Drummond, Henry.....
Eastern Question (see Cretan Question, Grecian Affairs, Turkish Affairs).
Education:
Aberdeen, Lady, Address of at Chicago University.....
Children's Aid Society of New York.....
Colorado College.....
Georgia's Schools..... 2
Industrial Education in Massachusetts.....
Manual-Training School in New York City.....
Medical Inspection of New York City Schools.
Plagiarism among College Students.....
Salaries of New York City Teachers.....
Statistics of Largest Ten Cities .....
Vivisection in Public Schools.....
Elections, State and Municipal..... 100
Eliot, Charles, Death of.....
English Affairs:
Benin Massacre, The.....
Church Disestablishment.....
Educational Bill, etc.....
Gladstone's Letter on the Cretan Question. ..
Ireland's Taxes.....

Digitized by Google

EDITORIAL.—*Continued.* PAGE

Norman, Henry, on English Prospects in the East ... 578
Pacific Cable Commission ... 230
Parliament's Opening Week ... 332
Russia and the Eastern Question ... 481
South Africa Company, etc. ... 386, 874
Victoria's Long Reign, Commemoration of ... 231
*Explanation, The Best ... 237
*Faith, Hope, and Heart ... 590
Finances, The National ... 726
Currency Legislation, Suggestions as to ... 228
Gold Reserve, etc. ... 281
Government Expenditures in 1896, etc. ... 156
International Monetary Commission ... 1060
Monetary Conference, Indianapolis ... 381
National Banking Laws, Lax Enforcement of ... 70
Finland, Higher Education of Women in ... 770
Foreign Governments, Recognition of ... 225
Forest Preservation ... 772, 1014
*Fox, Dr. John, Letter of ... 537
*Frankness, The Value of ... 829
French Affairs:
Elections ... 160
Faure, President, to Visit St. Petersburg ... 234
German Affairs:
"Futures," Law Prohibiting ... 386
Parties, Readjustment of ... 768
Von Tausch and the Secret Police ... 161
Gospel of Christ, The ... 286
*Government, The Basis of ... 26
Governors Clough and Tanner, Messages of ... 276
*Governors, The New ... 25
*Grace of Forgiveness, The ... 589
Grecian Affairs:
Blockade by the Powers ... 969
Greece, Crete, and the Powers. 24, 527, 577, 627, 719, 767, 824, 873
Greek Troops Cross the Frontier ... 1016
King George ... 767
Military Strength of Greece ... 719
War, Declaration of State of, by Turkey ... 1057
*Hall, Dr., and Union Seminary ... 284
Hebrews in the United States ... 727
*Heroes or Valets? ... 636
Hirsch Fund and Model Tenements ... 966
Illinois National Bank Failure ... 20
*Immortality ... 1019
India, Famine and Plague in ... 233, 282, 1058
Indians and Contract Schools, etc ... 629
*Infidelity and Geography ... 638
*Injunction, Government by ... 164
*Intercollegiate Debates ... 971
*Interpretation, A Bit of ... 336
Inter-State Commerce Commission, the Supreme Court Decision, and the Railroads ... 820, 877, 961, 962
Ireland's Taxes ... 160
Italian Elections ... 1017
Italy and the Triple Alliance ... 1017
Japan and Her Commerce with the U. S. ... 1016
Japan, Monetary Situation in ... 769
Japan's Change of Money Standards ... 969
Japan, Treaty between United States and ... 483
*Jonah, The Story of ... 391
*Journalism, The New ... 732
Jury System and Majority Verdicts ... 533
Labor:
Chinese Labor and the "Six Companies" ... 485
Distress among the Poor ... 383, 532
Employees as Railway Stockholders ... 156
Sweat-Shops and Bake-Shops in N. Y. City ... 532
Trades-Unions, Changed Attitude Toward ... 485
Trades-Unions in England ... 485
*Trusts and Labor Unions ... 827
Unemployed in New York City ... 532
Wages under Public and Private Employers ... 279
Legislation, Recent, in Various States ... 582, 774
*Lenten Thoughts—Christ's Last Words:
"Father, Forgive Them" ... 637
"Into Thy Hands" ... 972
"It Is Finished" ... 879
"Son—Mother" ... 780
"Thirst"—"Forsaken" ... 828
"To-Day in Paradise" ... 731
*Liberty or Death ... 534
Libraries, Free ... 823
Libraries, Public, Reports on ... 1014
Library, Free, in Brooklyn ... 329
Library, Public, in New York City ... 823
*Literary Enterprises, Large ... 388
Lowell, Mass., Textile School in ... 587
*Luxury ... 389
*Lying to the Government ... 166
*Lyon, Mary ... 588
*Mallory, Dr. ... 733

EDITORIAL.—*Continued.* PAGE

Manitoba School Question ... 159, 230, 629
Meat Inspection by Department of Agriculture ... 828
Mississippi Floods, The ... 964, 1013, 1064
*Motherhood, An Idyl of ... 167
Mothers, National Congress of ... 585
Municipal Affairs:
Baths, Public ... 533
Baths, Public, Report of Committee on ... 486
*Charter, The New ... 163
Chicago Car Lines, Attempts to Tax ... 480
Chicago, Election in ... 1010, 1063
Chicago Water-Works, Public Ownership of ... 776
Children, Destitute, Caring for ... 278
Gas in Philadelphia ... 21
Gas, Lower Rates for, and Cost of Making ... 724
Greater New York Charter:
Charities, Chapter on ... 278
Educational Features ... 277
Faults of ... 18
Objections to ... 1064
Passage of the Bill ... 870
Principal Features of ... 16
Public Indifference to ... 227
Greater New York Citizens' Union ... 630, 871
Indianapolis, Lower Street-Car Fares in ... 773, 1063
Lauterbach (Mr.) and Partisan Politics ... 822, 1065
Libraries, Free, Increased Appropriations for, in New York City ... 18
Louisville, Ky., Official Corruption in ... 821
"Municipal Socialism," New York's Successful Experiment in ... 531
Music, Free, in Boston and Other Cities ... 633
Police Board of New York City ... 773
Rapid Transit for New York City ... 871
Street Railways and their Franchises in New York City ... 965
Water-Works, Benefits of Public Ownership of ... 531, 776
Nansen's and Peary's Plans for Reaching the Pole ... 333
New York State:
Factory Inspector's Report ... 531
Gambling Laws ... 724
Governor Black's Message ... 226
Inheritance Tax ... 330, 965
Payn, Mr. L. F., Superintendent of Insurance ... 480
Platt and the Senatorship ... 227
Political Corruption ... 16
Prison Labor ... 382, 726
Raines Law Amendments ... 1013
Senatorial Candidates ... 16
Trusts, Investigation of ... 530, 583, 631
Office-Seekers at Washington ... 820, 963
*Orthodoxy, What is It? ... 488
*Pastor, The ... 86
Pingree, Governor, Message of ... 327
Pitman, Sir Isaac, Death of ... 333
Plagiarism among College Students ... 872
Plague, The, in Bombay ... 1058
Pleasonton, General Alfred, Death of ... 587
*Poetry in England ... 285
Polar Exploration ... 333
*Political Distrust, Causes of ... 235
Politics:
"Bossism" ... 226
Coercion of Employees ... 19, 529
Delaware ... 226, 326
Illinois ... 326
Kentucky ... 1062
Machine Candidates ... 155
New York ... 227
Pennsylvania ... 227
Primary Elections, Lewis Bill ... 963
State and Municipal Elections ... 1009, 1010
Senatorial Elections ... 276, 326, 479, 1063
Utah ... 19
Pope Leo XIII ... 231, 232
Postal Deficit, The ... 771
President and Office-Seekers ... 770
Presidential Inauguration, The ... 722
*President's Inaugural, The ... 729
President's Message ... 817
Primary Elections, Improved Methods in ... 963
Prison Labor ... 382, 726
*Prize-Fighting, A Needed Law Concerning ... 876
Prize-Fight in Nevada ... 774
Protection for Farmers ... 528
Quay (Mr.) and the Pennsylvania Senatorship ... 227
Railways:
Anti-Trust Law ... 820
Canadian Pacific ... 725, 1015
Foraker Bill ... 961
Inter-State Commerce Commission's Powers, Need of Extending ... 962
Lake Shore Refunding Measures ... 725, 1067

Digitized by Google

EDITORIAL.—*Continued.* PAGE

Refunding Bonds ... 1066
Supreme Court Decision on Pooling ... 877
Referendum in Western States ... 327
Rhodes, Mr. Cecil ... 233, 578
Russian Affairs:
Czar's Health ... 482
Eastern Policy ... 873
Korea ... 826
Trans-Siberian Railway ... 826
Treaty with China ... 23
Sailors, Cruel Treatment of ... 871
St. John, William P., Death of ... 581
*Saints, The Lives of the ... 27
Sanitary Conference, International ... 579
Sargent, John S. ... 633
Seal Fisheries, The ... 1061
Senate's Lack of Great Leaders ... 22
*Senate, The Decline of the ... 1069
Ship Canal, Report on ... 281
*Spirit, The Life of the:
Not Rejection, but Redemption ... 538
The Man Christ Jesus ... 29
Stambuloff's Assassins Convicted ... 162
Strike of Boston Street-Car Employees ... 21
Sunday Closing of Drug-Stores ... 1015
Tariff (see Congress).
Taxation:
Inheritance Tax in New York State ... 330, 965
Pingree's (Governor) Suggestions ... 327
Taxation of Corporations in Ohio ... 629
Taxation of Street-Car Companies ... 480
Temperance:
Committee of Fifty's Report ... 383
Dispensary Law, etc ... 384
Plebiscite on Prohibition Question in Canada ... 728
Raines Law Amendments ... 1013
Raines Law and the Clubs ... 1014
Raines Law Evasions ... 772
State Excise Tax, Non-Payment of ... 280
Tenement-House Problems ... 728
*Theological Luminary, A ... 535
*Theology of an Evolutionist, The ... 28
*Trades-Unions and Sunday ... 337
Trusts, Investigation of ... 530, 583, 631
Turkish Affairs:
Agreement of the Powers ... 481
Ambassadors' Conferences on ... 22
Americans, Protection to, withheld by State Department ... 23
Coercion Agreed upon by Powers ... 332
Insurrections Imminent ... 234
Terrell, Minister ... 1011
*United States and the Porte, The ... 587
War with Greece ... 1057
*Vacation Fund, The Outlook ... 288, 829, 1072
Victoria's Jubilee, Proposed Commemoration of ... 579
Vivisection in Public Schools ... 1067
*Walker, Francis A ... 235
Walker, General F. A., Death of ... 163
*War, Worse than ... 490
Washington and Lee University ... 824
Wealth, Danger in the Rapid Accumulation of ... 158
West Indies, Hard Times in ... 25
Wilson, William L. ... 824
Woman Suffrage in Colorado ... 964, 1010
*1897, For ... 25
*1901 ... 168

CONTRIBUTED ARTICLES:

Adam ... Lizette W. Reese 352
Administration, The New ... 642
Alaska, Going to School in ... W. S. Harwood 306
American Diplomacy on the Bosphorus ... 1029
American Impressions ... Ian Maclaren 833
Arbitration, The Principle of ... 291
Arbitration Treaty, The: Expressions of Opinion ... 339
Armenia, Mr. Bryce on ... 975
Art Education for Women ... Candace Wheeler 81
Athletics, The Minister and ... Caspar Whitney 181
Bantering Babies ... Lily R. Foxcroft 796
Birds, How to See the ... Estelle M. Hart 1039
Butterfly, The Winter Adventures of a. Sarah W. Brooks 505
Children, Reading for ... H. W. Mabie 1025
Civil Service Reform: Its Origin, Progress, and Prospects ... 694
Conciliator of Christendom, The ... I. Zangwill 735
Congress, The New Library of. F. Hopkinson Smith 671
Detroit: A Municipal Study. Hon. Hazen S. Pingree 437
Dictionary, Stories from the ... Ann M. Mitchell 557
Divine Providence and Miss Vitty. Anna E. King 88

CONTRIBUTED ARTICLES.—*Continued.* PAGE

Domestic Science ... Ellen H. Richards 1078
Eggleston, Edward: An Interview ... 431
Ephe ... Richard Malcolm Johnston 454
Fate of an Ex-President, The ... Condit Crane 247
Gladstone's Life, The Story of. Justin McCarthy 61, 409, 649, 891
Government, The Basis of ... 33
Governors, The New ... 35
Grant's Historic Utterances ... Gen. J. G. Wilson 883
Greater New York Charter, The ... C. B. Spahr 171
Heroism in the Pines ... W. S. Harwood 1082
Homes in City and Country ... E. R. L. Gould 447
Ice, Juggling with ... Robert Blight 256
Insect Hypnotizers ... C. F. Holder 986
Ireland, The Peasants' ... Clifton Johnson 911
Japanese Way, In the ... Mrs. E. W. Scripture 556
Japan, Foreigners in ... R. van Bergen 847
Journalism, Modern, A Triumph of ... L. W. Betts 253
Kindergarten in the United States, History of the Susan E. Blow 932
Library, Church Reference ... 548
Literary Worthies, Some. H. W. Mabie:
I.—Lucian ... 48
II.—Theocritus ... 458
III.—Plutarch ... 929
Little White Ghost, A ... Virginia Y. Remnitz 299
London, The Higher Life of ... Sir Walter Besant 919
Melanchthon, Philip ... Rev. James M. Whiton 491
Methodism, The History of. Rev. James M. Whiton 1036
Mothers' Dolls ... Katherine Beebe 504
Nannie's Theater Party ... Anna Fuller 935
Nansen's "Farthest North" ... 836
Negro as a Farmer, The ... H. W. Collingwood 787
Palestine Pilgrim, The ... I. Zangwill 392
Pastor's Office Hour, The. Rev. A. H. McKinney 309
Pets. The Value of ... Louise F. Bryson 1081
Poetry:
Agnostic, The ... George Alway 648
Amor Emancipator ... Henry van Dyke 50
"Crying Abba, Father," etc ... William Canton 710
Easter-Song, The ... Alice G. Steele 1022
Ennui ... Grace D. Litchfield 600
Fourfold Faith, The ... George Alway 750
Greeks, Song of the Modern ... Robt. U. Johnson 830
Honors ... George Alway 640
Maturity ... George Klingle 400
New Year's Meditation, A ... M. S. 17
"On That Glad Day" ... S. H. Thayer 1022
Orchard, In the ... S. M. Peck 980
Sonnet, A ... Emerson S. Taylor 170
Two Priests ... Mary G. Slocum 8
Ways Return, The ... Richard Burton 900
Whence? ... Mary F. Butts 600
Politics, the Will in ... 30
Postal Deficit and the Loud Bill, The. James L. Cowles 90
Preston, Margaret Junken ... Sophia B. Gilman 980
Proportional Representation ... Prof. E. Naville 30
Puzzle: Fifty Pollys ... M. E. Safford 30
Quarrel with God, A ... Grace King 60
Queen, Idyls of the ... 70
Reading for Children ... H. W. Mabie 100
Reform and Public Charities ... Homer Folks 60
Review, How to ... I. Zangwill 60
Robinson Crusoe and Defoe ... E. E. Hale 100
School Histories and International Animosities ... 100
Schubert, Franz, the Centenary of ... Kenyon West 40
Sewing, the Teaching of ... Jessie Patterson 70
Talents, Two ... Helen C. Candee 90
Taoism ... F. Huberty James 100
Theology of an Evolutionist, The. Lyman Abbott:
I.—Religion, Theology, Evolution ...
II.—Creation by Evolution ...
III.—The Problem of Sin ...
IV.—The Evolution of Revelation ...
V.—The Place of Christ in Evolution ...
VI.—Some Correspondents ...
VII.—Redemption by Evolution ...
VIII.—Evolution and Sacrifice ...
IX.—A Friendly Critic ...
X.—Evolution and Miracles ...
XI.—Evolution and Miracles ...
XII.—Evolution and Immortality ...
XIII.—Questions and Answers ...
Tony ... Alice D. Baukhage
Triumph of Small Fry, The. Minna C. Denton
United States and the Porte, The ...
Walker, Gen. Francis A ...
War-Horses, Famous American. Gen. J. G. Wilson
Washington's Birthday: Early Celebrations. Frank W. Crane
Weismann, Prof. August ... Herbert E. Cushman

Digitized by Google

CONTRIBUTED ARTICLES.—*Continued.* PAGE

Western University, The Spirit of the. Herbert Bates 604
White Wood, In the ..... F. S. Palmer 179
Winter in Town, A ..... Nora A. Smith 607
Woman Canvasser, Experiences of a. Olga Stanley 351
Woman Suffrage in Colorado. Priscilla Leonard 789
Women, College Training for. Kate H. Claghorn:
I.—What May be Expected from It 546
II.—The Preparation 599
III.—Choosing a College 751
IV.—Life at College 792
V.—The Transition to the World 844
Women's Clubs, The General Federation of. Ellen M. Henrotin 442

THE RELIGIOUS WORLD:

Abbott, Dr., and Dr. Behrends's Apology 565
American Board's Debt, The 189
American Society of Religious Education, The 468
Andover Seminary, Mission Study at 617
Apostle, A Modern (Rev. E. R. Young) 101
Archbishops' Reply to the Pope's Letter on English Orders 949
Archbishop, The Enthronement of an 265
Auburn, A New Professor at (Rev. E. W. Miller) 314
Baptist Missionary Crisis, The 615
Barrows, Dr., in India 516, 708
Beecher, Mrs., The Funeral of 807
Behrends, Dr., on Theological Tendencies 615, 804
Behrends's (Dr.) Views Criticised 998
Beneficence, Systematic 190
Bible Study 707
Bible, The Discussion on the 264, 805
Booth, General, and Mr. Gladstone 365
Briggs, Professor Charles A 514
Broadway Tabernacle, The 565
Brooklyn, Theology in 615
Brownings, In Memory of the 191
Canada, Religious Independence in 1087
Catholic University, New Rector of 367
Christianity, Applied, An Experiment in 616
Christianity, Applied, Another Experiment in 805
Christian Social Party in Germany, The 761
Church Building Society, The 265
Churches and Colleges, The 190
Churches in the United States, Statistics Concerning 263
Church History, Society of 189
Church Service Society, The 760
Clifford, Dr. John 315
Congregational Club of Boston, The Young Men's 806
Congregational Council, Next International 1046
Council of Seventy, The 189
Crooks, Dr., and Dr. Beebee 707
Delhi, The Cambridge Mission at 851
Denver Church, A Prosperous 316
Disciples' Educational Work 517
Disruption, Survivors of the 617
Drummond, Professor Henry 804
Eastern Question, The Pulpit and the 849
East Side Workers 314
Established Church versus Free Churches 806
Evans, Dr. Herber 366
Evolution and the Ministry 708
Flatbush Church, A Venerable 515
Foreign Mission Boards, Conference of 313
Free Church Congress, The 949
Free Church Leaders, The 949
Fulton Street Prayer Meeting 951
Gladden (Dr.) at Iowa College 617
Gladden (Dr.) on Politics, Evolution, etc 850, 997
Hall, Dr., Orthodoxy of 514
Harnack (Dr.) and the New Theology 951
Harris (Dr. W. T.) on Christianity 264
Higher Criticism, The, A Discussion on 566
Hiram House 851
Hoffman, Dr., Death of 759
Home Department for Biblical Study, The 103
Home Missionaries and Hard Times 103
Home Mission Work, Two New Phases of 191
Honolulu, At 852
"Ian Maclaren" at Home 315
"Ian Maclaren" on Preaching 1047
Ian Maclaren's "Heresy" 998
Immortality, Discussion on 759
India and the Famine, Missionaries in 469
Indians, An Industrial School for 516
Japan, The Outlook in 367
Jews and Christians 849
Jews, A New Movement among 516
Jonah, Dr. Abbott and the Book of 467, 566
Jordan, President, on Revivals 616, 950

THE RELIGIOUS WORLD.—*Continued.* PAGE

Kincaid, Rev. William, Death of 565
King's Daughters and Sons, The 368
Life After Death 996
Life-Savers, Mission to 1047
London, The Bishop of, and Dr. Guinness Rogers 806
MacArthur, Rev. R. S., and Calvary Baptist Church 759
Madagascar, In 101
Mallory, Dr., Death of 759
Merriman (Dr.) on the Preacher's Theology 998
Methodist Episcopal Conferences 1046
Methodist Laymen 996
Mexico, Christian Work in 615
Meyer, The Rev. F. B 467, 566
Ministers and Public Affairs 851
Missionary Progress 101
Missionary Rally, The 314
Money and Missions ..... Rev. H. A. Stimson 709
Moody, Dwight L 367, 565, 567
Morris, Dr., and Lane Seminary 189
Naumann, Pastor 1087
Neighborhood Bible Class, A 852
Nonconformists, The Clergy and the 191
Oxford Summer School 516
Palestine, A School for Oriental Research in 708
Pastorates, Long 468
Pentecost, Dr 265, 316, 469, 999
Philadelphia, Church Work in 1086
Presbyterian Foreign Missions 805
Presbyterians, Southern 950
Presbyterian Union, The 849
Prison Work, My ..... Mrs. Ballington Booth 1084
Ramabai Association, The 1085
Robertson, F. W., Jubilee of 1048
Roman Catholics and Protestants 265
Roman Church in Quebec, The 365
Scotland, The Enlarged Congregational Union of 760
Scotland, The Episcopal Church in 517
Socialism, The Bishop of Rochester on 102
Sociology and the Sunday-School 315
Spurgeon, Mr., on Close Communion 366
Sunday Observance, The Question of 1085
Sunday-School, Course of Study for the 515
Swedenborgian Suggestions 708
Syria, The Wants and Dangers of 102
Taylor, Graham, Labor Study from 1046
Texas Christian Lectureship 103
Theological Students in German Universities 761
Theological University, A 616
Theology and Sociology 706
Toronto Mission Conference 366
Trinity Parish, The Bicentenary of 707
Turkey, What is Needed in 850
Union Church, Worcester 760
Union, Practical Christian 514
Union Seminary, The Policy of 566
Unitarian Sermon, A Notable 1086
Unitarians, The Problems of the 263
Universalists in the United States 263
Volunteers, The 851
Waldensian Church, The 515
Ward, Dr., on the Bible 706
Watson, Dr. John, Criticised by W. R. Nicoll 264
Women's Foreign Mission Boards, Conference of 313
Y. M. C. A. Convention at Ottawa 469
Young Men's Christian Union 103

BOOKS AND AUTHORS:

African Countries, Through Unknown (Smith) 946
Agriculture in its Relations with Chemistry (Storer) 1043
America and the Americans 800
American Lands and Letters (Mitchell) 1088
Bay Colony, The (Northend) 755
Beginners of a Nation, The (Eggleston) 462
Bible Lands, Recent Research in (Hilprecht) 754
Book and Heart (Higginson) 855
Books and their Makers during the Middle Ages (Putnam) 757
Boss and Other Dogs (Maria Louise Pool) 513
Botany, Laboratory Practice for Beginners in (Setchell) 947
British India (Frazer) 757
Buddhism, in Translations (Warren) 361
Burns, Robert, Life and Works of (Wallace) 945
Castelar, Don Emilio (Hannay) 1041
Childhood's Country, In (Moulton) 98
Child World, The (Setoun) 98
Christianity and Idealism (Watson) 361
Christianity, Champions of (Farmer) 1091
Christ, The Ambassador of (Gibbons) 261
Comedy, Essay on (Meredith) 610

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BOOKS AND AUTHORS.—*Continued.* PAGE

Commentary on the Epistle to the Romans (Stifler) 756
Creeds, The Heart of the (Eaton) 802
Dante and Catholic Philosophy in the Thirteenth Century (Ozanam) 610
Deems, Charles Force, The Autobiography of 755
Dogma, The History of (Harnack) 361
Dolomites, Through the (Robertson) 97
Du Maurier, In Bohemia with (Moscheles) 98
Dürer, Albert, Paintings and Drawings (Cust) 611
Economics, History of (Macleod) 464
Elective Office in the United States, Nominations for (Dallinger) 1043
Empires of the Bible, The (Jones) 561
English Constitution, The (Macy) 611
English Novel, The (Lanier) 512
Epic and Romance (Ker) 945
Europe, Modern, The Historical Development of (Andrews) 944
Faith and Social Service (Hodges) 183
Fiction:
Descendant, The 855
Dialogues, Urban (Shipman) 511
Doña Perfecta (Galdós) 1088
Face of the Waters, On the (Steel) 562
Flower that Grew in the Sand, The (Higginson) 464
Forge in the Forest (Roberts) 755
Frances Waldeaux (Davis) 97
Gaston de Latour (Pater) 853
Green Book, The (Jokai) 855
Kipling, Rudyard, The Works of 703, 1042
Last Recruit of Clare's, The (Keightley) 610
Mademoiselle Blanche (Barry) 511
Man who Wins, The (Herrick) 946
Master-Beggars, The (Cornford) 1088
Miss Ayr of Virginia, and Other Stories (Magruder) 511
Mistress of the Ranch, The (Clark) 1042
Old Herrick House and Other Stories (Deland) 613
Paul, a Herald of the Cross (Kingsley) 1089
Pearl of the Realm, The (Glyn) 992
Phroso (Hope) 562
Pointed Firs, Land of the (Jewett) 463
Pomp of the Lavilettes, The (Parker) 992
Port of Missing Ships (Spears) 1088
Quo Vadis (Sienkiewicz) 463
Red Scaur, The (Graham) 610
Sappho (Daudet) 362
Sign of the Cross, The (Barrett) 704
Sister Jane: Her Friends and Acquaintances (Harris) 463
Spirit of an Illinois Town, The (Catherwood) 946
Spoils of Poynton, The (James) 610
Story of an Ambitious Slave, The (Rowland) 946
Taquisara (Crawford) 464
Trooper Peter Halket of Mashonaland (Schreiner) 855
Voyage of the Rattletrap (Carruth) 855
Well-Beloved, The (Hardy) 1042
When the Century was New (Abbott) 1088
White Rose of Arno, For the (Rhoscomyl) 562
Widow Jones' Monopoly (Pratt) 1042
Ziska (Corelli) 992
Flora of the Northern United States, etc. (Britton and Brown) 947
Florence, Literary Landmarks of (Hutton) 610
French Literature, Modern (Wells) 309
Geology, An Introduction to (Scott) 947
German Struggle for Liberty, History of (Bigelow) 854
Glaciers of North America, The (Russell) 756
God-Idea of the Ancients, The; or, Sex in Religion (Gamble) 946
Greek Sculpture, Handbook of (Gardner) 705
Guesses at the Riddle of Existence (Smith) 754
Hamerton, Philip Gilbert: Autobiography and Memoir 508
Hawthorne, Memories of (Lathrop) 992
Health-Seekers, Two, in Southern California (Edwards and Harraden) 311
Hebrews in Egypt and the Exodus, The (Thayer) 993
Herodotus (Rawlinson) 801
History, Prophecy, and the Monuments (McCurdy) 799
Homilies of Science (Carus) 1091
Immortality and the New Theodicy (Gordon) 612
Incarnation, The Principle of the (Powell) 361
Industry in England (Gibbins) 1090
Inspiration Considered as a Trend (Faunce) 361
Italy in the Nineteenth Century (Latimer) 187
Jameson's (Dr.) Raiders (Davis) 362
Jesus Christ during His Ministry (Stapfer) 946
John Gabriel Borkman (Ibsen) 703
Jowett, Benjamin (Tollemache) 599

BOOKS AND AUTHORS.—*Continued.* PA

Kant's Psychology (Buchner)
Knickerbocker Life, Last Days of (Dayton)
Köpnickerstrasse 120 (Moser and Heiden)
Landscape in Poetry (Palgrave)
Lanier, Sidney (Baskerville)
Light and Shade (Cross)
Liquor Problem, The (Koren and Wines)
Literature, Library of the World's Best (Warner)
Lowell, James Russell, Complete Poetical Works
Luther, Martin (Freytag)
Mankind, The History of (Ratzel)
Melanchthon, Philip, The Life of (Stump)
Might Have Been (Parker)
Millet, Jean François (Cartwright)
Miner, Alonzo Ames, Life of (Emerson)
Mountain Town in France, A (Stevenson)
Mount, The (Hamerton) 10
Municipal Affairs, Bibliography of 7
Municipal Problems (Goodnow) 9
Music, How to Listen to (Krehbiel) 9
Mythology, Contributions to Science of (Müller). 9
Napoleon, Louis, and Mlle. de Montigo (Saint-Amand) 8
Nations, A Brief History of (Fisher) 3
Nervous System, Central, The Education of the (Halleck) 9
New Testament Hours (Geikie) 8
On Many Seas (Williams) 3
Open Face, With (Bruce) 1
Orations, American (Woodburn) 4
Overcoming Life, The (Moody) 9
Pennsylvania, Colony and Commonwealth (Fisher) 5
Philip and Alexander of Macedon (Hogarth) 10
Pickle the Spy (Lang) 9
Pilgrim Fathers, Story of the (Arber)
Plant-Lore and Garden Craft of Shakespeare, The (Ellacombe) 6
Poetry:
Ballads of Brave Deeds (Rawnsley) 7
Byron, Lord, Works of (Henley) 7
Children, The (Meynell) 8
Child World, The (Riley)
Christmas Masque of St. Roch, A (Davis) 465, 10
Dumb in June (Burton)
Garden of Dreams, The (Cawein)
House of the Heart, The (Browne) 10
Invisible Playmate, The, etc. (Canton) 7
Judith and Holofernes (Aldrich)
Lyrics of Lowly Life (Dunbar)
Opal, An (Clarke)
Poems (Ambrosius)
Return of the Native, The (Roberts) 7
Seven Seas, The (Kipling)
Vagabondia, More Songs from (Carman and Hovey)
Year of Shame, The (Watson)
Procession of the Flowers, The (Higginson) 10
Quaker Worthies (Horder)
Quotations, The Cyclopedia of Practical (Hoyt)
Rich and Poor (Bosanquet)
Rogers, William Barton, Life and Letters of (Rogers)
Romance, Flourishing of, and the Rise of Allegory (Saintsbury)
Rome, Literary Landmarks of (Hutton)
St. Paul, His Life and Times (James Iverach)
Shadow Christ, The (Lee)
Southern Statesmen of the Old Régime (Trent)
Spenser's Classical Mythology, The Sources of (Sawtelle)
Starts in Life, New, and Other Sermons (Brooks)
Statesman's Year-Book, The
Story of Canada, The (Bourinot)
Story of the Chosen People, The (Guerber)
Studies in Acts (Lhamon)
Study of the Apostles, An Introduction to the (Stifler)
Sugar (Myrick)
Thackerays in India, The (Hunter)
Theism, Philosophy of (Fraser)
Theology and Theism, Contemporary (Wenley)
Theology, Introduction to (Cave)
Timbuctoo (Dubois)
Tolstoï, In the Land of (Stadling)
Travel and Talk (Haweis)
United States, History of the Last Quarter-Century in (Andrews)
Virginia Cavalier, A (Seawell)
Walks in Florence (Horner)
Washington, George (Wilson)
Whitman: A Study (Burroughs)
Wordsworth, Age of (Herford)
Worship, Christian (Hall, Allen, Smyth, etc.)

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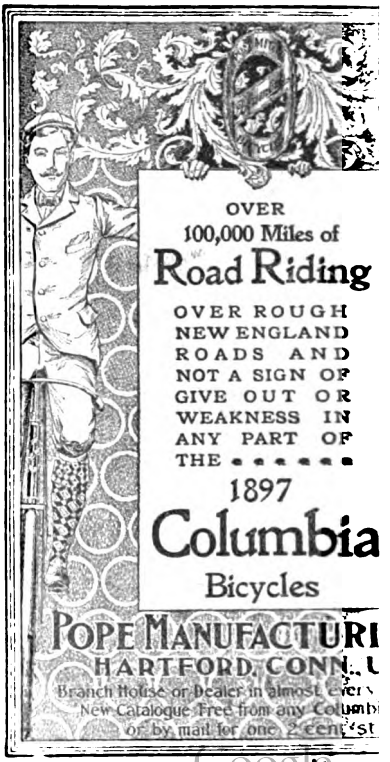
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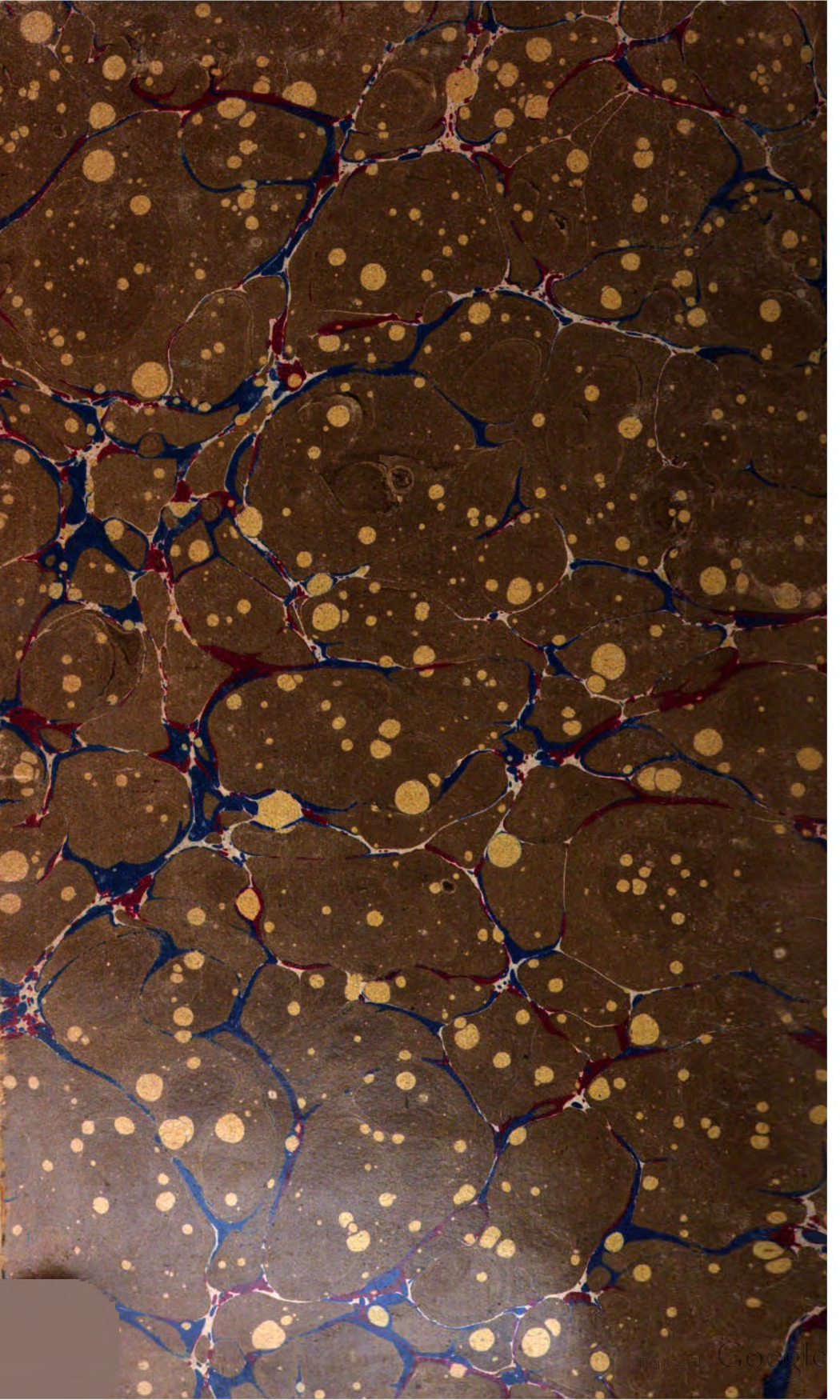
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